THE WONDERS OF THE Little World:

Or, a General HISTORY of MAN.

IN Six BOOKS.

WHEREIN

By many thouſands of **Examples** is ſhewed what MAN hath been

FROM THE

Firſt Ages of the World to theſe Times.

In reſpect of his

Body, *Senſes*, *Paſſions*, *Affections*: His *Virtues* and *Perfections*, his *Vices* and *Defects*, his *Quality*, *Vocation* and *Profeſſion*; and many other particulars not reducible to any of the former Heads.

Collected from the Writings of the moſt approved Hiſtorians, *Philoſophers*, *Phyſicians*, *Philologiſts and others.*

By **Nath Wanley**, M. A. and Vicar of *Trinity* Pariſh in the City of *Coventry*.

Quicquid agunt Homines Votum, Timor, Ira, Voluptas,
Gaudia, Diſcurſus, noſtri eſt farrago libelli. Juvenal. Satyr. 1.
Conamur tenues grandia. Hor. lib. 1. ode. 6.

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LONDON,
Printed for T. *Baſſet*, at the *George* in *Fleet-ſtreet*: R. *Cheſwel*, at the *Roſe* and
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And T. *Sawbridge*, at the three Flowers *de Luce* in *Little Britain*. 1678.

TO THE

HONOURABLE
Sir Harbottle Grimſtone

KNIGHT and BARONET,

MASTER of the ROLLS.

SIR,

THoſe who have done good offices for other men, may forget them if they pleaſe; and by how much the leſs they inſiſt upon them, the greater certainly is their Generoſity: But he who hath been on the receiving hand, or any way aſſiſted by the Goodneſs of another, is bound to preſerve the obligations he is under, in everlaſting remembrance. Beſides, if when opportunity favours him, he do not ſome way expreſs his Gratitude, and ſhew at leaſt his willingneſs to be thankful, he betrays a baſeneſs utterly unworthy of a ſecond Benefactor. Sir, many years ago it was my happineſs to have you my Friend; and then I had frequent experience of a Steadineſs and Conſtancy, a Humility and Integrity, which I have met with but in few of thoſe perſons that are of a quality like unto that of yours. You were pleaſed to do for me more than ever you had made me the promiſe of, and much more than a man of my ſlender merit might reaſonably expect from you, or any other. Theſe things I have many times delightfully conſidered of; and ſince I am not *likely to render you any other compenſation or return, I was willing to make you this Addreſs, wherein I might give ſome publick teſtimony how ſenſibly I find my ſelf affected with the memory of your manifold kindneſs towards me: a great addition to which will be the acceptance of this mean Preſent which I here lay at your Feet; and then ceaſe to give you a further trouble from*

Honourable Sir,

Coventrey:
June 17,
1677.

Your moſt Obliged

Humble Servant

NATH. WANLEY.

THE PREFACE TO THE READER.

Lib. 4. c. 1. p. 179, 180. 181.

THE firſt thoughts I had about the Entrance upon ſuch a Deſign as the Hiſtory of Man, were occaſioned by ſome paſſages I met with in my Lord *Verulam*'s Book of the *Advancement of Learning*; where I found him ſaying, That *Touching the matter of Man's Prerogatives, it is a Point that may well be ſet down amongſt Deficients.* He adds, *I ſuppoſe it would much conduce to the Magnanimity and Honour of Man, if a Collection were made of the Ultimities (as the Schools ſpeak) or Summities (as* Pindar*) of Humane Nature, principally out of the faithful Reports of Hiſtory; that is, what is the laſt and higheſt pitch, to which Man's Nature, of it ſelf, hath ever reached, in all the Perfections both of Body and Mind. It is evident* (goes he on) *what we mean; namely, that the Wonders of Humane Nature, and Virtues as well of Mind as of Body, ſhould be collected into a Volume, which might ſerve as a Calender of Humane Triumphs. For a Work of this nature, we approve the Purpoſe and Deſign of* Valerius Maximus *and* C. Plinius; *but it could be wiſhed they had uſed more choice and diligence.*

When I had read thus far, I conſidered what had been done already in this matter by the two forenamed Writers; and in the iſſue, was well ſatisfied that they had not performed ſo much herein, but that there was yet Field-room enough left for any ſuch as had the leiſure and inclination to exerciſe themſelves further upon this Subject.

As for my ſelf, I was ſufficiently ſenſible that I lay under too many Diſcouragements to adventure upon a Work of this nature. For whereas it requires variety of Books, great Judgment, vaſt Reading, and a full Freedom and Leiſure to attend upon it: In reſpect of all theſe, I knew my own Poverty; and thereupon that I had no reaſon to intermeddle in an Affair, wherein I could expect to meet with little or no ſucceſs.

But whereas my firſt intentions were to make ſome ſuch little Collections and References in this kind, as might ſome way be ſerviceable to my ſelf only; I know not how by degrees I found I had enlarged far beyond my own purpoſes; and then was perſwaded by ſome ſuch perſons as I have reaſon to eſteem, that this Collection, ſuch as it now is, might not be unuſeful nor unacceptable to ſome ſorts of Men, in caſe I ſhould make it publick, as I have now done.

I muſt confeſs, that in the whole of this Book there is little of my own, beſides the Method, and way of its Compoſure; and therefore if ſome of theſe Examples which I have ſet down may ſeem utterly incredible, or at beſt but improbable, let it be remembred that I am not the Inventor, but Reciter; not the Framer, but only the Collector of them; wherein too, I have uſually laid the Child at the Father's own Door; or however, have cited thoſe Authors from whence I received the report and the intelligence thereof.

I impoſe nothing upon any Man's belief, but leave every Reader at his full liberty for the degree of his Faith in theſe matters. And if I have cited more than one or two Writers for this or that Example, it is not of mere vanity, but for ſome ſuch reaſons as theſe; ſometimes I have aſſiſted my ſelf with ſome Circumſtances from one, which were not to be met with in the other Author. Or it may be, it was partly to ſhew that I am not the only Man, who have thought fit to gather up ſuch trifles, as ſome (it may be) will be ready to call ſome of theſe I have here concerned my ſelf with.

The Marginal Citations are made to the very Pages for the purpoſe, that ſuch as have any of thoſe Editions which I followed, may immediately turn to what they deſire to peruſe. And for others whoſe Editions are different, they have at leaſt the Book, Chapter and Section for their Guide, to further them in their ſpeedy finding of what they look for.

If any man find fault that the ſeveral Heads I treat of are not ſo orderly placed and diſpoſed as they might have been, I ſhall ſay, it is not unlikely; but withal, it may be conſidered, that a Book of this Volume is too much to write over often; and that the exactneſs (as the matter now is) would not anſwer the labour, nor quit the coſt.

To as many as ſhall ſeem diſpleaſed that I have ſo far concerned the Feminine Gender in the Hiſtory of Man, as to fetch many of my Examples from thence, my reply is; That under the notion of Man both Sexes are comprehended: So that a Hiſtory of Man (according to my intention) is no other than the Hiſtory of Mankind; not to ſay that there are divers Perfections and Vertues (ſuch as Beauty, Modeſty, Chaſtity, *&c.*) whereunto the weaker Sex may pretend ſo ſtrong a Title, that it would ſeem highly injurious as well as envious and over-partial, to conceal thoſe things which ſo eminently conduce to the honour of it.

I ſhall no longer detain my Reader, after I have remembred him that the ſcarcity of Books, and want of ſuch Converſation as would have been very neceſſary for me in a buſineſs of this nature, is the reaſon why I have not reached either my own deſires, or given that ſatisfaction to thoſe of others which I could have wiſhed. All I can pretend to have done, is ſomewhat to have marked out the way for ſome other of greater Abilities and more Leiſure to reſtore and poliſh this part of Learning, which is ſo worthy of any Man's pains; and wherein (when it is well performed) there will be found ſuch a conſiderable meaſure both of pleaſure and profit.

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THE
WONDERS
Of the little
WORLD:
Or, a General and Complete
HISTORY of MAN.

BOOK I.

CHAP. I.

Of ſuch Infants as have been heard to cry while they were in the Womb of their Mothers.

THat which Mr. *Beaumont* wrote in his Elegy upon the Lady *Rutland* may very well be pronounc'd upon every of the Sons and Daughters of Men.

But thou had'ſt e're thou cam'ſt to uſe of tears,
Sorrow laid up againſt thou cam'ſt to years.

So true is that of the ſacred Oracle: *Man is born to trouble.* It ſeems trouble is his proper Inheritance, and that as ſoon as he enters into Life, he is of Age ſufficient to enter upon the troubles of it alſo. Yet as if this were ſomewhat with the lateſt, there are ſome who ſeem even to anticipate their birth-right: and as if the World was not wide enough to afford them their full meaſure of ſorrow: they begin their lamentations in the Womb. Or whether it is that provident Nature would have them to practiſe there in the dark, what they ſhall afterwards ſeldome want occaſion for ſo long as they enjoy the light. The Hiſtories of ſuch little Priſoners as have been heard to cry in their cloſe Apartments, take as followeth.

1. A poor Woman in *Holland* being great with child and near unto the time of her delivery: the child in her Womb (for the ſpace of fifteen days before that of her Travail) was heard almoſt continually to cry and lament; many worthy perſons went daily to hear ſo great a novelty, and have teſtified upon their own knowledge the unqueſtionable verity of it.

Hiſt. of the Netherlands pag. 91.

Clark's mir. cap. 104. p. 497.

Barthol. Hiſt. Anatomic. Cent. 1. Hiſt. 1. page 1. 2.

2. When I was of late at *Argentina* with my Brother, ſaith *Leonardus Doldius*, it was credibly reported that the Wife of a Taylor in that Neighbour-hood together with divers others, did hear the child cry in her Womb, ſome days before the time of her Travail. He adds to this the Hiſtory of another in *Rotenburgh*.

Sennert. pract. Med. lib. 4. part. 2 § 5. cap. 8. p. 359.

3. In our Town ſaith he *Anno* 1596. *November* 12. which was the forty ſecond day before the Birth, the Parents heard the cry of their Daughter in the Womb once, and the day following twice; the Mother died in Travail, the Daughter is yet alive.

Barthol. Hiſt. Anat. Cent. 1. Hiſt. 1. p. 2. Sennert. prax. l. 4. par. 2. § 5. c. 8. p. 359. 360.

4. *Anno* 1632. In the Town of *Wittenberg*, on the Calends of *March* there was a Woman who had been big with child more then eleven Months: This Woman together with her Husband have ſometimes heard the child cry, before ſhe was deliver'd of it; which ſhe was afterwards very happily.

Barth. Hiſt. Anat. Cent. 1. Hiſt. 1. p. 3. Salmaſ. reſponſ. ad Beverov. de calculo p. 198.

5. I my ſelf together with the Learned *Salmaſius* will be witneſſes of ſuch like cryings in the Womb: I liv'd 1640. in *Belgia*, when it was commonly affirmed of a Woman near *Veſſalia*, who then had gone three years entire, big with a child, that that child of hers was heard ſo to cry, by many perſons worthy of credit.

Barth. Hiſt. Anat. Cent. 1. Hiſt. 1. p. 3.

6. A noble Perſon at *Leyden* uſed to tell of her Brother's Wife, that lying in Bed with her Husband near her time; ſhe heard the child cry in her Womb, amaz'd with which ſhe awakened her Husband; who put his head within the cloaths and liſtening, did alſo hear the ſame: the Woman was ſo affrighted, that few days after ſhe fell in Travail.

Barth. Hiſt. Anat. Cent. 1. Hiſt. 1. p. 4. 5.

7. *Anno* 1648. There was a Woman the Wife of a Seaman near to the Church of *Holmiana*, who had been big for eight Months, ſhe was of a good habit of body, and not old: this Woman upon the Eve of *Chriſtmas*-day; upon the Calends of the year following, and in *Epiphany*, all thoſe ſeveral times heard the child that was in her Womb, who cry'd with that noiſe that it was heard by the Neighbours. They throng'd together in great numbers to hear ſo unuſual a crying, both ſuch as knew the Woman, and ſuch as knew her not. The Magiſtrates in the mean time cauſed the Woman to be carefully watch'd, that afterwards the birth of that cryer might be the more certain. Divers ſpent their judgement before hand of what ſhap'd Monſter ſhe ſhould be delivered: but at laſt the Woman was ſafely brought to bed of a perfect Female child: who with her Mother are both alive at this day. Let no Man queſtion the truth of this Hiſtory; for I who am not wont to rely upon rumour; can for certain affirm that I have heard this relation from the Mother her ſelf.

Needh. diſquiſit. Anat. cap. 3. p. 84.

8. Dr. *Walter Needham* an eminent and learned Phyſician; diſcourſing about the Air that is contain'd in the membranes of the Womb: as a proof thereof relates the ſtory of a child that was heard to cry while as yet in the belly of its Mother. A long time ſaith he, I could ſcarce believe, that there were any ſuch kind of cryings: till I was inform'd of that which I now ſet down, by a noble Lady in *Cheſhire*: As this Honourable perſon ſat after Meat in the dining room, with her Husband, their Domeſtick Chaplain, and divers others: ſhe was ſenſible of an extraordinary ſtirring in her belly: which ſo lift up her clothes, that it was eaſily diſcernible to thoſe that were preſent (ſhe was then with child; and it was the ſeventh Month from the time wherein ſhe had conceived) upon the ſudden there was a voice heard; but whence it ſhould come, they were not able to conjecture; not ſuſpecting any thing of the *Embryo* in her Womb. Soon after they perceiv'd the belly and garments of the Lady, to have a ſecond and notable commotion; and withal heard a cry, as if it had proceeded from thence. While they were amaz'd at what had paſs'd; and were diſcourſing together of this prodigy: All that had before happened, did a third time ſo manifeſtly appear, that (being now become the more attentive) they doubted not, but that the cry came from her Womb: the Girl that was ſo loquacious in the Womb of her Mother, doth yet live, and is likely enough ſo to continue. I cannot doubt of the truth of ſo eminent a ſtory, receiving the confirmation of it, from ſo credible perſons; nor was I willing longer to conceal the thing it ſelf; ſeeing it is of ſuch moment in the controverſie aforeſaid.

Schenck. obſervat. l. 1. p. 13. obſ. 1.

9. *Anno* 1233. In *Rathſtadt* a Town in the *Noric Alpes*, was born a child whoſe crying was heard fourteen days before the birth of it.

Weinrich. de Monſtris c. 26. p. 62. Sennert. pract. Med. l. 4. part 2. § 5. cap. 8. p. 359.

10. *Martinus Weinrichius* writes thus: even in our times ſaith he, and in this our City of *Breſſa*, an Infant was heard to cry, three days before it came into the light: and he obſerves that the Man ſo born, was miſerable in reſpect of his fortune and Diſeaſes he was ſeiz'd with; even to the day of his death.

CHAP. II.

Of ſuch as have carried their dead Children in their Womb for ſome years.

SO unwilling are Parents (for the moſt part) to ſurvive the funerals of their Children; that ſome have thought it a very deſireable thing to have their dying eyes clos'd by the hands of ſuch as have iſſued from them. It was the wiſh of *Penelope* that the performance of this laſt Office for her ſelf and her *Ulyſſes*, might be reſerv'd to their dear *Telemachus*, according to that of *Ovid*.

Ovid Epiſt. l. 1. Ep. 21.

Ille meos oculos comprimat ille tuos.

By him let my Eyes cloſed be,
And may he do the ſame for thee.

We cannot then but pity thoſe unhappy Mothers, whoſe Children have not only died before them, but within them: in whom the puniſhment of *Mezentius* may ſeem to have been reviv'd in ſuch a coupling of the living with the dead: and who (with a fatal diſappointment of their hopes) are ſenſible their expired Infants have found their untimely Coffins in the midſt of their own Bowels. The tranſcribed Hiſtories of ſome ſuch diſconſolate Creatures you have here underwritten.

Schenck. obſerv. lib. 4. p. 575. obſ. 8. Donat. Hiſt. Med. Mir. lib. 2. c. 22. p. 240.

1. *Catherine* the Wife of *Michael de Menno*, a poor Countrey-man; for twelve years together carried a dead Child, or rather the Skeleton of one in her Womb. A monſtrous and miraculous thing, and which yet is manifeſt to the touch, ſaith

Ægidius de Herthoge. I my ſelf ſaith he, and many other, both Men and Illuſtrious Women are witneſſes hereof; it is enough to name the excellent *Henricus Cornelius Mathiſius*, who heretofore was domeſtick Phyſician to the Emperour *Charles* the Fifth, he when he had handled the Woman beforeſaid both ſtanding and lying, and by touch had eaſily diſtinguiſhed all the bones of the dead Infant, in a great amazement cry'd out, nothing is impoſſible to God and Nature. She conceiv'd of this child in *March*, *Anno* 1549. who deſires to ſee this Hiſtory more at large may have it from *Schenckius* in the place forecited.

Schenck. obſerv. lib. 4. p. 577. obſ. 9.

2. In the Town of *Sindelfingen*, there lives a Woman of thirty years or thereabouts, who ſix or ſeven weeks before her expected delivery, by reaſon of a ſlip upon the Ice, hit her back againſt a wall; and from that time never afterwards felt her child ſhe went with to ſtir. The bigneſs of her belly was the ſame; only a little after her fall it did ſomewhat encreaſe and after fell again; but ſhe brought not forth her dead child; nor from that time forth was ſhe ſenſible of the ordinary purgation of Women. She had her fall, *Anno* 1590. After which notwithſtanding ſhe conceived twice or thrice, and was as often delivered of living Children: But after her delivery; her uſual bigneſs continueth: ſo that ſhe verily believes the dead child is yet in her Womb.

Zuing. Theatr. vol. 2. lib. 4. p. 357 col. 2. Donat. Hiſt. Med. Mir. lib. 2. c. 22. p. 239.

3. *Anno Dom.* 1545. at *Vienna* in *Auſtria*, *Margarita Carlinia*, the Wife of *Georgius Volzerus*, being big with child, and in Travail; in her labour pains, was ſenſible that ſomewhat ſeem'd to crack within her, and from thenceforward never felt her child to ſtir: but for the intire ſpace of four year afterwards, ſhe was afflicted with vehement pains; ſo that at the laſt ſhe was given over by the Phyſicians: After which Nature endeavouring an evacuation: cauſed an Ulcer about her Navel, which diſcharg'd it ſelf of an abundance of matter, and ſo cloſed it ſelf again; till at length, *Anno* 1549. upon the collection of new matter, there appeared the bone of the childs elbow in the very orifice of the Ulcer, together with a marvellous weakneſs of the Woman: In this deſperate Diſeaſe there was recourſe had to a deſperate remedy, which was inciſion; her belly was opened by the advice of *Mathias Cornax* the Emperour's Phyſician, and by the operation of the chief Chirurgions there, a maſculine child half putrid was drawn out thence piece-meal: the wound was afterwards ſo happily cured; that the Woman attained to ſo entire health; as that it was hoped ſhe might conceive again: *Alexander Benedictus* ſaith ſhe did, and dy'd in Travail of her next child.

Zacut. Luſit. praxis Medic. admirand. lib. 2. obſ. 157. p. 276.

4. *Zacutus Luſitanus* hath ſet down the Hiſtory of a Woman of mean fortune, and ſixteen years of Age, who being with child, and the time of her Travail come, could not be delivered by reaſon of the narrowneſs of her Womb, the Chirurgions adviſed ſection, which they ſaid was ordinary in ſuch caſes, but ſhe refuſed it; the dead child therefore putrefied in her Womb: after three years the ſmaller bones of it came from her; and ſo by little and little for ten years together, there came forth pieces of corrupted fleſh, and fragments of the skull: at laſt in the twelfth year there iſſued out piece-meal the greater bones: her belly fell; and after ſome years ſhe conceived again, and was happily delivered of a living boy.

Donat. Hiſt. Med. Mir. lib. 2. c. 22. p. 241.

5. *Marcellus Donatus* relates a Hiſtory, for the truth of which he cites the teſtimony of *Hippolitus Geniſortus* a Chirurgion, and *Joſephus Araneus* a Phyſician, and it was thus: *Paula* the Wife of Mr. *Naſo* an Inn-keeper in the ſtreet of *Pont Merlane* in *Mantua*, having carried a dead child of five Months Age, much longer in her Womb: by a continued collection of ſanious matter in her Womb, not without a Fever, ſhe at laſt was exceedingly waſted and conſumed. At which time, by way of ſiege, ſhe voided certain little bones which gave her a great deal of pain: theſe ſhe gather'd, cleanſed and ſhew'd them to *Geniſortus*; who ſoon diſcover'd them to be the bones of a young child; when this was related to me I could not believe till ſuch time as I asked the Woman her ſelf, who confirm'd the truth of it by an Oath, and ſhew'd me divers of the bones, which ſhe kept amongſt Roſe leaves: nor did ſhe ceaſe voiding them in this manner for months and years, till ſhe was this way quit of very many of them: certainly a moſt wonderful operation of Nature this was, and that ſhe ſometimes works in this manner is eaſily prov'd by other Hiſtories.

CHAP. III.

Of ſuch Women whoſe Children have been petrified and turn'd to Stone in their Wombs, and the like found in dead bodies, or ſome parts of them.

WHen *Cato* had ſeen *Cæſar* victorious, though at that time the Invader of the Common-wealth: and the great *Pompey* overcome and overwhelm'd, who as the Guardian of his endanger'd Countrey had undertaken her protection: when he ſaw on the one ſide ſucceſsful villany, and on the other afflicted virtue: he is ſaid to have cry'd out in a deep aſtoniſhment: well, there is much of obſcurity in divine † mattets. As God Almighty hath the ways of his providence in the deep; ſo Nature his hand-maid hath many of her paths in the dark; and by ſecret ways of operation brings to paſs things ſo ſtrange and uncouth to humane reaſon and expectation: that even ſuch as have been long of her Privy Counſel have ſtood at gaze at, and made open confeſſion of their ignorance by their admiration. I take that for a Fable which *Ovid* tells befel *Niobe* through exceſs of grief for the Death of her Children.

† Lipſ. de conſtant. lib. 2. c. 19. p. 172.

Stiff grew ſhe by theſe ills; no gentle Air
Doth longer move the ſoft curles of her Hair;
Her pale Cheeks have no blood; her once bright Eyes
Are fix'd, and ſet, in liveleſs Statue wiſe;
Her Tongue within her hardned mouth upſeal'd;
Her Veins did ceaſe to move; her Neck congeal'd;
Her Arms all motionleſs; her foot can't go;
And all her Bowels into hard Stone grow.

Ovid Metam. l. 6. p. 101.

And yet there have been ſome Women, who in themſelves have experienced but too much of the verity of this laſt Verſe: ſuch was

Sennert. prax. Med. lib. 4. par. 2. § 4. c. 7. p. 311.

1. *Columba Chatry*, a Woman of *Sens* in *Burgundy*; ſhe was Wife to *Ludovicus Chatry*, this

Woman by the report of Monſieur *John Alibaux* an eminent Phyſician (and who alſo was preſent at the diſſection of her) went twenty eight years with a dead child in her Womb: when ſhe was dead and her belly opened, there was found a Stone; having all the limbs and exact proportion of a child of nine months old. The ſlimy matter of the childs body (ſaith one upon this occaſion) having an aptitude by the extraordinary heat of the matrix to be hardned, might retain the ſame lineaments which it had before. This child was thus found *Anno Dom.* 1582. *Sennertus* confeſſes this accident ſo rare, that it was the only inſtance in its kind that he ever met with (at leaſt to his remembrance) in the whole Hiſtory of Phyſick.

Schenk. obſ. lib. 4. *obſ.* 21. *p.* 587. *Barth. Cent.* 2. *Hiſt.* 100. *p.* 76. *Roſſe. Arcan. Microcoſm. lib.*3.*cap.*3. *p.*76. *Addit. ad Donat. per Greg. Horſt. lib.*7.*cap.*2. *p.*659. *Johnſ. Nat. Hiſt. Cent.* 16. *cap.* 5. *p.*334.

2. Becauſe I foreſee I am not like to meet with many more ſuch inſtances as that I but now mention'd; I ſhall therefore ſet down under this head a Hiſtory which is very near unto it: It was communicated by *Claudius* a *Sancto Mauritio* in one of his Letters and thus related by *Gregorius Horſtius.*

*Kornman.de Mir. Mort. par.*3.*c.*34. *p.*117. *Addit. ad Donat. per Greg. Horſt. lib.*7.*cap.*2. *p.*663.

On the 25. of *January* in this preſent year; there fell out a marvellous thing to us. In the diſſection of a Woman of about thirty ſeven years of Age, we found her Womb all turn'd to ſtone of the weight of ſeven pound: her Liver upon the one lobe of it had a cartilaginous Coat or Tunicle about it: her Spleen was globular; her Bladder ſtony: and ſhe had a *Peritonæum* ſo very hard that ſcarce could it be cut with a knife: the view of all which occaſioned our wonder, which way the Spirits ſhould be convey'd throughout the whole Body; and by what means it came to paſs that this Woman liv'd ſo long, and that too, without any manifeſt ſign of ſickneſs all her life time, as far as could be obſerv'd.

3. I can for certain affirm thus much, ſaith *Heurnius*, that I have ſeen at *Padua* the breaſt of a Woman which was alſo turn'd into ſtone: and that was done by this means: as ſhe lay dead, that breaſt of hers, lay cover'd in the Water of a certain Spring there.

*Ad. Donat. lib.*7. *pen Horſt.cap.*2. *p.*664.

4. *Pompilius Placentinus* gives us the Hiſtory of a Venetian Woman, who being done to death by a poiſon'd Apple, when dead ſhe grew ſo ſtiff and congealed, that ſhe ſeem'd to be transform'd into a Statue of Stone, nor could they cut open her belly by knife or Sword.

Zacch. qu. Medico-legal. lib. 4. *tit.*1.*qu.*10. *p.*235.

5. Not far from *Tybur* which is a City of the *Sabines*, runs the River *Anien*, on the Sands of which are found Almonds, the ſeeds of Fennel, and Aniſe, and divers other things that are turned into Stone; whereof I my ſelf was an eye-witneſs, when ſome years agone I travel'd that way. A while ſince there was found the body of a Man that was kill'd and caſt into this River *Anien*; he lay cloſe at the root of a Tree that grew upon the Bank-ſide, and the Carkaſs having there reſted a conſiderable time unputrefied, when it was found and taken up it was turned into ſtone. *Titus Celſus* a Patritian of *Rome*, told this unto *Jacobus Boiſſardus* affirming that he himſelf had ſeen it. This River ariſes from cold Sulphureous veins, derived from Subterranean metals, and by a kind of natural virtue, it conſolidates, and agglutinates all kind of bodies, ſuch as ſticks and leaves; and paſſing over more ſolid bodies, it by degrees wraps them about with a ſtony bark.

Kornman de Mir. Mort. par. 3. *cap.* 36. *p.* 18.

CHAP. IV.

Of ſuch perſons as have made their entrance into the World in a different manner from the reſt of mankind.

Mille modis morimur, uno tantum naſcimur (ſaith *Tully*) we die a thouſand ways but we are born but one. But certainly as there is a marvellous diverſity of accidents through which Man arrives to his laſt end: So alſo curious Nature hath in a various manner ſported her ſelf in the birth of ſome. And howſoever ſhe brings moſt of us into the World as it were in a common Road: yet hath ſhe alſo her by-paths; and ever and anon ſingles out ſome whom ſhe will have to be her *Heteroclites* and ſo many exceptions from the general rule.

1. *Zoroaſtres* was the only Man that ever we could hear of that laughed the ſame day wherein he was born; his brain alſo did ſo evidently pant and beat, that it would bear up their hands that laid them upon his head. An evident preſage (ſaith *Pliny*) of the great Learning which he afterwards attained unto.

*Plin. Nat. Hiſt.lib.*7. *c.*16.*p.*164. *Solin.cap.*4. *p.* 181.

2. *M. Tullius Cicero*, is ſaid to have been brought into the World by his Mother *Helvia* (upon the third of the Nones of *January*) without any of thoſe pains that are uſual in child-bearing.

Zuing. Theatr. Vol. 2. *lib.* 5. *pag.* 414 *col.*1. *Plut. parel. p. in Cicerone.*

3. Such as were born into the World with their feet forward, the Latines were wont to call *Agrippæ*, and *Agripina* (ſaith *Pliny*) hath left in writing, that her Son *Nero* the late Emperour (who all the time of his Reign was a very enemy to mankind) was born with his feet forwards.

*Solin. c.*4.*p.* 180. *Plin. Nat. Hiſt. lib.*7. *c.*8. *p.*160.

4. Some children are born into the World with Teeth, as *M. Curius*, who thereupon was ſirnamed *Dentatus*; and *Cn. Papyrius Carbo*: both of them great Men, and right honourable Perſonages. In Women it was look'd upon as of ill preſage; eſpecially in the days of the Kings of *Rome*; for when *Valeria* was born toothed; the Soothſayers (being conſulted) anſwered, that look into what City ſhe was carried to Nurſe; ſhe ſhould be the cauſe of the ruine and ſubverſion of it. Whereupon ſhe was conveyed to *Sueſſa Pomeria*, a City at that time moſt flouriſhing in Wealth and Riches; and it proved moſt true in the end, for that City was utterly deſtroyed.

*Zuing. Theatr. vol.*2. *l.* 1.*p.*270. *col.*2. *Plin. Nat. Hiſt. l.* 7.*c.* 16.*p.*164. *Solin. c.* 4. *p.*181.

5. Some are cut out of their Mothers Womb; ſuch was *Scipio Affricanus* the former; ſo alſo the firſt of thoſe who had the ſirname of *Cæſar*: thus (ſaith *Schenckius*) was that *Manilius* born, who entred *Carthage* with an Army; and ſo (ſaith *Heylen*) was that *Mackduffe* Earl of *Fife*, who ſlew *Mackbeth* the uſurping King of *Scotland*: and ſo *Edward* the Sixth of *England*.

*Plin. Nat. Hiſt.lib.*7. *c.*9.*p.*160. *Schenck.obſ. Med. lib.*4. *obſ.* 15. *p.* 580. *Heyl. Coſm. p.*336. *Baker.chr.p.*

6. *Anno* 959. *Buchardus* Earl of *Lintzgow*, *Buchorn*, and *Monfort*, a perſon of great bounty to the Poor; choſen Abbot of *Sangal*; and confirmed therein by *Otho* the Great was vulgarly call'd unborn; becauſe he was cut out of his Mothers Womb.

*Schenck.obſ. Med. lib.*4. *obſ.*15.*pag.* 580. *Zuin.Theat. vol.*2.*lib.*1. *p.*270.*col.*2

7. *Gebhardus* the Son of *Otho* Earl of *Bregentz*; was cut out of his Mothers Womb, and was conſecrated Biſhop of *Conſtantia*, *Anno* 1001.

*Schenck.obſ. p.*580.

8. I ſaw, ſaith *Horatius Augenius*, a poor Woman of a fleſhy and good habit of body, who for nine

*Zuin. Theat. vol.*2. *l.*1.*p.* 270. *col.* 2.

Schenck.obſ. p.580. Sennert. prax. Med. l.4. part.2. §6. cap.8. p.419.

nine months had an exulceration of the Ventricle; and for twenty days ſpace; vomited up again, all that ſhe eat or drank, as ſoon as ſhe had taken it, of this Diſeaſe ſhe died; and diſſecting her womb, we took out thence a living boy; who by my direction had the name of *Fortunatus* given him at his Baptiſm, and he is yet alive.

Schenck.obſ. Med.p.580.

9. I my ſelf ſaith *Cornelius Gemma*, have cut out of the Womb ſix living Children from ſix ſeveral perſons.

Plin. Nat. Hiſt. lib.7. c.3.p.158. Zuin.Theat. vol.2.l.1.p. 270. col.1.

10. Amongſt many ſtrange examples appearing upon record in Chronicles; we read of a Child in *Saguntum* (that very year wherein it was forced and razed by *Hanibal*) which ſo ſoon as it was come forth of the Mothers Womb, preſently returned into it again.

Camerar.horæ ſubciſiv. Cen.1.c.55. p.241. Schenck.obſ. Med. lib.5. obſ. 1. pag. 674. Zuin.Theat. vol.2.l.1.p. 270. col.1.

11. *Johannes Dubravius* hath obſerv'd of *Lewis* the Second, King of *Hungary* and *Bohemia*, that there were four things wherein he was over haſty: That he became great in a very ſmall time, that he had a beard too ſoon; that he had white hairs before he was paſt ſeventeen years of age, and that he was over forward in his birth; for he came into the World without any of that skin which is call'd *Epidermis*; which yet he ſoon after got: the Phyſicians lending their aſſiſtance to that which Nature had not time to finiſh, he died in the 21. of his Age, *Anno* 1526. *Auguſt* the 29.

Barth. Hiſt. Anat.Cen.2. Hiſt.8. p. 159.

12. When *Spinola* beſieg'd the City of *Bergopſoma*; a Woman who was near her count, going out to draw water, was taken off in the middle by a Cannon-bullet, ſo that the lower part of her fell into the water; ſuch as were by, and beheld that misfortune, ran to her, and ſaw there a child, moving it ſelf in the bowels of the Mother: they drew it forth, and carried it into the Tents of *Don Cordua*, kept it with all care; being afterwards brought thence to *Antwerp*, the *Infanta Iſabella* cauſed it to be baptiz'd, and gave it the name of *Albertus Ambroſius*, one of her Father's Captains.

Barth. Ibid. Cent.2.Hiſt. 8.p.157.

13. *Anno* 1647. *Jacobus Egh* in the City of *Sarda* in *Belgia*, had a Bull which he fed, tying him in a Cloſe near his houſe; but provok'd by the boys, he brake his bonds and ran to the Cows, the Herdſman endeavoured with his ſtaff to return him to his former place; the bull being incens'd with his blows ran upon him, and with his horns bore him to the ground; his Wife being now in the laſt month of her count, ſeeing the danger of her Husband, ran in to his aſſiſtance; the bull with his horns hoiſted her up into the Air, the height of one ſtory, and tore the belly of the woman: from the wound in her belly forthwith came the birth with its ſecundine; and was thrown at ſome diſtance upon a ſoft place; was carried home, diligently look'd after by a Midwife; and upon the firſt of *September* baptiz'd, had his Fathers name given him, and is yet alive; the Man liv'd 36. hours, the woman but 4. the bull was ſlain the day after by the command of the Magiſtrates.

Val.Max.l. 1.c.8.p.30. Zuin.Theat. vol.2.l.1.p. 270. col.1.

14. *Gorgias* a gallant Man of *Epirus*, ſlipt from the Womb in the Funerals of his Mother: and by his unexpected crying cauſed them to ſtand who carried the Bier, affording thereby a new ſpectacle to his Country, having his birth and cradle in the Coffin of his Parent: In one and the ſame moment a dead woman was deliver'd, and the other was carried to the Grave before he was born.

Zuing.Ibid. p.270. Senn.prax. Med.l.4. par.2. §6. c.8.p.415.

15. *Enecho Ariſta* the firſt King of *Navarr* being dead, *Garſias* his Son ſucceeded: who being one day in the Village of *Larumbe*; was ſurprized by ſome Mooriſh Robbers, aſſaulted, and ſlain; they wounded *Urracha* his Queen, in the Belly with a Lance: the Thieves put to flight; the Queen at the wound was deliver'd of a Son and died, the child to all Mens wonder was ſafe, and was nam'd *Sancius Garſia*; he was well educated by a noble perſon; prov'd a gallant Man; and ſucceeded his Father in the Kingdom, *Anno Domini*, 918.

Barth. Hiſt. Anat. Cent. 1. Hiſt.1.p. 6.7.

16. The Wife of *Simon Knuter* of *Weiſſenburgh*, went with child to the ninth month, and then falling into Travail, her pains were ſuch, as that they occaſioned her death, and when the aſſiſtants doubted not but that the child was dead alſo in the Womb, they diſpos'd of the Mother as is uſual in the like occaſion; but after ſome hours they heard a cry, they ran and found the Mother indeed dead, but deliver'd of a little Daughter that was in good health, and lay at her feet. *Salmuth* ſaith, he hath ſeen three ſeveral women, who being dead in Travail, were yet after death delivered of the Children they went with.

Id. Cent.2. Hiſt. 99. p. 307.

CHAP. V.

Of what Monſters ſome Women have been delivered, and of præternatural births.

IT is the conſtant deſign of provident Nature to produce that which is perfect and complete in it's kind: But though Man is the nobleſt part of her operation; and that ſhe is buſied about the framing of him, with ſingular curioſity and induſtry: yet are there ſundry variations in her mintage, and ſome even humane medals, come out thence with different Errata's in their Impreſſions. The beſt of Archers do not always bore the white; the working brains of the ableſt Politicians, have ſometimes ſuffered an abortion, nor are we willing to bury their accidental miſſes, in the memory of their former skilful performances. If therefore Nature (through a penury, or ſuperfluity of materials, or other cauſes) hath been ſo unfortunate as at ſometimes to miſcarry; her dexterity and Artifice, in the compoſition of many, ought to procure her a pardon for ſuch overſights as ſhe hath committed in a few. Beſides there is oftentimes ſo much of ingenuity in her very diſorders, and they are diſpos'd with ſuch a kind of happy unhappineſs, that if her more perfect works beget in us much of delight; the other may affect us with equal wonder.

Roſſe Arcan. Microcoſm. l.3. c.7. § 7.p.89. Camerar. Hor. ſubciſ. Cen.2. c.67. p.275. Johnſt. Nat. Hiſt. Cent. 10. c.5.p. 334.

1. That is ſtrange which is related by *Buchanan*; It had ſaith he beneath the Navel one body; but above it two diſtinct ones; when hurt beneath the Navel both bodies felt the pain; if above, that body only felt, that was hurt. Theſe two would ſometimes differ in opinions and quarrel; the one dying before the other, the ſurviving pin'd away by degrees. It liv'd 28. years, could ſpeak divers Languages, and was by the King's command taught Muſick. *Sandy*'s on *Ovid Metam. lib.* 9.*p.* 173.

Schenck.obſ. Med.l.1. obſ.1.p.7.

2. *Anno* 1538. There was one born who grew up to the ſtature of a Man, he was double as to the Head and Shoulders, in ſuch manner as that one face ſtood oppoſite to the other; both were of a likeneſs, and reſembling each other in the beard and eyes, both had the ſame appetite, and

both hungred alike, the voice of both was almoſt the ſame, and both loved the ſame Wife.

Barth. Hiſt. Anat. Cent. 1. Hiſt. 66. p. 103.

3. I ſaw (ſaith *Bartholinus*) *Lazarus Colloredo* the *Genoan*, firſt at *Hafnia*, after at *Baſil*, when he was then 28. years of Age; but in both places with amazement. This *Lazarus* had a little Brother growing out at his breaſt, who was in that poſture born with him. If I miſtake not, the bone called *Xyphoides* in both of them grew together, his left foot alone hung downwards, he had two arms, only three fingers upon each hand: ſome appearance there was of the ſecret parts; he moved his hands, ears, and lips, and had a little beating in the breaſt. This little Brother voided no excrements, but by the mouth, noſe, and ears, and is nouriſh'd by that which the greater takes: he has diſtinct animal and vital parts from the greater; ſince he ſleeps, ſweats, and moves, when the other wakes, reſts, and ſweats not. Both receiv'd their Names at the Font, the greater that of *Lazarus*, and the other that of *Johannes Baptiſta*. The natural Bowels, as the Liver, Spleen, *&c.* are the ſame in both. *Johannes Baptiſta*, hath his eyes for the moſt part ſhut; his breath ſmall, ſo that holding a Feather at his mouth, it ſcarce moves; but holding the hand there, we find a ſmall and warm breath; his mouth is uſually open, and always wet with ſpittle; his head is bigger then that of *Lazarus*, but deform'd; his hair hanging down while his face is in an upward poſture. Both have beards, *Baptiſta*'s neglected, but that of *Lazarus* very neat. *Lazarus* is of a juſt ſtature, a decent body, courteous deportment, and gallantly attir'd; he covers the body of his Brother with his Cloak; nor could you think a Monſter lay within, at your firſt diſcourſe with him. He ſeemed always of a conſtant mind, unleſs that now and then he was ſolicitous as to his end, for he feared the death of his Brother; as preſaging that when that came to paſs he ſhould alſo expire, with the ſtink and putrefaction of his body; and thereupon he took greater care of his Brother then of himſelf.

Lemnius de Natur. Mir. lib. 1. cap. 8. p. 38. Camer. hor. ſubciſ. Cent. 1. cap. 54. p. 240.

4. *Lemnius* tells of a Monſter, that a certain Woman was deliver'd of (to which Woman he himſelf was Phyſician, and preſent at the ſight) which at the appearing of the day fill'd all the Chamber with roaring and crying, running all about, to find ſome hole to creep into: but the Women at the length ſtifled and ſmother'd it with pillows.

Barth. Hiſt. Anat. Cent. 1. Hiſt. 10. p. 20.

5. *Johannes Naborowsky* a noble *Polonian*, and my great friend, told me at *Baſil*, that he had ſeen in his Countrey, two little Fiſhes without ſcales, which were brought forth by a Woman, and as ſoon as they came out of her Womb, did ſwim in the Water as other Fiſh.

Barth. Hiſt. Anat. Cen. 1. Hiſt. 10. p. 19.

6. Not many years agoe, there liv'd a Woman of good quality at *Elſingorn*, who being ſatisfied in her count, prepared all things for child-birth; hired a Mid-wife, bought a Cradle, *&c.* but her big belly in the laſt month ſeemed to be much fallen, which yet (not to leſſen the report that went of her) ſhe kept up to the former height by the advantage of cloaths which ſhe wore upon it. Her time of Travail being come, and the uſual pains of labour going before; ſhe was deliver'd of a creature, very like unto a dormouſe of the greater ſize, which (to the amazement of the Women who were preſent) with marvellous celerity ſought out, and found a hole in the Chamber into which it crept, and was never ſeen after. I will not render the credit of theſe Women ſuſpected, ſeeing divers perſons have made us Relations of very ſtrange and monſtrous births, from their own experience.

Barth. Hiſt. Anat. Cent. 1. Hiſt. 4. p. 10, 11, 12.

7. *Anno Dom.* 1639. our *Norway* afforded us, an unheard of example of a Woman, who having often before been deliver'd of humane births: and again big: after ſtrong labour was delivered of two Eggs; one of them was broken, the other was ſent to that excellent perſon Dr. *Olaus Wormius*, the ornament of the Univerſity: in whoſe ſtudy it is reſerv'd to be ſeen of as many as pleaſe. I am not ignorant that many will give no credit to this ſtory, who either have not ſeen the Egg, or were not preſent when the Woman was deliver'd of it. In witneſs therefore of the truth of this matter: I ſhall cite the teſtimonies of Religious perſons: and ſuch as are worthy of credit: who by their Letters under their ſeals, have confirmed the truth of that which we have now related: I have thought fit to tranſcribe the Original it ſelf: which in our own Tongue is preſerved by the foreſaid *Wormius*.

We whoſe Names are here under written, *Ericus Weſtergard*, *Rotalph Rakeſtad*, and *Thor Venes*, coadjutors of the Paſtor in the Pariſh of *Niaſs*: do certifie to all men. That *Anno* 1639. upon the 20*th.* day of *May* (by the command of the Lord Preſident in *Remerige*, the Lord *Paulus Tranius* Paſtor in *Niaſs*) we went to receive an account of the monſtrous birth in *Sundby*; brought forth by an honeſt Woman, *Anna* the Daughter of *Amundus*; the Wife of *Gudbrandus Erlandſonius*, who already had been the Mother of eleven Children, the laſt of which ſhe was delivered of upon *March* the 4*th.* 1638. This *Anna* in the year 1639. upon the 7*th* of *April*, began to grow ill: and being in great pains in her belly, ſhe cauſed her Neighbours to be call'd in to her aſſiſtance; the ſame day about the Evening, in the preſence of her Neighbours, ſhe brought forth an Egg, in all reſpects like to that of an Hen, which being broken by the Women then preſent; *Anna Grim*, *Elen Rudſtad*, *Gyro Rudſtad*, and *Catharina Sundby*; they found that in the yolk and white it anſwer'd directly to a common Egg. Upon the eighteenth day of *April* about Noon in the preſence of the ſame perſons, ſhe was deliver'd of another Egg; which in figure was nothing different from the former. The Mother reported this to us; the Women that aſſiſted at her delivery confirmed the truth of it: as alſo that the pains of this birth had been more ſharp to her than all the reſt of her former. That this was the confeſſion as well of the Mother as of them that were preſent: we do atteſt by our Seals in the preſence of the Lord Preſident, in the Pariſh of *Niaſs* the day and year above ſaid. The great *Wormius* looks upon this as a diabolical work; ſince by the artifice of the Devil, many other things are convey'd into, and formed in the bodies of Men and Women.

Sennert. pract. Med. l. 4. par. 2. § 4. cap. 10. p. 326.

8. *Anne Tromperin* the Wife of a certain Porter in our Hoſpital, being about thirty years of Age was delivered of a Boy and two Serpents upon St. *John*'s day, *Anno* 1576. She told me upon her faith, that in the Summer before in an extreme hot day, ſhe had drunk of a Spring, in the Grove call'd *Brudetholk*, a place within a quarter of a mile from *Baſil*; where ſhe ſuſpected that ſhe had drank of the ſperm of Serpents: ſhe afterwards grew ſo big, that ſhe was fain to carry her belly in a ſwathing band: the child was ſo lean, as that he was ſcarce any thing but bones: the Serpents

were each of them an ell in length, and thick as the Arm of an Infant: both which alive as they were, were buried by the Midwife in the Church-yard of St. *Elizabeth*. This Hiſtory is from the Relation of *Caſpar Bauhinus*, in his Appendix to the book of *Franc. Roſſetus de partu Cæſareo.*

9. The Concubine of Pope *Nicholas* the third was deliver'd of a Monſter, which reſembled a Bear; *Martin* the fourth in the firſt year of his Popedom entertain'd this Lady, and fearing leſt ſhe ſhould bring forth other Bear-whelps, he cauſed all the Bears, which were painted or carv'd in the Pope's Palace, whilſt the Lords of the Family of the *Urſini* bore ſway in *Rome*, to be blotted out and remov'd; For this Pope was not ignorant how the ſhapes and pictures which are conceiv'd in a Womans imagination at the time of her conception, do remain imprinted for the moſt part in the body of that which is conceived.

Camer. hor. ſubciſiv.Cen.

Schenck.obſ. Med.l.4.obſ. 1.p.543.

10. *Margaret* Daughter to the Emperour *Maximilian* the firſt, told the Ambaſſadour of *Ferdinand* King of *Hungary*; that at *Tſertoghenboſch* a City in *Brabant*, in a proceſſion upon a ſolemn Feſtival; ſome of the Citizens went diſguiſed according to the cuſtom of the place: (ſome in the habit of Angels, and others in the ſhape of Devils as they are painted) one of theſe Devils having play'd his gambols a great while; ran home to his Houſe in his Devils attire, took his Wife, threw her upon a bed, ſaying that he would get a young Devil upon her. He was not much deceiv'd, for of that copulation, there was born a child, ſuch as the wicked Spirit is painted, which at his coming into the World, began to run and skip up and down all over the Chamber.

Camer. hor. ſubciſ. Cent.

Schenck.obſ. Med.l.4.obſ. 1.p.554.

11. *Anno Dom.* 1578. upon the 17. day of *January* at eight a clock in the afternoon, there was (at the little Town of *Quiero* amongſt the *Subalpines*) an honeſt Matron who was then deliver'd of a child, which had upon its head five horns, oppoſite each to other, and like unto thoſe of a Ram. Alſo from the upper part of his forehead there hung backward a very long piece of fleſh that cover'd moſt part of his back, in form like a Woman's head-tire: about his neck there was a double row of fleſh, like the Collar of an Horſe: at the ends of his finger were claws like to thoſe Tallons we ſee in Birds of prey: his knees were in the hinder part of the Leg. His right Leg and Foot were of a ſhining red colour: the reſt of his body all ſwarthy. He is ſaid to come into the World with a great cry, which ſo frighted the Midwife and the reſt of the Women then preſent, that they ran immediately out of the houſe. When the Prince of the *Subalpines* was inform'd of this Monſter: he commanded it ſhould be brought to him, which accordingly was done, and 'tis ſtrange to think what various judgements were then paſs'd upon it by the Courtiers.

Zuin.Theat. Vol.2. l.2. p.305. col. 2.

Paræus de Monſtris. l. 24.

12. *Leſina* is the biggeſt Iſle in all the *Adriatick* Sea, the Governour of which was a *Venetian*, who inviting me to dine with him, told at his Table the ſtory of a marvellous miſhapen monſter born in the Iſland, asking if I would go thither to ſee it; proffering me the honour of his company: we went and the unnatural child being brought out to us, I was amaz'd to behold the deformity of Nature; for below the middle part there was but one body, and above the middle there were two living ſouls: each one ſeparated from each other with ſeveral members, their heads being both of one bigneſs, but different in Phyſiognomy; the belly of the one joyn'd with the poſteriour part of the other, and their faces looked both one way, as if the one had carried the other on his back, and often (in our preſence) he that was behind would lay his hands about the neck of the foremoſt. Their eyes were exceeding big, and their hands greater then an Infant of three times their Age, the excrements of both creatures iſſued forth at one place, and their Thighs and Legs were of a great growth not agreeable to their Age which was but ſix and thirty days. Their feet were proportionably made like to the foot of a Camel, round and cloven in the midſt. They receiv'd their food with an inſatiable deſire, and continually mourn'd with a pitiful noiſe, when one ſlept the other waked, which was a ſtrange diſagreement in Nature, the Mother of them bought dearly that birth with the loſs of her life, and as I was afterwards inform'd, theſe liv'd but a ſmall time after we had ſeen them.

Lithgow's Travels par. 2. p.52.53.

13. *Ser. Fulvius Flaccus*, and *Q. Calphurnius Piſo*, being Conſuls, there was then in *Rome* a Maid Servant delivered of a child that had four feet, and as many hands, four eyes, four ears, and two members of virility.

P. Oroſii Hiſt. l.5. c. 6. p. 190.

14. At *Prague* (this Summer) upon the 18. day of *July*, there was born a boy, whoſe Liver, Inteſtines, Stomach and Spleen, with the greateſt part of the Meſentery, hung out beyond the Navel, who liv'd but a few hours, the Mother being ask'd by *Gregorius Horſtius* and Dr. *Major*, if ſhe knew any thing that might occaſion ſuch a birth? anſwer'd with tears, that three months before her delivery ſhe was compelled to hold a Calf while he was kill'd, and that ſtanding by while he was opened, at the falling of the bowels ſhe felt a commotion within her, unto which ſhe imputed this accident.

Fabrit.obſ. Chirurg. Cen.3. obſ. 55. p.259.

15. At *Cracovia* there was born of noble Parents a child that was terrible to behold, with flaming and ſhining eyes, the mouth and Noſtrils were like to thoſe of an Oxe; it had long horns, and a back hairy like a dogs. It had the Faces of Apes in the breſt where the Teats ſhould ſtand. It had Cats eyes under the Navel, faſtned to the *Hypogaſtrium*, and they looked hideouſly and frightfully. It had the heads of Dogs upon both Elbows, and at the whirl-bones of each knee, looking forwards; it was ſplay footed, and ſplay handed, the Feet were like Swans feet, and it had a Tail turned upwards, that was crooked backwards, about half an ell long; It lived four hours from the birth of it; and near its death it ſpake thus; *Watch, for the Lord your God comes:* this was ſaith *Lycoſthenes* in *Anno Dom.* 1543.

Lycoſth. de prodigiis.p. 582.

Johnſt.Nat. Hiſt. Claſſ. 10.c. 5. p. 334.

16. In the year 1573. there was a Monſter born at St. *Lawrence* in the *Weſt Indies*, the narration whereof was brought to the Duke of *Medina Sidonia*, from very faithful hands. How that there was a child born there at that time, that beſides the horrible deformity of its mouth, ears and noſe; had two horns on the head, like thoſe of young goats, long hair on the body, a fleſhy girdle about his middle, double, from whence hung a piece of fleſh like a purſe, and a bell of fleſh in his left hand, like thoſe the Indians uſe when they dance; white boots of fleſh on his legs, doubled down. In brief, the whole ſhape was horrid and diabolical; and conceived to proceed from ſome fright the Mother had taken, from the Antick Dances of the Indians, amongſt whom the Devil himſelf does not fail to appear ſometimes.

Dr. Henry More's Immort. of the Soul. l.3. c. 7. p.173.

At *Boſton* in *New England*, *October* 17. 1637.

Clark's Mir.c.63.p. 249.

Mrs. *Dyer* was delivered of a Monſter which had no head, the face was on the breſt, the ears like Apes grew upon the ſhoulders, the eyes and mouth ſtood far out, the noſe hooking upward, the breſt and back full of prickles, the Navel and belly where the hips ſhould have been, inſtead of toes, it had on each foot three claws; upon the back it had two great holes like mouths, above the eyes it had four horns, and was of the Female Sex. The Father and Mother of it were great Familiſts.

CHAP. VI.

Of the Birth-day, and what hath befallen ſome Men thereon, alſo of ſuch other days as were obſerv'd fortunate or otherwiſe to ſeveral perſons.

Aul. Gell. Noct. Attic. l.19. c.9. p. 511. Tibul. l.1. Eleg.8. Horat. l.4. ode. 11.

THe Ancients us'd to celebrate the annual returns of their birth-day with feaſting, muſick, ſports, mutual preſents, and whatſoever elſe might ſerve to witneſs how deſirous they were, to entertain with higheſt ſolemnity the reviſits of that light wherein they had firſt beheld the World: And yet notwithſtanding all their courtſhips, it ſeems the Tragedian had truth on his ſide, when he ſaid,

> ————————*Nulla dies*
> *Mærore caret, ſed nova fletus*
> *Cauſa Miniſtrat.*
> *Senec. Troad.*
>
> *No day from ſadneſs ſo exempt appears*
> *As not to miniſter new cauſe of tears.*

Plin. Nat. Hiſt. l.7. c. 51. p.184. Schenck. obſ. Med. l. 6. obſ.1. p.721. Valer. Max. l.1. c.8. p.32

1. For *Antipater Sidonius* the Poet, throughout the whole ſpace of his life, every year for one only day; that is to ſay, the day whereon he was born, was ſeized with a Fever; and when he had liv'd to a great Age; by the certain return of his wonted Diſeaſe; he dy'd upon his birth-day.

Schenck. obſerv. lib. 6. obſ.1. p.721 Epiph. Ferd. caſus Med. caſus 81. p. 259.

2. *Johannes Architectus*, every year, at a ſet time, that is upon his birth-day, was taken with a Fever; which proceeding of putrid choler, keeping it's circle, never exceeded the fourteenth day, at laſt being ſpent with Age, and his wonted Fever aſſailing him, he was overcome by it, and yielded to Nature upon his birth-day.

Bak. Chron. p.360.

3. *Elizabeth* eldeſt Daughter of King *Edward* the Fourth, and eighteen years the Wife of King *Henry* the Seventh; dy'd in child-bed, in the Tower of *London*, the eleventh of *February*, the very day upon which ſhe was born.

Schenck. obſ. Med l.6. obſ. 1. p.721.

4. I know a Man ſaith *Amatus Luſitanus*, who every year upon that day in which he firſt entred the World, is ſeiz'd with an evident fit of a Fever: all the reſt of the year, he enjoys very good health. *Thomas a Veiga* witneſſes that he hath obſerv'd the ſame in another; and alſo that he hath known a Man, who every year had a Fever for three days and no longer.

Alex. l.4. c. 20. fol.233.

5. *Alexander* the Great is ſaid to have been born upon the ſixth day of the Month *Targelion*, and alſo to have dy'd on the ſame, that is to ſay, on the ſixth of *February*.

Zuin. Theat. vol. 2. l.7. p.561. Plut. in Camil. p.135.

6. *Attalus* the King of *Pergamum*, and *Cn. Pompeius* the Great, both died upon their birth-days.

Sabel. l.9. c.4. Zuin. Theat. vol.2. l.7. p. 561.

7. *Caius Julius Cæſar* was born in the *Ides* of *March*, and by a conſpiracy of the Nobles was ſlain in the Senate-houſe, upon the ſame; although he was fore-warned to take heed of them.

Zuin. Theat. vol. 2. l. 7. p.561.

8. *Antonius Caracalla* the Emperour, was ſlain by *Macrinus* the *Prætorian præfect* at *Carris* near to *Edeſſa* in *Meſopotamia*, upon his birth-day, which was the ſixth of the *Ides* of *April*, the twenty ninth year of his Age, and the ſixth of his Empire.

Zuin. Theat. Ibid.

9. Pope *Gregory* the Great, was born and died upon the ſame day, to wit, upon the fourth of the *Ides* of *March*.

Zuin. Theat. Ibid.

10. *Garſias* the Great Grandfather by the Father's ſide to *Petrarch*, having liv'd one hundred and four years, died (as alſo did *Plato*) in the very day of his Nativity; and in the ſame Chamber wherein he was born.

Crantz. l.2. Saxon. c.20. Zuin. Theat. vol.2. l.7.

11. The Emperour *Charles* the Great, was buried at *Aquiſgrave* upon the ſame day wherein he was born, in the year of our Lord, *Anno Dom.* 810.

Zuin. Theat. Ibid.

12. *Philip Melancthon* died *Anno Dom.* 1560. in the ſixty third year of his Age, and upon the day of his Nativity, which was the 13*th.* of the Calends of *May*.

Treaſury of Ancient & modern times. l.4. c. 12. p.330. Heyl. Coſm. p.734.

13. The Emperour *Charles* the Fifth was born on the day of *Matthias* the Apoſtle, on which day alſo (in the courſe of his Life) was King *Francis* taken by him in battel, and the Victory likewiſe won at *Biccoque*, he was alſo Elected and Crowned Emperour on the ſame day, and many other great Fortunes befel him ſtill on that day.

Plin. l.7. c. 53. p.186.

14. *M. Oſilius Hilarus* an Actor of Comedies (after he had highly pleas'd the people upon his birth-day) kept a Feaſt at home in his own houſe, and when Supper was ſet forth upon the Table, he call'd for a meſs of hot broth to ſup off; and withal caſting his eye upon the Viſor he had worn that day in the play, he fitted it again to his face, and taking off the Garland which he wore upon his bare head, he ſet it thereupon, in this poſture diſguized as he ſat, he was ſtark dead and cold too, before any perſon in the company perceived any ſuch thing.

Suet. p.105. & p.55. in Auguſto.

15. *Auguſtus Cæſar* had certain Anniverſary ſickneſſes, and ſuch as did return at a ſtated and certain time, he commonly languiſhed about the time of his birth-day, which was the ninth of the Calends of *October*, a little before Sun-riſe, *M. Tullius Cicero*, and *Antonius* being Conſuls.

Alex. ab Alex. dies Gen. l.4. c. 20. fol.233.

16. On the contrary the birth-days of ſome Men have been very fortunate to them, as was that of the great Captain *Timoleon* general of the *Syracuſans*, who obtained for them the chiefeſt of his Victories upon the day of his birth, which thereupon was annually and Univerſally celebrated by the *Syracuſans*, as a day of good and happy fortune to them.

Idem Ibid. fol.233.

17. It is ſaid of *Julius Cæſar*, that he had often found the *Ides* of *July* to be very happy and auſpicious to him, at which time he was alſo born.

Idem, ut ſup. fol.233.

18. King *Philip* of *Macedon* us'd to celebrate the day of his birth, with extraordinary joy, as the moſt favourable and fortunate to him of all other: for once upon that day, he had a triplicity of good tydings, that he was Victor in the Chariot

race in the Olympicks, that *Parmenio* his General had gain'd a moſt important victory, and that the Queen *Olympias* was delivered of his Son *Alexander*.

Cal. Rhod. Sect. Antiq. l.11.c.13. p.498.499.

19. *Ophioneus* was one amongſt the *Meſſenians* had the gift of Prophecy, and *Pauſanias* ſays of him, that immediately after his birth-day, he was annually ſtricken with blindneſs; nor is that leſs wonderful in the ſame perſon, that aftet a vehement fit of the Head-ach, he would begin to ſee, and then preſently fall from thence into his former blindneſs.

Stow's Annal. p.812.

20. It is a note worthy to be remembred, that *Thurſday* was obſerv'd to be a day fatal to King *Henry* the Eight, and to all his Poſterity, for he himſelf died on *Thurſday* the 28*th.* of *January*: King *Edward* the Sixth, on *Thurſday* the ſixth of *July*; Queen *Mary*, on *Thurſday* the ſeventeenth of *November*; and Queen *Elizabeth*, on *Thurſday* the four and twentyeth of *March*.

Kornm. de Mir. Mort. l.8. c.12. p.8.

21. *Franciſcus Baudinus* an Abbot, a Citizen of *Florence*, and well known in the Court of *Rome*, died upon the Anniverſary return of his birth-day, which was upon the 19*th.* day of *December*, he was buried in the Church of St. *Silveſter* in *Rome*, and it was the obſervation of him that made his Funeral Elegy; that the number nine did four times happen remarkably in his affairs, he was born on the 19*th.* day, and died on the ſame, being aged twenty nine, and the year of our Lord being at that time, 1579.

Heyl. Geog. p.734.

22. *Wedneſday* is ſaid to have been fortunate to Pope *Sixtus* the Fifth, for on that day he was born, on the ſame day made a Monk, on that day created General of his Order, on the ſame made Cardinal, then choſen Pope, and finally on the ſame inaugurated.

Heyl. Coſm. p.734.

23. *Friday* was obſerv'd to be very lucky to the great Captain *Gonſalvo*, on that day having given the French many notable overthrows, *Saturday* was as fortunate to *Henry* the Seventh, King of *England*.

CHAP. VII.

Of the Signatures, and natural marks upon the bodies of ſome Men.

Hakew. Apol.

IN *Sicily* there have been often digg'd up bones of a monſtrous and prodigious bigneſs, in all appearance reſembling thoſe of a humane body: but whether they were the Skeletons of deceaſed Gyants; whether bred and form'd in the Earth, by ſome peculiar influx of the Stars, and ſecret propriety of the Mould? whether made by the Artifice of Man, and there buried to beget wonder in after times; or by the Devils to promote ſome of their malicious ends: is yet variouſly diſputed. So concerning the cauſes of thoſe impreſſions, which ſome bodies bring upon them from the Womb, and carry with them to their Graves, there is not ſo great a clearneſs, as not to leave us in ſome doubts. For if the moſt of them are occaſion'd through the ſtrength of the Mothers imagination: there have been others of ſo peculiar a Form; ſo remote from being thought to leave ſuch lively touches upon a Womans fancy, ſo continued to the Deſcendants of the ſame Family; and ſo agreeable with the after fortunes of the perſon ſo ſigned: as may poſſibly encline unto farther enquiries.

Mar. Barlet. l.1. Camer. hor. ſubciſ. l.1. c.69. p.308

Marinus Barletius, reports of *Scanderbeg* Prince of *Epirus*; (that moſt terrible enemy of the Turks) that from his Mothers Womb he brought with him into the World a notable mark of War-like Glory: for he had upon his right Arm, a Sword ſo well ſet on, as if it had been drawn with the pencil of the moſt curious and skilful Painter in the World.

Plin. Nat. Hiſt. l.7. c.11. p.161.

2. Among the people called the *Dakes*, the Children uſually have the Moles and Marks of them from whom they are deſcended, imprinted upon them even to the fourth generation.

Schenck. obſ. Med. l.4. obſ.1. p.543. Fulgos. l.1. c.6. p.151. Uſſerii. Annal. p.475. Juſt. l.15. p.176.

3. *Laodice* the Wife of *Antiochus*, dream'd that ſhe received a Ring from *Apollo*; with an Anchor engraven upon it: *Seleucus* the Child that ſhe then went with (who afterwards was remarkable for his famous exploits) was born with an Anchor impreſs'd upon his Thigh; and ſo alſo his Sons and Grand-children, carry'd the ſame mark upon the ſame place from the time of their birth.

Plin. Nat. Hiſt. l.7. c.12. p.161.

4. In the Race and Family of the *Lepidi*, it is ſaid there were three of them, not ſucceſſively one after another, but out of order, and after ſome intermiſſion; who had each of them when they were born, a little pannicle, or thin skin growing over the eye.

Plut. de ſera numinis vind. Zuin. Vol.2. l.2. p.180. Fitz. of Rel. and policy par.1. c.27. p.283.

5. It is obſerv'd by *Plutarch*, that the reſemblance of the Natural properties, or corporal marks of ſome Parents, are continued in their Families for many Deſcents: yea, and ſometimes not appearing in the ſecond or third generation, do nevertheleſs ſhew themſelves in the fourth or fifth, or others, enſuing ſome Ages after; whereof he brings an example of one in his time, call'd *Python*, who being deſcended of the *Spartiatæ*, the Founders of *Thebes*, and being the laſt of that Race was born with the figure of a Lance upon his body; which had been in former Ages a natural mark of thoſe of that Family; and diſcontinued in them for many years.

Camer. hor. ſubciſ. l.3. c.42. p.145. Johnſt. Nat. Hiſt. Cl. 10. c.5. p. p.340.

6. I have heard ſaith *Camerarius* when I was young, and it is at this day the common report and publick Fame, (although I have not met with it in any Anthour) that the Counts of *Habſpurg*: have each of them (from the Womb) a golden Croſs upon the back, that is to ſay, certain white hairs after a wonderful manner formed into the figure of a Croſs.

Camer. hor. ſubciſ. l.3. c.42. p.145. Johnſt. Nat. Hiſt. Cl. 10. c.5. p. 340.

7. *Marcus Venetus* who for forty five years travell'd up and down in the Countries of *Aſia* reports in his *Itinerary*; that he came into the Kingdom of the *Corzani*: the Kings of which place (though ſubject to the *Tartarian*) boaſt themſelves of a Nobility beyond that of all other Kings of of the Earth; and upon this account, they are born into the World with the impreſs of a black Eagle upon their Shoulder, which continues with them to the laſt day of their lives.

Camer. Ibid. p.145. Johnſt. Nat. Hiſt. Cl. 10. c.5. p. 340.

8. I have received it from the Relations of Perſons worthy to be believed, that the moſt potent King of *Great Britain* now reigning (that was King *James*) brought with him from his Mothers Womb, certain Royal, and thoſe not obſcure ſignatures: for as ſoon as he was born, there was beheld imprinted upon his body, a Lyon and Crown, and ſome alſo add a Sword, which impreſſions do undoubtedly portend great things; and would require a further explication.

Camer. Ibid. p.146.

9. That is a memorable thing and worthy of obſervation, which is ſet down by *Abrahamus Bu-*

Johnſt. Nat. Hiſt. Cent. 10. c. 5. p. 540.

choltzerus. *John Frederick* (ſaith he) Elector of *Saxony*, the Son of *John*, was born the 30*th*. of *June*, *Anno* 1503. and brought with him from his Mothers Womb, an omen of his future fate. For (as I had it from perſons of unqueſtionable credit) he was born with a Croſs of a ſplendid and golden colour upon his back, upon the ſight of which a pious and very ancient Prieſt was ſent for by the Ladies of the Court, who thereupon ſaid; This Child, ſhall carry a Croſs Conſpicuous to all the World; the Emblem of which is thus apparent in his birth. The truth is his Mother *Sophia* dy'd upon the twelfth day after his birth: I have noted this the rather (ſaith the fore-cited Authour) becauſe no Man hath done it before; though worthy to be tranſcribed to Poſterity, and withal becauſe the event did declare and confirm the truth of the preſage.

Gaffarel. curioſities. c.5. p.143.

10. A Siſter of mine (ſaith *Gaffarel*) had the figure of a Fiſh upon her left Leg, caus'd by the deſire my Mother had to eat fiſh when ſhe was great, and it is repreſented with ſo much perfection and rarity, that you would take it to be drawn by ſome excellent Maſter; and the wonder is, that when ever the Girl eat any Fiſh, that upon her Leg puts her to a ſenſible pain.

Gaffar. c.5. p.144.

11. That which I now relate to the ſame purpoſe is very well known to all *Paris*, that are curious enquirers into theſe things. The Hoſteſs of the Inn in the Suburbs of St. *Michael* at *Bois de Vincenne*; (who dy'd about two years ſince) had a Mulberry growing upon her nether Lip, which was ſmooth and plain all the year long till the time that Mulberries began to ripen, at which time hers alſo began to be red, and began to ſwell more and more, obſerving exactly the ſeaſon, and nature of other Mulberries, and coming at length to the juſt bigneſs, and redneſs of other ripe Mulberries.

Zacut. Luſ. prax. admir. l.2. obſ. 133. p.251.

12. A Woman in the ſeventh Month of her being with Child, long'd to eat Roſe-buds in a time when they were difficultly to be procur'd: She had paſſed two days thus, when after much ſearch, there was a bough of them found in a private Garden; ſhe greedily devour'd the green buds of two Roſes, and kept the reſt in her boſom: In the ninth month ſhe was happily deliver'd of a fair babe; upon the Ribs of which there appear'd the repreſentations of three Roſes very red; upon his Forehead and on either Cheek; he had alſo depainted three other exact reſemblances of a Red Roſe, ſo that he was commonly call'd the Roſie boy.

Sueton. in ejus vita. l. 2. c.80. p. 104.

13. *Octavius Auguſtus* the Emperour, was all ſpotted on his body, his Moles being diſpers'd upon his Breſt and Belly, in the manner, order, and number with the Stars of the Celeſtial Bear.

CHAP. VIII.

Of the ſtrange Conſtitution, and marvellous properties of ſome humane Bodies.

THat the original of Man's body is nothing elſe beſides the duſt of the ground is a certain and unqueſtionable truth. Yet as out of that duſt there ſprings ſuch variety of Trees, Plants, Flowers, with different Forms, Colours, Vertues, as may reaſonably ſolicite a conſidering mind to a juſt veneration of the Wiſdom and Bounty of the Creator: ſo though all humane bodies are fram'd of the ſame courſe materials; yet ſome of them are endow'd with ſuch peculiar proprieties, and qualities ſo remov'd from the Conſtitution of others; that Man need travel no further then himſelf, for a ſufficient theme, wherein he may at once inlarge his thoughts to the praiſes of his Maker, and admiration of his own wonderful compoſure.

Every Man is a moving miracle: but there are ſome that may juſtly move the wonder of all the reſt. For,

De civ. Dei l.14. c.23. Zuin. Theat. Vol.2. l.5. p.419.

1. Saint *Auſtin* ſaith, he knew a Man, who could ſweat of his own accord as often as he pleas'd.

Cal. Rhod. Ant. lect. l. 20. c.16. Schenck. obſ. Med. l.1. obſ.3. p.85

2. *Avicenna* writes of one, that when he pleas'd could put himſelf into a Palſie; nor was he hurt by any venemous creature, but when he forc'd and provok'd them to it; of which notwithſtanding, themſelves would die, ſo poyſonous was his body.

Schenck. obſ. Med. lib.3. obſ.3. p. 384.

3. I knew one ſaith *Maranta*, who was of that ſtrange conſtitution of body; that he was made looſe by aſtringent ſimples, and on the contrary bound up by thoſe that were of a looſening Nature.

Plin. Nat. Hiſt. l.28. c.3. p.298. 299. Paſch. Leg. c.8. p.43. Solin. c.8. p. 207. Plut. in Catonem minore p. 787.

4. There are ſome Families of that marvellous conſtitution, that no Serpent will hurt them, but inſtead of that they fly their preſence, the ſpittle of theſe Men, or their ſucking the place is Medicinable to ſuch as have been bitten or ſtung with them, of this kind are the *Pſylli* and *Marſi*, thoſe alſo in the Iſland of *Cyprus*, whom they call *Ophiogenes*, and of this Race and houſe, there came one *Exagon* Embaſſadour from that Iſland, who by the commandment of the Roman Conſul was put into a great Tun or Pipe, wherein were many Serpents, on purpoſe to make experiment and tryal of the truth. The iſſue was, the Serpents lick'd his body, in all parts, gently, with their Tongues, as if they had been little dogs, and he remain'd unhurt, to the great wonder of them who beheld the manner of it.

Plin. ibid. l.28. c.3. p. 299.

5. Thoſe Men that are bred in *Tentyrus*, an Iſland lying within the River *Nilus*, are ſo terrible to the Crocodiles, that they will not abide ſo much as their voice, but fly from them as ſoon as they hear it.

Plut. paral. in vita Pyrrhi. p.384. Fulg. Mem. l.1. c.6. p. 151. Delrio diſq. Magic. l.1. c.3. Quaſt. 4. § 19. p.36. Donat. Hiſt. Med. l.6. c. 3. p.306. Henric. ab Heers. obſ. Med. l.1. obſ.29. p. 244.

6. When *Pyrrhus* King of *Epirus* was dead, and all the reſt of his body conſum'd in the Funeral Fire, the great Toe of his right Foot was found entire, having receiv'd no damage at all by the flames, this Toe that was ſo able to preſerve it ſelf, after his death, had alſo in his life time, a healing kind of vertue in it, againſt Diſeaſes of the Spleen, which us'd to retreat at the powerful touch of it. *Kornman de Mirac. Mortuor. lib. 3. cap. 8. pag. 8.*

7. I know a Family at *Liege*, in which all the Perſons of both Sexes, ſick and well, Summer and Winter, ſleeping and waking, have their Noſtrils extreme cold, whence it fell out, that adminiſtring Phyſick to two Brothers, ſeiz'd with a burning Fever, when upon the eleventh day there was no *Criſis*, nor any appearance that there would be, finding the Noſtrils of both of them colder then Ice, I adjudg'd they would die; and ſo did three other Phyſicians with me, yet both eſcap'd and are yet alive, being the 14*th* year after their Diſeaſe.

Henric. ab Heers. obſ. Med. l. 1. obſ. 27. p. 236. 237.

8. A certain Canonical Perſon who having perfected his courſe in Philoſophy, had ſtudied Divinity for five years ſpace in *Lovain*; by his over intenſe ſtudy, he arriv'd at laſt to be a very Fool. Five years ſince he came to the *Spa*, where he was purg'd and drank the Waters, but in vain. Without my conſent he would bleed often in a month, and notwithſtanding the clamours of all who were preſent, he would not ſuffer the vein to be cloſ'd, till above thirty and ſometimes forty ounces of blood were flow'd out, this he continued for three years and more. When I told him by this means he would incur the danger of a Cachexy and Dropſie, he was not mov'd at all; In the mean time he daily eat divers handfuls of Wheat, raw, and unground. When once he complain'd that his Potions did not work well with him; I at laſt gave him two grains of our white *Elaterium*, by which when he had been ſtrongly purg'd, he took them unknown to me, more then twenty times, notwithſtanding all which, he is well, nor can we obſerve or diſcern that his ſtrength is in the leaſt impair'd, by ſo many blood-lettings and purgations.

Donat. Hiſt. Med. Mir. l. 6. c. 4. p. 306.

9. *Demophon* the Steward to *Alexander* the Great, is reported to be of that ſtrange Conſtitution, that ſtanding in the Sun-ſhine, or being in a hot Bath, he was ready to freeze for cold, and on the contrary would ſweat in the ſhade.

Donat. ibid. p. 306. Curt. Kornman de Mir. Mort. l. 4. c. 95. p. 38.

10. *Quintus Curtius* tells of *Alexander* the Great, that as often as he ſweat, there iſſued a fragrant odour from his body, that diſpers'd it ſelf amongſt all that were near him, the harmony of his Conſtitution was ſuch, as occaſion'd that natural Ballſom to flow from him.

Donat. ibid. p. 306. Solin. c. 8. p. 206. 207.

11. Not far from the City of *Rome* amongſt the *Faliſci*, there are ſome few Families who are call'd *Hirpiæ*, who (in that annual Sacrifice that is made to *Apollo* at the Foot of the Mountain *Soracte*) uſe to walk upon the heaps of the live Coals of the burnt Wood, and yet receive no damage by the fire.

Alex. ab Alexand. Gen. Dier l. 2. c. 21. p. 91. Marcel. Donat. Med. Hiſt. Mir. l. 6. c. 3. p. 307. Treaſury of Ancient & Modern times l. 1. c. 29. p. 75. Sandys on Ovid. Met. l. 13. p. 252.

12. That is exceeding wonderful which is related by *Jovianus Pontanus*; concerning one *Colan* of *Catana* in *Sicily*, ſirnamed the Fiſh, who liv'd longer in the Water then on the Land, he was conſtrained every day to abide in the Water, and he ſaid that if he was long abſent thence, he could ſcarce breath or live, and that it would be his death to forbear it, he was ſo excellent in ſwimming that as a Sea-Fiſh he would cut the Seas, in the greateſt ſtorms and tempeſts, and in deſpight of the reſiſting Waves ſwim more then five hundred furlongs at once: At laſt in the *Sicilian* Sea, at the Haven of *Meſſana*, diving for a piece of Plate which the King had caus'd to be caſt in as a prize to him that could fetch it from the bottom, he there loſt his Life, for he was never ſeen after, either devoured by a Fiſh, or engaged in the Concaves of the Rock.

Lloyd's State worthies. p. 837.

13. It is related of the Lord *Verulame*, that he had one peculiar temper of body, which was that he fainted always at an Eclipſe of the Moon, though he knew not of it, and conſider'd it not.

Petr. Serv. in diſſert. de Ung. Armar. p. 29. 30.

14. *Rodericus Fonſeca* a Phyſician of great reputation in *Piſa*, bought for his Houſhold employment a Negro ſlave; ſhe as often as ſhe pleas'd took burning Coals into her hands or mouth without any hurt at all; this was confirm'd to me by *Gabriel Fonſeca* an excellent Phyſician in *Rome*; and by another of deſerved credit, who told me he had frequently ſeen the trial, and red hot Coals held in her hand till they were almoſt cold, and this without any impreſſion of fire left upon her: and I my ſelf ſaw the ſame thing done by a She-Negro, in the Hoſpital of the Holy Ghoſt, to which I was Phyſician.

Petr. Servi in diſſert. de ung. Armar. p. 33. 34.

15. It is familiarly known all over *Piſa*, of *Martinus Ceccho* a Townſman of *Montelupo*, that he us'd to take hot Coals in his hand, put them in his mouth, bite them in pieces with his Teeth, till he had extinguiſh'd them; he would thruſt them up as a Suppoſitory into his Fundament, and tread upon them with his bare feet, he would put boiling lead into his mouth, and ſuffer a burning Candle to be held under his Tongue, as he put it out of his mouth; and many ſuch other things as may ſeem incredible: all this was confirm'd to me by divers *Capuchins*, and my worthy Friend *Nicholaus Accurſius* of the Order of St. *Francis*.

Fuller's prophane State l. 5. c. 18. p. 501.

16. *Andronicus Comnenus* Emperour of *Greece*, was of that ſound and firm Conſtitution, vigorous Limbs, *&c.* that he us'd to ſay, he could endure the violence of any Diſeaſe for twelve Months together, by his ſole natural ſtrength; without being beholding to Art, or any aſſiſtance of Phyſick.

CHAP. IX.

Of Natural Antipathies in ſome Men, to Flowers, Fruits, Fleſh, Phyſick, and divers other things.

WE read in the Poet of one ſaying---*Non amo te Sabidis*---&c.

Thee Sabidis I do not love,
Though why I cannot tell:
But that I have no love to thee,
This I know very well.

Sir Kenelme Digby's Treatiſe of bodies c. 38. p. 336.

Thus the ſeeds of our averſion and Antipathy to this or that, are often lodged ſo deep, that in vain we demand a reaſon of our ſelves for what we do or do not. The Enemies of our Nature work upon us (it ſeems) whether we are aware or not. For the Lady *Hennage* of the Bed-chamber to Queen *Elizabeth*, had her Cheeks bliſter'd by laying a Roſe upon it, while ſhe was aſleep, ſaith Sir *Kenelm Digby*; and worſe hath befallen others, though awake, by the ſmell of them.

Schenck. obſ. Med. l. 7. p. 891. Donat. Hiſt. Med. Mir. l. 6. c. 3. p. 305.

1. Cardinal *Don Henrique a Cardona* would fall into a ſwound upon the ſmell of a Roſe (ſaith *Ingraſſia*) and *Laurentius* Biſhop of *Vratiſlavia*, was done to death by the ſmell of them, ſaith *Cromerus de rebus Polon. lib.* 8.

Schenck. obſ. Med. l. 7. p. 891.

2. The ſmell of Roſes how pleaſing ſoever to moſt Men, is not only odious but almoſt deadly to others. Cardinal *Oliverius Caraffa* during the ſeaſon of Roſes, uſed to incloſe himſelf in a Chamber, not permitting any to enter his Palace, or come near him that had a Roſe about him.

Donat. Hiſt. Med. Mir. l. 6. c. 3. p. 305. Amat. Luſ. Cent. 2. Cur. 36.

3. The ſmell of a Roſe or ſight of it at a diſtance, would cauſe a noble Venetian of the Family of the *Barbarigi*, to ſwound and become like a dead Man, who was therefore adviſ'd by the Phyſicians to keep at home, and not to hazard his Life by going abroad while Roſes continu'd.

Zacch. qu. Med. legal. l.2. tit.2.p. 61.

4. *Zacchias* tells of himſelf, that the ſmell of white Roſes was ſuch an enemy to him, that though he lov'd it well enough, yet would it forthwith cauſe his Head to ake in violent and extraordinary manner.

Schenck. obſ..Med. l. 7.p. 891. Donat.Hiſt. Med. l.6. c. 3.p.306.

5. I know a ſtout Soldier, ſaith *Donatus*, who was never able to bear the ſmell or ſight of the Herb Rue, but would evermore betake himſelf to flight at his firſt notice of its preſence.

Donat.Hiſt. Mid.Mir. l.6.c.3. p. 307. Schenck.obſ. Med. l.7. p. 890. Petr. Servius in diſſert. de odoribus, p.19.

6. *Johannes e Quercetoa* Pariſian, and Secretary to *Francis* the Firſt King of *France*, was forc'd to ſtop his Noſtrils with Bread, when there were any Apples at Table, and ſo offenſive was the ſmell of them to him, that if an Apple had been held near his Noiſe, he would fall a bleeding: ſuch a peculiar and innate hatred to Apples had the Noble Family of *Fyſtates* in *Aquitain*, we call them now the *Fœſii*.

Schenck. ibid.p.890.

7. *Vladiſlaus Jegello*, King of *Poland*, did ſo abhor Apples, that he was not able to endure the ſmell of them, ſaith *Cromerus*.

Schenck. l. 7.p.890.

8. I have ſeen, ſaith *Braſſavolus*, the younger Daughter of *Frederick*, King of *Naples*, that could not eat any kind of Fleſh, nor ſo much as taſte of it; and as oft as ſhe put any bit of it into her mouth, ſhe was ſeis'd with a vehement *Syncope*, and falling to the Earth, and rouling her ſelf thereupon, would lamentably ſhriek out: This ſhe would continue to do for the ſpace of half an hour, after ſhe was returned to her ſelf.

Zacch. Queſt. Med. legal. l.2. tit.2.p.73.

9. *Guainerius* tells of himſelf, that Hogs-fleſh was ſo very great an Enemy to him, that it produced the ſame accidents in him that Poyſon would have done, although he us'd but any part of it in Sawces: as alſo that when his Mother (who was deſirous to accuſtom her Son to all kinds of Meats) had prepar'd for him (without his knowledge) a diſh of that Fleſh, minc'd into ſmalleſt bits, and offer'd it to him to eat; within an hour after he fell into a palpitation of the Heart, and thence into a *Syncope*, and thence into a vomiting, in which he brought up pure blood; ſo that they look'd for no life of him.

Plat. obſ. l. 1.p.238.

10. *Antonius Poſtellus*, a French Boy that tabled with my Father, would eat nothing that was roaſted, boyl'd or fry'd; contenting himſelf with Bread, Fruits and Milk; nor could he eat the finer ſort of Bread, but ſuch only as had courſe brans in it. In the Winter time he eat dry'd Apples, Pears, Cherries, Nuts, *&c.* his Milk alſo muſt be cold, for he could eat nothing hot or warm. In the mean time he was of good habit of body, freſh and well-colour'd: this cuſtom he kept many years, wherein he dyeted with my Father; and (as 'tis ſaid) he continu'd it afterwards.

Schenck. obſ. Med. l.7. p. 891.

11. I ſaw a Noble Counteſs, ſaith *Horſtius*, who (at the Table of a Count) taſting of an Udder of Beef, had her Lips ſuddenly ſwell'd thereby; who obſerving that I took notice of it, told me that ſhe had no diſlike to that kind of Diſh, but as oft as ſhe did eat of it, ſhe was troubl'd in this manner; the cauſe of which ſhe was utterly ignorant of.

Schenck. obſ. Ibid.

12. A Learned perſon told me, ſaith the ſame Author, that he knew one at *Antwerp*, that would immediately ſwoun'd, as oft as a Pigg was ſet before him, upon any Table where he was preſent.

Henric. ab Heers. obſ. Med. l.1. obſ. 29. p. 247.

13. There lives a perſon amonſt us of prime Quality, who at the ſight of an Eel is preſently caſt into a ſwound; yea, though it be brought to the Table inclos'd in Paſt, after the manner of a Pie; yet falls he down as one that is dead, nor doth he return to himſelf, till the Eel is taken off from the Table.

Henric. ab Heers. obſ. Med. l.1. obſ.29.p. 249.

14. The moſt Learned *Johannes Heurnius* writes of himſelf, that as oft as he eat of any Pepper or Rhadiſh, he was ſure to be tortur'd with the cruel pains of the Colick.

Schenck. obſ. Med. l.7. p. 891.

15. The mildeſt Medicines create ſuch diſturbances to ſome, as if they were of the moſt vehement ſort. Which Phyſicians did frequently obſerve in an illuſtrious Lady, who was the Light and Ornament of our Age: for while they endeavour'd to purge her but with Manna, ſhe was ſuddenly taken with torments, loathings, belchings, wearineſs, and involuntary ſweats, and other worſe and more dangerous ſymptoms did ever follow; yet with ſtronger Medicines, ſhe was purg'd without any trouble. Alſo her Nephew (though of a bilious temperament) a man excellently well vers'd in the Art Military, and all other laudable Studies, could never be happily purg'd with Manna; ſo that it ſeem'd to be a certain peculiar property of that Family.

Donat.Hiſt. Med.Mir. l.6.c.3. p. 308.

16. A whole Family of our City (ſaith *Donatus*) were never able to bear the Electuary, called *Diaphœnicon*, though it was never ſo privately minc'd with other Medicines; but they would ſtreight reject it by vomit, as my ſelf have often ſeen.

Scalig. de ſubtil. ad Card. Exercit.153. p.513.

17. There was even in your City (as modern Phyſicians report) ſaith *Scaliger* to *Cardan*, a whole Family, that would dye at the taking of a little *Caſſia Fiſtula*.

Schenck. obſ. l.7.p.891.

18. A Noble Count of *Arnſtadht* had ſuch an antipathy to Oyl Olive, that all kind of Sawces that were prepar'd with it, and ſet in the room where he was, muſt ſuddenly be taken thence, or elſe he would immediately fall into deadly faintings.

Schenck. obſ. Med. lib.7.p.891 Amat.Luſit. Cent.6. Cur. 60.

19. *Bernardus Bonius* of a Patrician Family in *Raguſa*, a young man of about twenty years of age, caus'd his water to be brought to me (ſaith *Amatus Luſitanus*) with requeſt, that if it portended any evil, I would adminiſter to him. I found he had a weakneſs in the Reins, and the ſeminary of the French Diſeaſe. I therefore preſcribe him this and the other Syrrup from the Apothecaries: but he deſir'd, I would not be ſo forward to preſcribe Syrrups to him, for he hated all ſweet things; and as I afterwards found, Honey, Sugar, and all things made up with theſe, are moſt immediate Poyſons to him, he eat not Grape, nor Fig, nor Pear, Quince, Pomgranate, Peach, nor Prunes; of all kind of Fruits, he only eats Nuts, Almonds, and Pine Kernels; he delights in Vinegar, ſowr Sauces, and Water of *Tamarinds*, and ſalt things; his uſual drink is Water. Theſe things exactly conſider'd, I preſcrib'd ſuch Medicines as the Diſeaſe did require, made up of things, whoſe taſte tended to bitter, by which he was afterwards cur'd.

Barthol. Hiſt. Anatom. Cent. 5. Hiſt.64. p.134.

20. A Student in the Univerſity of *Hafnia*, was ſo overcome with Melancholy, that he had thoughts of laying violent hands upon himſelf; but before hand conſulted Dr. *Chriſtianus Oſtenfeld*, the Kings Profeſſor of Phyſick, about that Caſe of Conſcience: who with forcible Arguments labour'd to reduce him to more Chriſtian reſolves, promiſing that by Phyſick he would purge away thoſe Melancholy Humours, which occaſion'd ſuch black and evil cogitations. In the mean time, he prepares an infuſion of An-

timony, and delivers it to his Chamber-fellow, to be drank off in the Morning, he upon the ſight of the infuſion, immediately found ſuch a loathing ariſe, that he beſought him to take away the Medicine, and ſoon after ſuch abundance of humours were voided by him upward and downwards, that in a ſhort time after he was ſound and ſafe, and with a chearful and lively countenance gave thanks to his Phyſician.

Schenck. obſ. Med. l. 3. obſ. 3. p. 384.

21. *Rondeletius* ſaith, he knew a Biſhop of *France*, who when he was by no means able to take any Phyſick, as oft as he had need, he us'd to have it prepar'd for him in a great quantity; that done, he caus'd it to be pour'd hot into a clean baſon, where he us'd to ſtir it to and fro with a ſmall ſtick, and to hold his Mouth and Noſtrils over the ſteam of it, by which he was purg'd as plentifully as if he had taken any convenient Medicine for that purpoſe.

Schenck. obſ. Med. Ibid.

22. When I was at *Piſa* ſaith *Fallopius*, and was Phyſician to the Nuns of St. *Pauls* in the Eaſt; I often preſcrib'd Pills to the Abbeſs of that place, who never ſwallow'd them, but cruſh'd them flat with her fingers, forming them as it were into little Cakes, then ſhe moiſtned them on the one ſide with her Spittle, and ſo apply'd them outwardly to the Region of the Ventricle, binding them on with a ſwathing band; and in the ſpace of four or five hours, ſhe would be as well purg'd, as if ſhe had ſwallow'd down the Pills themſelves, this I obſerv'd in her for two years together, and it ſeemed wonderful to me.

Donat. Hiſt. Med. Mir. l. 6. c. 3. p. 305. Schenck. obſ. Med. l. 7. p. 890.

23. That is wonderful ſaith *Donatus*, which was obſerv'd in a Boy, the Son of a Count; that if at any time he eat of an Egg, his Lips would ſwell, in his Face would riſe purple and black ſpots, and he would froth at mouth, after the ſame manner as if he had ſwallow'd poyſon.

Schenck. l. 7. p. 889.

24. *Schenckius* tells of a Norman Ruſtick, who had never taſted Bread, Fleſh, or Fiſh, but fed only upon Eggs, by reaſon of which he was commonly call'd the Weaſell; that Creature being ſo very deſirous of that Food.

Schenck. l. 7. p. 890. Zach. Quæſt. Med. legal. l. 2. Tit. 2. p. 73.

25. I knew (ſaith *Bruyerinus*) a Maid born at *Chauniacum* in *Flanders*, who being ſixteen years of Age or more, had been brought up only with Milk, without any other kind of Food, for ſhe was not able to endure ſo much as the ſmell of bread, and if the ſmalleſt particle of it was put into her Milk, even at a diſtance ſhe would diſcover it by the ſmell (a wonderful thing) the truth of which notwithſtanding, I am able to confirm, as being an eye-witneſs of it.

Schenck. l. 7. p. 890. Zach. Quæſt. Med. legal. l. 2. Tit. 2. p. 60.

26. *Jacobus Forolivienſis*, the moſt excellent Phyſitian of his Age hath left it witneſſed of himſelf, that if at any time he eat Garlick, he was no leſs tormented then if he had drank Poyſon, the very ſame ſymptoms appearing in him, as are uſual in thoſe that are poyſon'd, and was hurt by the ſmell of it, as if it had been ſomething Peſtilential.

Schenck. l. 7. p. 890. Amat. Luſit. Cent. 2. Cur. 36. Donat. Hiſt. Med. Mir. l. 6. c. 3. p. 305.

27. I know one (ſaith *Amatus Luſitanus*) who had never taſted of any ſort of Fiſh, and when once a Friend of his had invited him to a Supper, and on purpoſe given him Fiſh, well prepar'd and wrapt up in Eggs, he immediately fell into fainting preſſures of the heart, accompanied with Vomitings and ſeige, ſo that little wanted but that he had dy'd upon it. His Name was *Stephanus Surdaſter*, a Spaniard of *Toledo*.

Schenck. l. 7. p. 889. Zuin. Theat. Vol. 1. l. 1. p. 66.

28. *Germanicus* could not endure the ſight or voice of a Cock; and the Perſian *Magi* were poſſeſs'd with an extream hatred to Mice.

Schenck. l. 7. p. 889. Kornman de Mir. Mort. l. 4. c. 85. p. 34.

29. There was (ſaith *Weinrichus*) a Perſon of a noble Family, who was not able to bear that an old Woman ſhould look upon him, and being once drawn out by force from his Supper to look upon one ſuch, that which was only intended for merriment, as to him, ended in death, for he fell down and dy'd upon it.

Barth. Hiſt. Anat. Cent. 3. Hiſt. 28. p. 65.

30. There is in *Hafnia*, a Man, in other reſpects ſtrong, healthful, and of a good courage, who yet as oft as he ſees a dog, (though it be never ſo ſmall a one) is not only affrighted, but alſo ſeiz'd with Convulſions in his left hand.

Henric. ab Heers. obſ. Med. l. 1. obſ 29. p. 253.

31. Ten years ſince, I was call'd to *Namurcum* to the young Daughter of a Noble-man, who as often as ſhe heard the ſound of a bell, or any loud voice ſpeaking or ſinging, ſo often was ſhe caſt into a ſwound; ſo, as that ſhe differed not from one that was dead: this Perſon was cur'd by me by purgation, the Waters of the *Spa*, and *Anti-Epileptical* Medicines.

Zach. Quæſt. Med. legal. l. 2. Tit. 2. p. 61.

32. I know a Nun in the Monaſtery of St. *Clare* yet living, who at the ſight of that inſect we call a Beetle, is ſtrangely affected. It fell out that ſome young Girls, knowing this diſpoſition of hers, caſt a Beetle into her boſom, betwixt her breaſts; which when ſhe perceiv'd, ſhe preſently fell into a ſwound to the Earth, depriv'd of all ſenſe, and remain'd four hours in cold ſweats: when ſhe came to her ſelf, and that her Spirits were recreated by degrees; yet ſhe recover'd not her former ſtrength in many days after, but continu'd trembling and pale.

Donat. Hiſt. Med. Mir. l. 6. c. 3. p. 306. Zach. Quæſt. Med. legal. l. 2. Tit. 2. p. 61.

33. *Marcellus Donatus* ſpeaks of a Noble-man of *Mantua*, that could not endure the ſight of a Hedge-hog without falling into a *Syncope*, and cold ſweats immediately upon it.

Schenck. obſ. Med. l. 7. p. 889.

34. *Mathiolus* tells of a German, who coming in Winter-time into an Inn to ſup, with him and ſome other of his Friends; the Woman of the Houſe being acquainted with his temper (leſt he ſhould depart angry, at the ſight of a young Cat, which ſhe kept, to breed up) had before hand hid her kitling in a Cheſt, in the ſame room where we ſate at Supper. But though he had neither ſeen nor heard it, yet after ſome time that he had ſuck'd in the Air, infected by the Cats breath, that quality of his temperament that had antipathy to that creature, being provok'd, he ſweat, and a ſudden paleneſs came over his face, and to the wonder of all us that were preſent, he cry'd out, that in ſome corner or other of the room, there was a Cat that lay hid.

Henric. ab Heers. obſ. Med. l. 1. obſ. 29. p. 254.

35. There liv'd amongſt us a young Lady, who as oft as ſhe taſted any Raiſins or Sugar, or any other ſweet thing, was afflicted with intollerable pain in her teeth, nor was ſhe freed from it before ſhe had eaten ſomething that is bitter or ſharp, and yet it is the common opinion that we are nouriſh'd only by ſweet things. This very Summer at the *Spa*, eating Anniſeed Comfits in my preſence, ſhe was taken both with pain in her Teeth, and a ſwelling of the Jaws, which the day following was diſcuſs'd by Cathartick Pills adminiſtred to her.

CHAP. X.

Of the marvelous recompence of Nature in ſome Perſons.

IN a Game at Tables, when the caſt of the Dice does not anſwer the deſire and hope of him that playes, the diſcreet Gameſter mannages his ill chance to the beſt advantage; and by his skill in play, many times repairs thoſe injuries, his perverſe Fortune and the Dice have done him. Provident Nature takes the ſame courſe, ſhe ever deſigns well; but if ſhe chance to fail in her good intentions, ſhe yet makes ſuch after proviſions to ſupply her former defects; or elſe prepares ſo fair a recompence in ſome other things, that we often ſee with admiration, that even her maimed Clients have as little cauſe to complain of her, as thoſe upon whom ſhe hath ſeemed more ſtudiouſly to confer her favours: We have notable inſtances hereof in the following Examples.

Xiphil. in Auguſto. p. 55.

1. The *Indians* preſented *Auguſtus* with a young man without Shoulders or Arms, who yet could perform with his Feet, what others did with their hands: he could bend a Bow, ſhoot Arrows, and ſound a Trumpet; how he did it, I know not, I only write what is in common diſcourſe.

Camerar. hor. ſubſicivæ Cent. 1. c. 37. 169,170. Hiſt. manual Arts. c. 4. p. 50. Sennert. prax. Med. l. 4. part 2. § 6. c. 7. p. 303. Johnſt. nat. Heſt. Claſſ. 10. c. 5. p. 335. Keckerm. in Phyſic. l. 1. cap. 4. p. 1370.

2. My ſelf and others (ſaith *Camerarius*) being once at *Combourg* in the Houſe of *Eraſmus Neuſtetetur*; he ſent to a place, not far off, for one *Thomas Schiveiker*, a young man of one and thirty years age, deſcended of a worſhipful Houſe, and born without ever an Arm, who did with his Feet, all that a ready man could do with his Hands. Having ſeated himſelf in a place equal with the height of the Table, whereon the Meat was placed; he took a Knife with his Feet, begins to cut Bread and Meat, which he carry'd with his Feet to his Mouth; and likewiſe the Cup, with as much eaſe, as another would have done with his Hands. After Dinner he wrote Copies in Latin and German Letters, ſo fair and ſo ſtreight, that every one of us, deſir'd to have ſome of them to keep, as a ſpecial Monument. Being requeſted, he did with a Penknife make Pens very good to write with, which he gave us. While he was thus doing, I obſerv'd the make of his Feet, and ſaw that his Toes were long, fit to lay hold of things. This ſight, as it was pleaſing to us, ſo was it, at another time, to the Emperour *Maximilian* the Second; who paſſing that way, deſir'd to ſee the man; and having obſerv'd the ſtrange recompence of Nature, diſmiſs'd him with a Princely gift. Of this man *Poſthius* thus in Engliſh:

Thomas *by nature wanting Arms, with's Feet*
Performs all things, you'd wonder for to ſee't:
With's Feet he eats and drinks full well, and then
With's Feet he turns his Books, or makes a Pen.
With's Feet to Write and Paint, doth underſtand,
No man can do it better with his Hand.

Camer. hor. ſubſiciv. Cent. 1. cap. 37. p. 170.

3. Of late there was a man born without Arms, that went about *Germany*, who had learn'd by Cuſtom, turn'd into Art, to handle a Sword, and flouriſh it about his Neck; to fling Javelins, and do other things ſo nimbly, and withal ſo ſurely, that he would commonly hit the Mark. All other the duties of the Hands he perform'd with his Feet; he was after broken upon the Wheel, for ſundry Robberies and Murthers by him committed.

Plat. obſ. l. 3. p. 593.

4. I remember I have ſeen a woman at *Baſil*, ſpinning artificially with her Feet, ſweeping the Houſe, and performing all other the Offices of a good Huſwife.

Plat. obſ. Ibid.

5. I have alſo (ſaith the ſame *Platerus*) ſeen a man, who with his Head and Shoulders; would take hold of things, and handle them after various manners. I have ſeen him with Inſtruments and Weapons held in that faſhion, to cleave, cut off, dig and ſtrike with a wonderful force; and yet both he and the woman before mention'd were without Arms.

Barthol. Hiſt. Anatom. Cent. 3. Hiſt. 26. p. 61.

6. A *Swediſh* woman, call'd *Magdalene Rudolph Thuinby*, was here of late at *Hafnia*, ſhe was aged forty two; marry'd to a *German* Soldier: She was born without Arms; and that there might be no ſuſpicion of fraud, by her conſent I ſaw that ſhe had nothing but Shoulders; yet though ſhe thus was maim'd, ſhe performs all offices with her Feet, with that dexterity and readineſs, that ſhe is deſervedly the wonder of the Spectators, and may ſeem to have no want of her Hands. With her Feet ſhe ſpins, and threds her Needle; ſhe weaves, ſhe charges and diſcharges a Gun: With Sciſſars and a Knife ſhe cuts Papers into divers artificial Figures; ſhe plays at Tables and Dice; ſhe drinks, and ſwathes her little Infant, ſhe knows how to bring her Feet to her Breſt and Head; ſo as to take her Child to her Breſt, as if ſhe did it with her Hands. She feeds both her ſelf and her Child, ſhe combs her hair; to conclude, without trouble ſhe doth all, that is ſufficient for her own neceſſity, and to gratifie others curioſity.

Clark's Mirror chap. 44. p. 156.

7. Mr. *Criſpe* (Brother to Sir *Nicholas Criſpe*) his dexterity in knowing the meaning of men by the motion of their Lips, is very well known to Merchants upon the Exchange, and is yet freſh in every ones memory. At the time when Sir *Alexander Cary* was beheaded upon *Tower-hill*, this Mr. *Criſpe*, having been long deaf before, preſs'd to ſtand near the Scaffold; whereupon Mr. *Huſt*, an Officer in the Train-bands, that kept the Guard, ſpake to him to forbear; he not hearing him, continued his labour to get a convenient place; till Mr. *Huſt* being told by ſome, who he was, ſuffer'd him to place himſelf right againſt the front of the Scaffold: And when Sir *Alexander* turn'd himſelf to ſpeak to the people, Mr. *Criſpe* fix'd his eyes upon his Lips, during all the time of his Speech, which he ſo perfectly underſtood and carry'd way, that relating it to his Friends, they much wondred at the way of his perception.

Clark's Mirror. chap. 44. p. 157. Sir Kenelme Digbyes Treatiſe of Bodies. chap. 28. p. 254, 255.

8. There was a Nobleman in *Spain*, the younger Brother of the Conſtable of *Caſtile*, born ſo deaf, that he could not hear a Gun ſhot off cloſe by his Ear, and conſequently dumb: Yet the lovelyneſs of his Face, vivacity of his Eye, comelineſs of his Perſon, and the whole compoſure of his Body were pregnant ſigns of a well temper'd mind. The Phyſitians and Chirurgeons had long imploy'd their skill to help him, but in vain. At laſt a certain Prieſt undertoook to teach him to underſtand others when they ſpake, and to ſpeak himſelf, that others might underſtand him. This attempt was at firſt laugh'd at; but after ſome years, with great pains, he taught this young Lord to ſpeak as diſtinctly as any man; and to underſtand ſo perfectly what others ſaid; that

he could underſtandingly converſe all the day with them. Prince *Charles*, when he was wooing the Infanta of *Spain* ſaw, and oft made trial of him, not only with Engliſh words; but making ſome Welſh-men of his train to ſpeak words of their language; all which he perfectly repeated: only for want of his hearing, his tone was rather vehement and ſhrill, than pleaſing.

Fullers worthies, p. 206. in Cornwal. 9. *Edward Bone* of *Ladock* in *Cornwall*, was Servant to Mr. *Courtney* therein; he was deaf from his Cradle, and conſequently dumb (Nature cannot give out where ſhe hath not received) yet could learn and expreſs to his Maſter any news that was ſtirring in the Country. Eſpecially if there went ſpeech of a Sermon within ſome miles diſtance, he would repair to the place, with the ſooneſt; and ſetting himſelf directly againſt the Preacher, look him ſtedfaſtly in the face, while his Sermon laſted. To which religious Zeal his honeſt life was alſo anſwerable. Aſſiſted with a firm memory, he would not only know any party whom he had once ſeen for ever after, but alſo make him known to any other, by ſome ſpecial obſervation and difference. There was one *Kempe*, not living far off, defected accordingly, on whoſe meetings there were ſuch embracings, ſuch ſtrange often and earneſt tokenings; ſuch hearty laughters, and other paſſionate geſtures, that their want of a Tongue, ſeemed rather an hindrance to others conceiving them, than to their conceiving one another.

Plat. obſ. l. 1. p. 118. 10. There was one that was deaf and dumb from his Birth, who nevertheleſs could write his own thoughts, and note the Writings of others in a Table-book, which he continually carry'd about him for that purpoſe. My Father has told me, that when *Oecolampadius* preach'd, he uſed to hear him with great zeal, and by the motion of his Lips, and the geſture he uſed, he could underſtand many things, and ſo alſo when others preached.

Camerar. hor. ſubciſ. Cent. 1. c. 37. p. 171. Johnſt. Nat. Hiſt. Cl. 10. c. 6. p. 336. 11. We have at *Nuremburg* (ſaith *Camerarius*) a young Man and a young Maid, born of one Father and Mother; (of a good Houſe and well known) that are of a ſingular quick conceit: For although they be deaf and dumb by Nature; yet can both of them read very well, Write, Cypher, and caſt Account. The young Man conceiveth at firſt, by ſigns that are made him, what he is requir'd to do. If his Pen be wanting, by his countenance he ſheweth his thoughts, being the quickeſt and cunningeſt at all Games, both at Cards and Dice, that one can find amongſt the *Germans*, although there they are very dexterous. His Siſter paſſeth all other Maids, for working with her Needle, all kind of Sempſtry, Tapeſtry, Embroydery. But above all this is the moſt remarkable in them, that for the moſt part as ſoon as they ſee ones lips ſtir, they underſtand his meaning. They are oftentimes at Sermons; and a man would ſay, that they draw and conceive with their Eyes the words of the Preacher, as others do with their Ears. When the Preacher nameth the Name of Jeſus; the young man is ready before any of the hearers to take off his Hat, and to bow his Knee.

Plat. obſ. l. 1. p. 110. 111. 12. There was one who was blind from the ſeventh year of his Age; that from his Youth had ſo accuſtom'd himſelf to the making of Organs; that with his own hands he made Organs with Pipes of Wood and Tin, of great price: *Frederick* Duke of *Wirtenburg* ſhew'd me an Organ of this blind man's making; and I heard the Artiſt himſelf playing on it: looking upon his Eyes, I could not diſcover any ſpot therein; but all thoſe who had liv'd with him for many years together, affirmed that he was blind; and prov'd that he could do theſe things, by a convincing Argument: for that he wrought in the dark, and they ſaid he could diſcern the ſeveral ſorts of Wood by the touch only.

Socrat. l. 4. c. 29. p. 331 Camerar. hor. ſubciſ. Cent. 1. c. 37 p. 171. 13. *Didimus* of *Alexandria*, being blind, ſpent all his time in hearing, in ſo much, that by his diligent atttention, he attain'd to that, which others obtain by reading, and became ſo skilful in Divine and Humane Learning, that he excell'd amongſt the Divines of his time.

Camer. hor. ſubciſ. p. 171. 14. Our Anceſtors have ſeen *John Ferdinand*, born in *Flanders* (his Father was a *Spaniard*) a blind and poor Soul; who yet happily overcame that, which moſt Learned Men find hard: For he was at once a very learned Poet and Philoſopher; he was alſo an excellent Muſician, he play'd skilfully upon divers kinds of Inſtruments, and was a great compoſer of Song for all parts.

Barthol. Hiſt. Anatom. Cent. 3. Hiſt. 44. p. 87, 88. 15. *Uldaricus Schonbergerus*, a Doctor of Philoſophy, in our time, begat the admiration of all men, for though he was blind, yet with his ſingular Wit and Induſtry he attain'd to that, that few who had the advantage of their Eyes ſurpaſs'd him; he was learnedly skill'd in the Latin, Greek, Hebrew, and Syriack Languages; an excellent Naturaliſt, an acute Diſputant in Philoſophy; skilful in Muſick; ſtudious both in Picture and Sculpture; he would diſcharge a Gun with that dexterity, that the Bullet ſhould oft hit the Mark; he dy'd of late years at *Regiomont*, of which unuſual Example, the excellent *Simon Dachius* hath left to Poſterity an elegant Elegy.

Clark's Lives. p. 190, 191. 16. *James Uſher*, Lord Primate of *Ireland*, was firſt taught to read by his two Aunts, who were blind from their Cradles, and ſo never ſaw Letters; yet were they admirably vers'd in the Scriptures, being able ſuddenly to have given a good account of any part of the Bible.

Kornmann. de mirac. vivor. p. 76. Camer. hor. ſubciſ. Cent. 1. c. 37. p. 172. 17. *Nicaſius* of *Werd*, born at *Macklin*, falling blind when he was three years old, and not being able to learn one Letter, he ſo profited in the knowledge of Philoſophy, both Humane and Divine, that all men were raviſh'd with him. Having proceeded Maſter of Arts at *Lovain*, he was afterwards made Principal of *Macklin* Colledge, where he diſcharged his duty very well: he aſcended afterwards to the degree of Licentiate in *Theology*: And though he was blind, he read, and Preach'd openly: Furthermore, being made Doctor of the Laws in the Univerſity of *Colen*: he read there, and expounded the Civil and Canon Law; repeating by heart the Text which he had never read: He dy'd at *Cologne*. *Anno Dom.* 1492.

Camer. hor. ſubciſ. Cent. 2. c. 8. p. 28. Johnſt. Nat. Hiſt. Claſſ. 10. c. 6. p. 337. 18. I was told (ſaid *Antonius de Palermo*) by King *Alphonſus* of a *Sicilan*, born blind (then living in the City of *Gergemo*, of old call'd *Agrigentum*) who had followed him often times on hunting: ſhewing to the Huntſ-men (who had their ſight well enough) the retreats of the Wild Beaſts: He added further, touching the induſtry of this blind man; that having by his ſparing and ſcraping, gotten together about 500 Crowns, which put him to a great deal of care; he reſolv'd at laſt to hide them in a ground of his: As he was making a hole in the earth to that end, a Goſſip of his, being his Neighbour eſpy'd him; who ſo ſoon as the blind man was gone, ſearch'd, found the Money, and carry'd it away. Two or three days after, the blind man returning to viſit his caſh, and finding nothing there, like one forlorn he frets and fumes; and after much debating with himſelf, he concludes none but his Goſſip could have play'd him this trick. Having therefore found him out, he began thus to ſay to him: Goſſip, I am come to have your opinion; I have 1000 Crowns, and the one half of them I have hid in a ſafe place, and for the other half, I know not what to do with them, having not my ſight, and being very unfit to keep any ſuch things, therefore what think you, might I not hide this other half with the reſt in the ſame place of ſafety? The Goſſip approv'd, and commended his reſolution; and going ſpeedily to the place, carry'd back the 500 Crowns, he had before taken away, believing he ſhould have the whole 1000 together. A while after the blind man goes to his hole, and finding there his Crowns again, carry'd them home; and returning to his Goſſip, with a cheerful voice, ſaid to him, Goſſip, The blind man ſees better than he that hath two Eyes.

Barthol. Hiſt. Anatom. Cent. 3. Hiſt. 44. p. 87.

19. It is reported of Count *Mansfield*, that though he was blind; yet with the touch alone, he was able to diſtinguiſh white from black.

Scalig. de ſubtil. ad Card. Exercit. 334. p. 1063.

20. *Scaliger* tells of one *Antonius*, who (as himſelf ſaid) was born at *Naples*: This man, although he wants Arms, could toſs a Pike with his right Foot, mend Clothes, Write, Eat, Drink, and thred a Needle; he could drive a Nail into a piece of Wood, up to the head with a Hammer; and then immediately pull it out again with Pincers: *Scaliger* ſaw him in the Province of the *Allobroges*; and ſuppoſes (as he tells *Cardan*) that there are fifty thouſand perſons alive, who ſaw and wondred at him.

Zacch. quæſt. Med. legal. l. 5. Tit. 3. p. 325. Schenck. obſ. p. 1.

21. That is next to a miracle, which is recorded by *Schenckius*, of a certain blind man, who received viſible ſpecies through his Noſtrils; although it is not ſo very impoſſible, but that the ſpecies of viſibles might paſs through his Noſe to his Eyes, which were otherwiſe perfectly Organiz'd, and only impeded from without by the cloſing of the Lids, or the light of the Eyes themſelves, might through the conveyance of the Noſe be conjoyned to the external Light to perceive viſible things that way.

Nochol. Tulpii obſ. Med. l. 3. c. 54. p. 273.

22. There is a woman of *Britain*, who was born with Arms and Legs, diſtorted in ſo ſtrange and unuſual manner, that ſhe might well ſeem unfit (to any man that ſee her) to do any thing: Yet had ſhe acquired from officions Nature ſuch a dexterity, that ſhe could ſpin with her Tongue, with the ſame ſhe could thred a Needle of the ſmalleſt ſize, with great expedition: with the flexure of her Tongue only ſhe could readily tye that faſt Knot, which we call the Weavers Knot; and with the ſame Tongue ſhe would write, and that in a fair Character; amongſt others, ſhe ſo wrote the name of my Son *Petrus Tulpius*, which I yet keep by me.

Sir Kenelme Digby Treatiſe of Bodies, c. 28. 28. p. 253, 254.

23. I have ſeen one who was ſo throughly blind, that his Eyes could not inform him when the Sun ſhin'd, for all the Cryſtalline Humour was out in both his Eyes; yet his other ſenſes instructed him ſo efficaciouſly in what was their office to have done, as what he wanted in them ſeem'd to be over-pay'd in other abilities. To ſay that he would play at Cards and Tables, as well as moſt men, is rather a commendation of his Memory and Fancy, than of any of his outward Senſes: but that he ſhould play well at Bowls and Shovel-board, and other Games of aim, which in other men do require clear ſight, and an exact level of the hand, according to the qualities of the Earth or Table, and to the Situation and Diſtance of the Place he was to throw at, ſeemeth to exceed poſſibility, and yet he did all this. He would walk in a Chamber, or long alley in a Garden (after he had been a while uſed to them) as ſtreight, and turn juſt at the ends, as any ſeeing man could do: He would at the firſt abord of a ſtranger (as ſoon as he ſpoke to him) frame a right apprehenſion of his ſtature, bulk, and manner of making. And which is more, when he taught his Scholars to declame (for he was a School-maſter to my Sons, and lived in my Houſe) or to repreſent ſome of *Seneca*'s Tragidies, or the like; he would by their voice know their geſture, and the ſituation they put their bodies in; ſo that he would be able, as ſoon as they ſpoke, to judge whether they ſtood or ſate, or in what poſture they were, which made them demean themſelves decently before him whiles they ſpoke, as if he had ſeen them perfectly; though all this be very ſtrange, yet methinks his diſcerning of light is beyond it all, he would feel in his body, and chiefly in his brain (as he hath often told me) a certain effect by which he did know when the Sun was up; and would diſcern exactly a clear from a cloudy day. This I have frequently known him do without miſſing, when for trials ſake he hath been lodg'd in a cloſe Chamber, whereinto the clear Light or Sun, could not arrive to give him notice, by its actual warmth, nor any body could come to him, to give him private warnings of the changes of the weather.

Keckerm. in Phyſic. l. 1. c. 4. p. 1370 Johnſt. Nat. Hiſt. cl. 10. c. 5. p. 337.

24. *Pictorius Villinganus* teſtifies, that he ſaw a *Spaniard* born without Arms; ſo cunning with his Feet, that he could ſpin, and uſe the Needle with great curioſity; even to an equality with moſt Women. He was alſo ſo dextrous in the management of his Arms, that few Soldiers were able to vye with him in his agility therein; He ſhot from a Bow, in ſuch manner, that he ſeldom did miſs the Mark; and would with an Axe give ſo ſtrong a blow, as to cut in ſunder at one ſtroke a reaſonably piece of Wood.

Johnſt. Nat. Hiſt. cl. 10. c. 5. p. 335.

25. *Keckerman* alſo ſpeaks of Scholar, that had but one little Finger on each Hand, and his Feet were triangular without any Toes; yet had he more force in one Finger, than others had with five; he wrote curiouſly and ſwiftly, and ſtood ſo firm, that in very ſlippery places, he would ſeldom ſlip.

CHAP. XI.

Of the Head and Skull, and the unuſual ſtructure of them in ſome Men.

THe Brain of Man is that vigorous and active thing, that inſinuates it ſelf into all places and times; reaches the heights, ſearches the depths, and pries into all thoſe recluded Cabinets of Nature, wherein ſhe hath ſtored up the choicer and abſtruſeſt pieces of all her work-manſhip, and theſe it contemplates and admires. No wonder then if Nature hath been ſolicitous to lodge ſo noble a gueſt, *in Sanctiore hominis parte*, as the Philoſophers call the Head, the moſt honourable part of Man, appointing its reſidence where it may repoſe with the greateſt ſafety and and advantage, and be defended from caſualties by a wall of bone of that thickneſs and hardneſs in ſome Men as is wonderful.

Jani Nicii pinacothec. prima p.43.

1. *Nicolaus Ricardius* an Italian, had a Head of an unreaſonable bigneſs, and his skull was of that ſolidity and hardneſs, that he oftentimes brake Nuts, or the ſtone of a Peach with one blow of his head.

Herodot.l.9. p.544.

2. Some time after the Greeks had overthrown *Mardonius*, and the Perſians at the Battle of *Plataea*, when the bones were freed of the fleſh, by lying in the Field, and that the Platæans had gathered them together, to bury them in one place, amongſt the bones there was then found a skull, without any ſuture, but fram'd of one ſolid and intire bone.

Zuin.Theat. Vol.2.l.5. p.385.

Milo who was otherwiſe ſo famous for his wonderful ſtrength, is ſaid alſo to have made this Trial, he would tie a Lute-ſtring or Bow-ſtring, round about his Head, and then cloſing his Lips would keep in his breath with all the might he could, and then as ſoon as the Veins of his Head were ſwollen with blood, the ſtring would burſt aſunder.

Barth. Hiſt. Anat. Cent. 5. Hiſt.44. p.97.

4. The diligent *Bartholinus*, tells of a Religious Perſon of forty years of Age, who had the hinder part of his skull ſo firm and compact (though *Hippocrates* affirm it to be the weakeſt thereabouts) that he was able to endure a Coach-wheel to paſs over it, without any ſenſible damage to him.

Columb. Anat.l.15.p. 484.

5. Amongſt the rarities of Pope *Paul* the Fourth, there is to be ſeen (ſaith *Columbus*) the Head of a Gyant (for it is the biggeſt that I ever beheld) in which the lower Jaw is ſo connate and conjoyned to the Head, that it utterly wants all motion, and could not but do ſo when the Perſon was living; for I ſaw with theſe eyes the firſt joynt of the Neck, ſo faſtned to the hinder part of the Head, that it is impoſſible it ſhould ever move.

Zacut.Luſit. prax. adm. l.3. obſ.93. p.395.

6. In the County of *Tranſtagana* in *Portugal* near the Town call'd *Villa Amana*; there liv'd a Rich Man, whoſe Wife was brought to bed of a Man-child, which at his birth had a broad and hard knot upon his Fore-head: his Parents by the advice of the Phyſicians made little of it, the child being arriv'd to five years of Age, it alſo was in that time much grown out: ſo that the Phyſicians betook themſelves to frequent purgations, but all in vain, for the knot (without any pain) grew out into a Pyramidical Horn, of the length of a Span broad at the root of it, and at the point the thickneſs of a Man's thumb end: being grown to Man's eſtate, he would not ſuffer it to be cut off, though both Phyſicians and Surgeons affirm'd it might be done without danger, he addicted himſelf to his ſtudies, and made ſingular progreſs therein.

Zacut.Luſit. prax. adm. l.3. obſ. 93. p.396. Hild.Cen.2. obſ.25. p. 104.

7. *Hildanus* reports, he ſaw a Man who came into the World with a horn in the midſt of his Fore-head, it was inverted like to that of a Rams, and turn'd upwards to the coronal ſuture, or the top of his head.

Adminiſt.of Card.Ximen. c.15.p.145.

8. Twenty eight years after the death of Cardinal *Ximenes*, the Grave wherein his body lay was digg'd up, his bones taken out, and his Head once the Palace of the greateſt Judgement that ever appear'd in *Spain*, his skull was found to be all of a piece without any ſuture, the mark of a ſtrong brain, but withal the cauſe of the continual Head-achs he was ſo very ſubject unto in his Life, the vapours that aſcended into the head wanting that vent which is ſo uſual in others.

Johnſt.Nat. Hiſt.Cl.10. c.8.p.350. Kornman.de Mir.Mort. par.3. c.3. p.4.

9. The Ægyptians have skulls generally of that hardneſs, that hardly can they be broken with a ſtone that is flung at them; on the contrary the skulls of the Perſians are ſo very weak, that they are broken with a ſmall and inconſiderable force. The cauſe of this is believed to be, that the Ægyptians from their Boyage, are uſed to cut their hair, and their skulls are thus hardned by the heat of the Sun, which alſo is the reaſon that few of them are bald; on the other ſide the Perſians do not cut their hair from their infancy, and are accuſtomed to have their heads always cover'd with their Shaſnes or Turbants.

Kornman.de Mir.Mort. l.4.c.78. p.32.

10. *Albertus* the Marqueſs of *Brandenburgh*, who was born the 24th. of *November*, *Anno Dom.* 1414. and had the ſirname of the German *Achilles*, had no junctures or ſutures in his Skull, as is yet to be ſeen at *Heilbronna*, where it is kept.

Purch.Pilg. Tom.1.l.5.c. 17.p.695.

11. *Nicholo de Conti* ſaith, that in his time the *Sumatrians* were all Gentiles, and the Man-eaters amongſt them, uſed the skulls of their eaten enemies inſtead of Money, exchanging the ſame for their neceſſaries, and he was accounted the richeſt Man, who had moſt of thoſe skulls in his houſe.

Purch.Pilg. Tom.1.l.4.c. 16.p.480.

12. In *Thebet* amongſt the Tartarians, the people in times paſt, beſtowed on their Parents no other Sepulcher then their own Bowels, and yet in part retain it, making fine cups of their deceaſed Fathers skulls, that drinking out of them in the midſt of their jollity, they may not forget their Progenitors.

Purch.Pilg. Tom.1.l.9.c. 1. §1.p. 1010. Trench's hiſt. improv'd. p.37.

13. The Men of the Province of *Dariene* paint themſelves when they go to the Wars, and they ſtand in need of no Helmet or Head-piece, for their skulls have ſuch natural hardneſs upon them, that they will break a Sword, that is let drive upon them.

Melch. Adam.in.vit. Germ. Med. p.41.

14. *Johannes Pfeil* liv'd at *Lipſia*, and while he practis'd Phyſick there, a Citizen was his Patient, who was ſo vehemently troubled with a daily and intollerable pain in his head, that by reaſon of it he could take no reſt either night nor day, the Phyſician preſcribed to him all things that might ſeem convenient for him, and procure other Medicines at his own charges, but all to no purpoſe, for the ſick Man over-powred with the extremity of his pain, and want of reſt gave up the Ghoſt. *Pfeil* his Phyſician (with leave of his Friends) diſſected the Head of the Deceaſed; and in the brain found a ſtone, of the magnitude and figure of a Mulberry, (by eating of which fruit the Patient had ſaid, he had contracted his Diſeaſe) this ſtone was of an Aſh colour, and he afterwards ſhewed it unto many, as matter of ſingular admiration.

Zuin.Theat. Vol.2. l.2. p.291.

15. *Pericles* the Athenian, was of a decent compoſure in reſpect of the other parts of his body; but his Head was extraordinary great, and very long in the figure and ſhape of it, no way anſwering to the other lineaments of his body: Hereupon it is, that almoſt all the Statues that remain to be ſeen of him, have Helmets upon the heads of them. The Artificers taking that courſe to hide

that natural deformity that was in ſo illuſtrious a Perſon.

Zuin. Theat. Vol. 2. l. 2. p. 291.

20. *Philocles* a Comical Poet, was *Æſchylus* his Siſters Son; this Man had a Head that was ſharp, raiſed, and pointed in the Crown of it like a Sugar-loaf.

Zuin. Theat. Vol. 2. l. 2. p. 291.

21. *Mahomet* that great Impoſtor, and the framer of the *Alcoran*, is ſaid to have a head of an unuſual and extraordinary bigneſs.

CHAP. XII.

Of the Hair of the Head, how worn, and other particularities about it.

APuleius thought the hair of the Head to be ſo great and neceſſary an Ornament, that ſaith he, the moſt beautiful Woman is nothing without it, though ſhe came from Heaven, be born of the Sea, brought up in the Waves, as another *Venus*, though ſurrounded with the Graces, and attended with all the Troops of little *Cupids*, though *Venus* girdle be about her, and ſhe breath Cinamon and ſweet Balſom; yet if ſhe be bald, ſhe cannot pleaſe, no not ſo much as her own *Vulcan*. As a Beaſt without Horns, a Tree without Leaves, and a Field without Graſs; ſuch (ſaith *Ovid*) is one without Hair; It is without doubt a conſiderable ornament and additional beauty: how ſome have worn it, and concerning other accidents about it, ſee the following examples.

Cæl. Antiq. Lect. l. 18. c. 10. p. 838.

Barth. Hiſt. Anat. Cen. 3. Hiſt. 33. p. 77.

1. *Cardanus* relates of a *Carmelite* that as oft as he kemb'd his head, ſparks of fire were ſeen to fly out of his Hair, and that thereupon he was invited to feaſts, that they who were preſent might ſee the trial and truth of it.

Scalig. de ſubtil. exercit. c. 174. p. 567.

2. *Scaliger* mentions a noble Lady of *Caumont*, whoſe Hair while it is kemb'd ('tis his own expreſſion) ſeems to vomit fire.

Barth. Hiſt. Anat. Cen. 3. Hiſt. 37. p. 77.

3. The very ſame thing often befel *Petrus Jo. Faber*, an excellent Chymiſt; as he ſaith of himſelf, and he adds, that he ſaw a noble and beautiful Maid (who kembing her Head in his preſence) the ſparks flew from her Hair into her Lap, as Stars falling from Heaven; at which ſhe was ſo much affrighted, that ſhe had fallen into a ſwound, had they not diſpell'd her fears by jeſting with her about it.

Barth. Ibid. p. 78. 79.

4. The Illuſtrious Prince *Chriſtian*, the Fifth of that name, King of *Denmark* and *Norway*; when he kemb'd his head, often ſaw and ſhew'd to them that were preſent, ſparks of fire flying from his Hair.

Schot. Phyſ. curioſ. l. 3. c. 34. p. 573. Cæl. Antiq. Lect. l. 20. c. 16. p. 942.

5. St. *Auguſtine* ſpeaks of ſome Men, who at their pleaſure, and without moving of their heads, would bring all the Hair of their Head forward to their Fore-head, and then put it all backward to the hinder part of their Head.

Knowl's Turkiſh hiſt. p. 235.

6. *Tamberlane* wore the Hair of his Head long and curled, contrary to the manner of the Tartars, who ſhave their heads, having the ſame always covered, whereas he contrariwiſe was for the moſt part bare-headed, commanding his Son to be brought up ſo by his Tutors; his Hair was of a dark colour, ſomewhat drawing towards a Violet, right beautiful to behold, which his Mother coming of the race of *Sampſon* (as he gave it out) commanded him to nouriſh, in token of his deſcent; this was one cauſe that made him to be more reſpected of his Men of War: moſt part of them believing, that in thoſe hairs were ſome rare vertue, or rather ſome fatal deſtiny; an old practice of many great Commanders of former Ages, to fill the Heads of their Soldiers with ſome ſtrange opinion conceived of them, as if ſomething was in them extraordinary.

John de Serres Hiſt. of France p. 7. Camer. oper. ſubciſ. Cent. 1. c. 36. p. 166.

7. *Clodion* the Second, King of *France*, was called *Le Chevelu* or the Hairy, for that he made a Law, that none but Kings, and their Children, and the Princes of the Blood ſhould wear long Hair, in token of command; this cuſtom confirm'd by the Law of *Clodion*, hath been long time obſerved in *France*, ſo as by this mark *Clodamire*, the Son of *Clovis* being ſlain in a Battle by the *Bourvignons*, was known amongſt the dead. And in token of a degrading or diſhonouring, the French ſhaved ſuch as they degraded from the Royal Dignity, as appears by numerous examples: Amongſt which that of Queen *Clotilda* is memorable, who choſe rather to cut off the heads of her young Sons, then to have their Hair poll'd or ſhaven; that is to ſay, ſhe prefer'd an honeſt death, before the diſhonour of her Children, for in cutting off their Hair, they were depriv'd of all hope to enjoy their degree, and were confin'd to a baſe eſtate unworthy of their greatneſs.

Liv. l. 25. Val. Mar. l. 1. c. 6. p. 14.

8. *Lucius Martius* being about to ſet upon the *Carthaginians* under the leading of *Aſdrubal* their General, while he made a Military Oration to his Soldiers, his whole Head ſeem'd to be encompaſs'd with a flame; this was beheld by the Soldiers that ſtood about him to their great terrour, but himſelf had no ſenſe of it, nor any damage by it.

Herodian l. 1.

9. *Herodian* ſaith of the Emperour *Comodus*, that his Hair was yellow and curl'd, that as oft as he walk'd in the Sun, it ſeem'd to ſparkle with fire, inſomuch that ſome ſuppos'd, that he powder'd it with duſt of Gold, others look'd upon it as an Argument of Divinity, and that he brought the early marks of it on his Hair into the World with him.

Diodor. Sic. rer. Antiq. l. 1. c. 2. p. 10.

10. *Oſyris* going from *Ægypt* upon an expedition into *Æthiopia*, made a vow to nouriſh his Hair until his return into *Ægypt* again; whereupon it hath been a cuſtom and is continued unto theſe times, that whenſoever the Ægyptians travel into any other Countrey, they alſo nouriſh their Hair till their return.

Hiſt. of the Caribby Iſlands l. 2. c. 9. p. 252.

11. The *Caribbians* are black hair'd as the *Chineſes* are, their Hair is not curl'd and frizzel'd as that of the Moors, but ſtreight and long as thoſe of the *Maldiveſes*, and the Women attribute the higheſt perfection of beauty to this black colour as to what concerns the Hair. It is reported alſo that the Indian Women of *Peru*, are ſo enamour'd of black Hair, that to make their own of that colour by Artifice, when Nature does it not, they are willing to endure incredible pains and torments.

Hiſt. of Car. Iſlands l. 2. c. 9. p. 252.

12. In *Spain* many Ladies to make their Hair ſeem to be of a golden yellow colour, perfume it with Sulphur, ſteep it in *Aqua fortis*, and expoſe it to the Sun, in the hotteſt time of the day, nay in the very Dog-days, and in *Italy* the ſame colour is much affected.

Plin. Nat. Hiſt. l. 7. c. 2. p. 156.

13. *Cteſias* ſaith, there is a race or kindred of the Indians named *Pandore* inhabiting certain Valleys, who live two hundred years, and have this difference from other Men, that in their youthful time their Hair is white upon their

Heads, but as they grow into Age, it groweth into a farther degree of blackneſs.

Purch. Pilg. Tom. 1. l. 5. c. 15. p. 667.

14. They of *Japan* pluck off the Hairs from their Heads; Children before, the common people half way, the Nobility almoſt all, leaving but a little growing behind, which grows long, and is ty'd up in knots; to touch which, is by them conceived as great an indignity, as can be offered to a Man.

Camer. oper. ſubciſ. Cent. 1. c. 36. p. 166.

15. As *Tacitus* ſaith, it is of the Germans, ſo *Boethius* writes it was a Cuſtom in *France*, that if any Man accuſed his Wife of Adultery, and had lawfully convicted her thereof; he cauſed the Hair of her Head to be cut ſhort, and her garments to be alſo cut round in the middle, and then the Woman was to be lead from ſtreet to ſtreet, in this ignominious poſture.

Camer. oper. ſubciſ. Cent. 1. c. 36. p. 168.

16. The uſe of long hair, both in *Germany* and *France*, and other places by degrees, and in the memory of our Fathers, hath grown out of reputation, and many are of opinion, that the chief occaſion thereof was this: About the year 1460. *Philip* the Good, Duke of *Burgundy*, fell into a long and unknown kind of Diſeaſe, and amongſt variety of other remedies made uſe of for his recovery: his Phyſicians adviſed him to cut off his Hair, which in thoſe days the Nobility wore very long. When he had ſo done, finding that by reaſon of the novelty of the thing, he was laught at by his Friends, and the Nobility about him; he ſent forth his Edict, that all his Courtiers and the Nobility in his Dominions, ſhould have their Hair cut in ſuch manner as he himſelf had. Five hundred noble Perſons were thus ſhorn at *Bruxels* in one and the ſame day, and that all others ſhould do the like, *Petrus Vaſquembacchius*, a Noble Perſon, was appointed to take the charge and care: by this means, both at *Bruxels*, and in all the Towns and Cities of his Dukedom, the Nobility were deprived of their long hair, and were thereupon ſufficiently derided by the common ſort of people.

CHAP XIII.

Of the Beard, and how worn by ſome Perſons and Nations.

WHen *Alexander* the Great was about to fight with the Perſians, his Captains brought him word, that all things were prepared and in readineſs for the Battle; and demanded if he would have any thing further? Nothing ſaid he but that the Macedonians cut off their beards. *Parmenio* wondred at this ſaying of his: What ſaid *Alexander*, know you not that there is no better handle to take a Man by then the beard? he meant they were to fight cloſe, and their beards would be ſome advantage to the enemy, when they ſhould grapple with them. It ſeems there is little uſe of a beard in War, leſs in a Woman, though ſhe had none of the leaſt who is next mentioned.

Zacut. Luſit. prax. Adm. l. 3. obſ. 92. p. 394.

1. In a Town called *Penheranda*, which is 30. Miles diſtant from *Madrid*, the King of *Spain*'s Court, there was a Countrey Woman called *Brizida de Penheranda*, ſhe was Aged 60. years, ſhe had a beard from her youth, which ſhe ſuffered to grow, ſo that in her Age it reached down to the Pit of her Stomach. My Anceſtors who were Perſons worthy of credit have ſeen this Woman, and I my ſelf have beheld her Picture.

Barth. Hiſt. Anat. Cent. 1. Hiſt. 43. p. 61.

2. *Franciſcus Alvarez Semedo* a *Portugueſe*, a Father of the Society of Jeſus; Procurator of *Japan* and *China*; upon his return thence to *Rome*, had a beard of that length that it reached down to his Feet, ſo that for convenience ſake, he uſed to have it girt about him with a girdle, whoever deſires to ſee his Effigies, may behold it prefix'd to his Learned Book of the Hiſtory of *China*.

Gaſp. Schott. Phyſ. curioſ. l. 3. c. 23. p. 518.

3. When *Urban* the Eighth was Pope, a Swiſſe by Nation, coming in pilgrimage to *Rome*, obtain'd of the Captain of the Swiſſers (who are the Pope's guard) to be admitted to receive the Pope's Benediction, and to kiſs his Foot, this Man had a red beard of that length and bredth, that it cover'd his whole breſt unto his knees, ſo that the Pope while he ſpake to him (as he preſented himſelf before him upon his knees, and enquir'd of his Countrey, and the ſtate of it) gave him the Title of Father-hood, (which the Italians give to Monks) for at the firſt ſight he thought it not a beard, but ſuch a garment as Monks wear about their ſhoulders, which ſo fell from his Neck to his knees, as he afterwards confeſſed, acknowledging his errour, *P. Athanaſius Kircherus* an eye-witneſs told me this I have now written.

Gaſp. Schott. Phyſ. curioſ. l. 3. c. 23. p. 517.

4. A Perſon famous throughout the whole World by his Writings, being at *Rome*, and returning in the Winter at Evening to his houſe, ſhut his Windows and doors, and by a Candle-light compos'd himſelf to ſtudy; when he ſaw a huge Weaſel at the door, ſeeking a way to get out, he ſnatch'd up a Staff, and laid it ſo luſtily upon the Weaſel creeping up the Wall, that the blood ſpirted upon his Staff, and hand, he opened the Window and threw out the dead Weaſel, and betakes himſelf to his ſtudy, ſuſtaining his chin and jaw with his right hand, as 'tis uſual with Students; The day following as ſoon as he came into the ſight of his Colleagues, he was receiv'd with great laughter, for he had loſt all the Hair on the right ſide of his face, which himſelf had not obſerv'd; he therefore ſoon left the company and got the other ſide ſhav'd, and a Medicine to procure Hair apply'd: but when the Hair was grown he was receiv'd with no leſs laughter then at firſt, for thoſe Hairs which were newly come, were like the ſofteſt Wool or Down, and the other ſtiff as briſtles, and it would require to ſmall ſpace of time, to have them match'd with any ſuitableneſs; who would have thought the blood of a Weaſel to have been (but for this accident) ſo potent a depilatory?

Knowl's Turkiſh hiſt. p. 183.

5. The Turks in the Reign of *Orchanes* and long time after, uſed not to cut or ſhave their beards, but did wear them long, ſo that if the King would diſgrace any Man, he would in his diſpleaſure command his beard to be cut or ſhaven. The manner of cutting or ſhaving their beards, which they now uſe, they learned of the Italians of whom they have alſo borrowed many other faſhions, not only differing, but quite contrary to their ancient manners and cuſtoms.

Zuin. Theat. Vol. 2. l. 2. p. 294.

6. The *Lombards* or *Longobards* as moſt think, had their name from the great length of their beards, becauſe they only (almoſt) of all the reſt of the Germans did nouriſh their beards.

Zuin. ibid. p. 294.

7. The Emperour *Otho* the Great, after the manner of the ancient Germans, uſed to wear his beard down to the breſt, and his cuſtom was

to ſwear by it, as oft as he ſpake of any ſerious matter.

Zuin. Ibid. p.295. Alex. genial. Dier. l.5. c.18. p.290.

8. *Adrianus* the Emperour (ſaith *Dion*) was the firſt of all the *Cæſars*, who nouriſhed his beard, and this he did on purpoſe to cover ſome natural marks and ſcarrs that were upon his face.

Eraſm. in Adag.

Plin. Nat. Hiſt. l.7. c.59. p.

9. The Romans anciently wore their beards long, and a bearded Man, in a Proverbial ſence amongſt them, was as much as to ſay, a Man of ancient ſimplicity and vertue; for it was late e're ſhaving came in uſe amongſt them, *Pliny* ſaith, that *P. Ticinius Mena* was the firſt, who out of *Sicily* had brought a Barber to *Rome*, which was in the four hundred fifty and fourth year from the building of the City.

Alex. ab Alex. genial. Dier. l.5. c.18. p.290.

10. The firſt amongſt the Romans, who uſually ſhaved his beard off, was *Scipio Affricanus* the Son of *Paulus Æmylius*; afterwards *Auguſtus*: the ſlaves and Servants might not do it, but were commanded not to poll their hair, or ſhave off their beards.

Olearius Travels. l.6. p.360.

11. *Scach Sefi* King of *Perſia* had commanded the execution of *Ugurlu chan*, his high Steward, when his head was brought him, he touch'd it with a little Wand, and looking upon it ſaid, it muſt be confeſs'd thou waſt a ſtout Man, it troubles me to ſee thee in this condition, but it was thine own fault; 'tis pitty were it only for that goodly beard of thine: This he ſaid, by reaſon his Muſtachoes were ſo long, that coming about his neck they met again at his mouth, which is accounted a great ornament in *Perſia*.

Hiſt. of the Carib. Iſland l.2. c.9. p. 252.253.

12. The Caribbians wonder much to ſee our Europeans ſuffer their beards to grow ſo long, and think it a great deformity to wear any; as they account it a perfection in themſelves to have none. The Braſilians and Cumaneſes, and certain Nations ſubject to the Empire of the Tartars, have always an Iron Inſtrument in their hands, wherewith they pluck out the hair of their beards, as ſoon as they come out, but the Caribbians are ſeldom ſeen to put themſelves to that trouble, inſomuch that it is conceiv'd they have a ſecret to prevent the growth of Hair, when it is once gotten off.

Hiſt. of Caribby Iſland. l.2. c.9. p. 253.

13. *Anno* 1652. the French Conſul at *Alexandria*, being charg'd with having done ſome unhandſome things in his employment, had his beard ſhaven off as a mark of ignominy; his beard had ſuch a natural graceful curle, and was of ſo fair a flaxen colour, that ſome Turks would have given him a conſiderable ſum of Money for it, and kept it for a rarity, but he choſe rather to bring it along with him into *France*.

Sueton. in Neron. c.12. p.238.

14. At the *Gymnick* Games which *Nero* exhibited in the *Septa*, during the ſolemn preparation of the great Sacrifice (*Buthyſia*) he cut off the firſt beard he had, which he beſtow'd within a golden Box, adorn'd with moſt precious Pearls, and then conſecrated it in the Capitol to *Jupiter*.

Camer. oper. ſubciſ. Cent. 1. c.36. p.166.

15. Of old time amongſt the Greeks, and indeed almoſt throughout the Eaſt, they uſed to nouriſh their beards, reputing it an inſufferable injury and ignominy, to have but one ſingle hair pluck'd out of it. It was therefore ordained as the puniſhment of Whoredom and Adultery: that whoſoever ſhould be convicted of that crime he ſhould have his beard publickly chopt off with a hatchet, and ſo be diſmiſs'd as an infamous perſon. Beſides this, it was eſteemed the moſt ſacred pawn or pledge of any thing whatſoever, a Man that had obliged his beard for the payment of a debt, would not fail to pay it.

Camer. oper. ſubciſ. Cent. 1. c.36. p.167.

16. The *Candiots* or Cretans look'd upon it as a puniſhment, to have the beard clipt off from them. And ſo of old amongſt the Indians, if a Man had committed ſome great crime; the King of the Country commanded that his beard ſhould be ſhaven or cut off; and this was eſteemed as the greateſt mark of infamy, and ignominy as could befal them.

CHAP. XIV.

Of the Teeth, with their different Number and Scituation in ſome.

Nature hath provided Mankind with Teeth upon a two-fold account eſpecially; the one is to reduce his Meat and Food into ſo ſoft and pliant a poſture, as is moſt convenient for the Stomach to receive it, and this by Phyſicians is call'd a firſt digeſtion. A ſecond and principal uſe of the Teeth is, for the furtherance of Speech, without which the pronunciation of ſome words cannot be ſo direct and expreſs, but how it comes to paſs, that ſome have come into the World with them, and others have had none, all the time they have liv'd in it, let others (if they pleaſe) enquire.

Plin. Nat. Hiſt. l.7. c.16. p.164.

1. Some Children are born into the World with Teeth, as *M. Curius*, who thereupon was ſirnamed *Dentatus*. So alſo was *Cn. Papyrius Carbo*, both of them great Men.

Schenck. obſ. Med. l.1. ob.3. p.188.

2. *Pherecrates*, from whom the *Pherecratick* verſe was ſo call'd, was born Toothleſs, and ſo continued to his lives end.

Reald. Columb. Anat. l.1. c.10. p. 65.

3. The number of the Teeth are 32. ſometimes I have ſeen one over ſaith *Columbus*, as in a certain Noble Perſon, ſometimes two or one under, in ſome alſo but 28. are found, which is the leaſt number that is ordinary, though I obſerv'd that Cardinal *Nicholaus Ardinghellus* had only ſix and twenty in his mouth, and yet he had never loſt any.

Plut. in vit. Pyrrh. p.384

4. *Pyrrhus* King of *Epirus* had no Teeth in his upper Jaw, that is, diſtinguiſh'd as others have one from the other, but one intire bone throughout his gumb, mark'd a little at the top only, with certain notches, where the Teeth ſhould be divided.

Barth. Hiſt. Anat. Cen. 1. Hiſt. 35. p.48.

5. In the Reign of *Chriſtian* the Fourth King of *Denmark*, there were brought by the King's Fleet ſome of the Inhabitants of *Greenland* to *Hafnia*, that their language might be the better underſtood by us. Amongſt theſe Barbarians there was one, who ſhew'd to as many as had the curioſity to ſee it, that he had but one continued Tooth, which reached from the one end of the Jaw to the other. For which I have the ſufficient teſtimony of Dr. *Thomas Finchius* a venerable perſon, in whoſe houſe the Barbarian did often feed upon raw fleſh, according to the cuſtom of his own Countrey.

Schenck. obſ. Med. l.1. obſ. 6. p. 188.

6. *Euryphaus* the Cyrenian had in his upper Jaw one continued bone inſtead of Teeth. So had *Euryptolemus* King of the *Cypriots*; So ſaith *Melanthon*, had a Noble Virgin in his time, in the Court of *Erneſtus* Duke of *Luneberg*

nebergh, and the Duke ſaid ſhe was of great Gravity and Virtue.

Val. Max. l.1.c. 8.p. 32. Columb. Anaton.l.1.c. 10.p.67.

7. *Dripitine*, ihe Daughter of King *Mithridates* by *Laodice* his Queen, had a double row of Teeth; and though this is very rare in Mankind, yet ſaith *Columbus* of his Boy *Phœbus*, that he had a triple row or order of Teeth.

Barthol. Hiſt. Anat. Cent.1.Hiſt. 35.p.48.

8. It is conſtantly reported of *Lewis* the Thirteenth, King of *France*, that he had a double row of Teeth, in one of his Jaws, which was ſome hindrance to him in the readineſs of his Speech.

Benedict. Anatom.l. 3.c.22.p. Plin. Nat. Hiſt.l.11. c.37.p.

9. There are Teeth found to be bred in the Palate of ſome men, ſaith *Benedictus*: *Pliny* propounds the Example of one ſuch; And it happened that I ſaw the ſame in a Roman Woman, ſaith *Euſtachius*, which he cauſed to be cut out and burnt: He inſtances in another Youth of eighteen years of Age, who liv'd in a Monaſtery of the Holy Trinity at *Eugubuim*, in whom the ſame thing was to be ſeen.

Ariſtot.l.5. l.5.de gener. Animal. cap.ult. Donat.Hiſt. Med.l. 6. c. 2.p.299. Johnſt.Nat. Hiſt.cl.10. c.8.p.351.

10. *Ariſtotle* writes, that not only men in old Age, but alſo Women, ſometimes at eighty years of Age, have put forth their great Teeth: My Wife, ſaith *Donatus*, in the thirty ſixth of her Age, put forth the furtherſt jaw Tooth. A learned man tells of himſelf, that in the fortieth year of his age, he had a jaw Tooth came: *Veſſalius* alſo writes, that in the twenty ſixth year of his age, he had one of his Grinders that diſcovered it ſelf.

Plin.Nat. Hiſt.l.11.c. 37.p.

11. *Mutianus* ſaith, that he ſaw one *Zancles*, a *Samothracian*, who bred his Teeth again, after he was now arrived to the hundred and fortieth year of his Age.

Val.Max.l. 1.c.8.p.31. Plin.l.7.c. 16.p. Solin.c.4.p. 181.

12. *Pruſias*, the Son of *Pruſias*, King of *Bythinia*, had inſtead of Teeth one continued and intire Bone in his upper Jaw, nor was it any way unhandſome to the ſight, or inconvenient to him for uſe.

Herodot.l. 9.p.544.

13. After the Battle at *Plataa*, wherein ſo many thouſands of the Perſians fell, when the Bones were gathered together to be bury'd in one place, there was found amongſt them a little Skull; which though it had diſtinct Teeth in the Jaw, yet were they all as well grinders as others, conſiſting of one ſolid Bone.

Zuing. Theatr. vol. 2.l.2.p.294 col.1.

14. *Zenobia*, the Queen of the *Palmyrens*; as ſhe was in divers other reſpects a beautiful perſon; ſo had ſhe Teeth, of that bright and ſhining whiteneſs, that in diſcourſe, or when ſhe laugh'd, ſhe ſeem'd to have her Mouth rather full of Margarites than Teeth.

Barthol.de Luce.homin. l.1.c.13. p.101.

15. *Nicholaus Sojerus*, a *Belgian*, a perſon of great integrity and prudence has a ſet of Teeth, of ſuch an unuſual property; that being ſtruck upon with a ſort of *Indian* Wood, they are ſeen to ſparkle Fire, as if they were Flints: This was delivered me as a certain truth, by his own Brother *Guilielmus Sojerus*, a perſon well skill'd in the Greek Learning.

Barthol. ibid.p.103, 104.

16. The Ancients had a great opinion of the Teeth, as the principles of their being, they therefore bury'd them with care, when they fell out through time or accident: nor was this reſpect done to them by the vulgar alone, but by the Law-makers themſelves, as may appear by that Law in the twelve Tables; wherein, though it is forbiden to burn Gold with the Body; yet there is added, that ſuch as have their Teeth faſtned with Gold, may be bury'd or burnt with it.

Hiſtory of the Carribby Iſlands.l.2. c.9. p.253. 254. Herberts Trav.l.3. p.318.

17. The *Negroes* of *Moſambico* are extremely pleas'd to have their Teeth very ſharp, ſo that ſome uſe Files to make them ſuch. Among the *Maldiveſes*, they are no leſs deſirous to have them red, and to that end, they are continually chewing of *Petel*. Among the *Japoneſes*, and the *Cumaneſes*, they are induſtrious to have them black, and they purpoſely make them ſuch, becauſe Dogs Teeth are white, whom they hate to imitate or be like.

Camerar. oper.ſubciſ. Cent.1.c.82 p.384. Auguſt. lib. De civit. Dei.15.c.9. p.310.

18. Saint *Auguſtine* ſaith, he ſaw upon the ſhore of *Utica*, a mans Tooth, one of thoſe which we call the Grinders, of that huge bigneſs; that if it had been cut into the form and magnitude, that is uſual amongſt us in our times; that Tooth might eaſily be judg'd to be an hundred times biger than any of ours.

Kornman.de Mirac. Mortuor. part 3.c.42. p.22.

19. *Phlegon Trallianus* remembers, that in the Reign of *Tiberius* the Emperour; in a part of *Sicily*, there were digg'd up ſome dead Bodies; the Teeth were found to exceed in length the Foot of an ordinary man.

Kornman.de Mirac.vivor.p.92.

20. In the days of *Lewis* Duke of *Savoy*, the Lord *Michael de Romagnano*, being then aged above ninety years, caſt his Teeth; and had almoſt a complete new ſet that ſucceeded in the place of thoſe that were fallen out. And *Anno* 1372. when the Emperour *Charles* the Fourth, abode above the *Rhine*; one night in his ſleep he had one of his Grinders that drop'd out, and another immediately came in the room of it, which was the greater wonder to thoſe that were about him; ſeeing the Emperour at that time was in the ſeventy firſt year of his age.

Chetwinds Hiſt.collect. Cent.10. p. 283.

21. In the time of King *Edward* the Third, there reign'd a great Peſtilence over moſt parts of the World, and from that time all that ever have been born, have two Cheek Teeth leſs than they had before. *Fullers holy State*, *lib.* 3.*cap.*2. *pag.*146.

Ælian. var. Hiſt. l.11.c.19. p.275.

22. *Eurydamas* a *Cyrenian* was Victor in the *Olympick* Game at Whorl-bats: this man had his Teeth ſtroken out by a blow that was given him by his Enemy, all which he immediately ſwallowed, leſt his Adverſary being ſenſible of what had befallen him, ſhould thereupon take freſh courage.

CHAP. XV.

Of the Tongue, Voice, and manner of Speech in ſeveral Perſons.

SOme are of opinion, that Nature hath ſhut up the Tongue with a double Port-cullis of Lips and Teeth on purpoſe, that man by their manner of contexture, might have a conſtant and ſilent kind of admonition, that he ſhould not be over haſty to ſpeak. It being too eaſie to pull great miſchiefs upon our ſelves, by an unwary indulgence to this little member. I will not ſay, that he that hath the longeſt Tongue is the greateſt ſpeaker. But

Hiſt.Med. Mirab.l.6. c.3.p.304.

1. *Donatus* tells, that he knew one *John Fugacinas*, a Merchant of *Mantua*, who had ſo long and flexible a Tongue, that as oft as he pleaſed, and with great falicity, he could lick his Noſtrils with it as an Oxe doth.

2. *Amatus Luſitanus*, relates of one *James*,

Donat·Hiſt. Med.Mir.l. 6.c.2. p. 302.

that he had long hairs growing upon his Tongue, which he ſometimes pull'd up by the roots with his own hands, to whom he alſo ſhewed them; and adds, that although they were thus pull'd, out, they would nevertheleſs grown again.

Schenck.obſ. Med.1. obſ. 1.p.182.

3. *Schenkius* propounds the Hiſtories of divers, out of whoſe Tongues were taken Stones; from ſome one only, from others more, ſome of the bigneſs of a Peaſe, others of a Bean, and ſome that hindred the liberty of Speech, which upon their removal, was again reſtor'd.

Val.Max. l.1.c.8. p. 30.

4. The Wife of *Nauſimenes*, the *Atheniau*, having found her Son and Daughter in the act of an inceſtuous copulation: ſtruck with the horror of a thing ſo unexpected, ſhe immediately became mute, and utterly bereav'd of the uſe of her Speech.

Schenck.obſ. Med.l.1.obſ. 4.p.180.

5. *Maximilian*, the Son of the Emperour *Ferdinand* the Third, was altogether mute and dumb, to the ninth year of his Age, but by the benefit of Nature, he afterwards arrived not only to Speech, but alſo to Eloquence, the cauſe is ſuppos'd to be too great humidity, which in proceſs of time was waſted and conſumed.

Val.Max. l.1.c.8. p. 30.

6. *Ægles* a *Samian* wraſtler was dumb from his Nativity, but when the Honour and reward of his Victory was taken from him, enkindled with rage, he brake ſilence; and ſpoke ever after.

Schenck.l. 1.obſ.2. p. 183. Solin.c.7.p. 195. Val.Max. l.5.c.4. p. 145.

7. *Atys*, the Son of King *Crœſus*, beholding a Perſian Soldier ruſhing upon his Father to kill him, being before altogether dumb, ſtruck with fear and anger, he cry'd out, Soldier do not kill *Crœſus*, by this means the ſtrings of his Tongue being looſned, he ever after had a free uſe of it.

Gell.Noct.l. 5.c.9. Loncer. Theatr.p. 276.

8. *Thraſybulus*, the Admiral of the *Athenian* Navy excell'd all the *Athenians* of his time in the mighty ſtrength and loudneſs of his voice.

Zuing. Theatr. vol. 2.l.5.p.382 Laertii vit. Phil. l.4.p. 112.

9. *Carneades* the *Cyrenian*, an excellent, both Philoſopher and Logician, had from his Youth ſo full and ſtrong a Voice, that his Maſter was conſtrain'd to call to him, that he would not roar in that manner: Preſcribe me then (ſaid he) the meaſure of my Voice. Your Auditors, ſaid his Maſter.

Zuing. Theatr. vol. 2.l.5.p.382

10. *Baſil* the Great, Biſhop of *Cæſaria*, was ever of weak Smell, and difficult Voice: but at his laſt (ſomewhat before he dy'd) he ſpake more loud and ſtrong: And, ſaith *Nazienzen*, as dying Swans, with words of Truth he fell aſleep.

Zuing.Ibid. p.383.

11. *Michael Balbus* the Emperour, was ſo exceeding ſlow in naming of Letters, and compoſing of Syllables; that another might with more eaſe read over a whole Book, than he was able to pronounce all the Letters of his own name.

Cæl.Rhodig. Antiq. lect.l.19.c. 12.p.901.

12. *Peſcennius Niger*, ſo called, becauſe though very white in all the reſt of his Body, yet his Neck only was extremely black; he is ſaid to have had ſo ſtrong and loud a Voice, that when he ſpake in the Camp, he might be heard at the diſtance of a mile, unleſs the wind was againſt him.

Herodot.l. 4. Zuing.vol. 2.l.5. p. 382.

13. When *Darius* fled from the *Scythians*, he came to the Bridge upon the *Iſter*, which he found broken down; he had left *Hiſtieeus* the *Mileſian* there with ſome Ships to receive him at his coming: *Hiſticeus* had withdrawn himſelf as far as to be out of the *Scythian* darts: but being dark, and at the dead of the Night, they could not diſcern any of his Ships, ſo that *Darius* thought himſelf betray'd; yet caus'd an *Egyptian*, who had the ſtrongeſt Voice of all Mortals, to ſtand upon the ſhore, and call to him as loud as he could; he invoked the name of *Hiſticeus* with that notable ſufficiency, that he was heard by him in his Ship at the firſt call, ſo that he came and delivered *Darius* of his fears.

Nich, Tulpii obſ.Med.l.1 c.41.p.77.

14. *Johannes* the *Dumb* had his Sirname given him upon the occaſion of his misfortunes, for in his Voyage to *Italy*, he fell into the hands of *Turkiſh* Pyrates, who upon his refuſal to turn *Turk*, endeavour'd to pull out his Tongue by the Roots, at a wound they had made for that purpoſe under his Chin; but that cruelty not ſucceeding according as they deſir'd; they cut off all the rolling part of the Tongue; and by that means depriv'd the young man of his Speech. In this ſtate he had remain'd three years; when he was much frighted one Night, by reaſon of ſuch Lightning, which ſo affected his fearful mind, that it diſſolv'd that tenacious bond which had hitherto ty'd up his Speech: When he found it reſtor'd, he ſcarcely believ'd it himſelf; and this unexpected Speech of his ſo wrought upon the whole Family, that a young Woman in the Houſe did miſcarry upon the fright of it. The fame of this accident diſperſing it ſelf abroad, I my ſelf went to *Weſopus*, a little Town in *Holland*, on purpoſe to ſee him, and fouud all things agreeable to the report that went of him. Him who three years before had loſt the half part of his Tongue, I heard not only ſpeak diſtinctly, but alſo accurately pronouncing any Letters, though Conſonants; which the Learned ſay, Is not to be done, but with the fore-part of the Tongue, which he wanted. He told me ingenuouſly, that in the time of the Lightning, he perceiv'd a greater motion in the Muſcles of the Tongue, but his ſwallow (to which the Tongue is not leſs ſerviceable than to Speech) did as he acknowledg'd remain impedited; ſo that he then complain'd, no Food would paſs into his Throat, but ſuch as he thruſt down it by the help of his Finger.

Diodor. Sic. Rer. Antiq. l.2.c.13.

15. *Diodorus Siculus* writes of an Iſland found out by *Jambulus*, in the Southern parts of the Ocean, wherein, ſaith he, there are men whoſe Bones are flexible as Nerves; the holes of their Ears are far wider then ours; and Nature hath divided their Tongues, ſo that they are cloven at the little end of them; by virtue of which they not only ſpeak, but imitate the Voices of ſundry Birds, with great exactneſs: what he adds, that they can ordinarily ſpeak to two men at once, I leave to the liberty of the Reader to believe as he pleaſes.

Purchaſ. Pilgr. tom. 1.l.8. c.13. p.1002.

16. *Gomara* tells that there were ſome in *Mexico* that underſtood each other by whiſtling, which was ordinarily uſed by Lovers and Thieves, a Language admirable even to our Wits, ſo highly applauded by our ſelves: while we deſpiſe theſe Nations for their ſillineſs and ſimplicity. Yea Captain *Smyth*, told me, ſaith *Purchas*, that in *Virginia* there are ſome Natives thereof, which the ſpacious divorce of the wide ſtream notwithſtanding, will by hallowing and whoops underſtand each other, and entertain conference.

Gaulter. tab.Chron. p.481.

17. There were ſome Orthodox Biſhops, out of whoſe Mouths the *Vandals* had cut their Tongues; yet theſe were afterwards (by Miracle) heard to ſpeak diſtinctly as other: The Miracle hereof had alſo this increaſe, that one of theſe Biſhops, growing proud of this gift; and

carrying himſelf thereupon with an unuſual inſtance, his Speech was again taken from him, and he remained dumb to the Day of his Death.

Plut. Moral. de via cohibend. p. 122.

18. *Cajus Gracchus* the Orator, a man by Nature blunt, rude in behaviour, and withal over-earneſt, and violent in his manner of pleading; had a little Flute or Pipe made on purpoſe, ſuch as Muſicians are wont to rule and guide the Voice gently with, according to every Note as they would themſelves, teaching their Scholars thereby to have a tuneable Voice. Now when at any time *Gracchus* pleaded at the Bar; he had one of his Servants ſtanding behind him with ſuch a Pipe; who obſerving when his Maſter was a little out of tune, would ſound a more mild and pleaſant Note unto him, whereby he reclaim'd and call'd him back from that loud exclaiming and vociferation which he uſed, and gently took down that rough and ſwelling accent of his Voice.

CHAP. XVI.

Of the Eye; its ſhape, and the ſtrange livelineſs and vigor of it in ſome.

I Have read of a Painter, that having drawn the Picture of *Venus* lying with her eyes cloſed, and as one aſleep, he wrote thus at the bottom of the Table.

Cave viator excites ſomno Deam:
Sua adaperiens, tua namq; claudet lumina.

Be ſure you wake her not out of her ſleep ſo fine;
For if ſhe ope her eyes, ſhe ſoon will ſhut up thine.

Such a Divine luſtre hath appear'd in the Eyes of ſome, that others have not been able to look upon it.

Hiſt. Med. mirac. l.6. c.2.p.303.

1. *Donatus* affirms, that he ſaw the young Son of a certain Baker, the ſight or black of whoſe Eye, was ſo extended and large, that none, or at moſt a very ſmall part of the white could be diſcern'd.

Jovii Elog. l.4. p.4.201.

2. *Cæſar Borgia*, Duke of *Valentia*, had Eyes ſo fiery and ſparkling, that his very friends and familiar acquaintance, were not able to look upon them, though when he was diſporting himſelf among the Ladies, with an admirable change he could convert his cruel looks into that of lenity.

De florib. Philoſ. l.4. Problem. 11.p.

3. That Hiſtory is ſtrange, which is recorded by *Francis Mendoza*, of the Duke of *Brigantia*'s one Ey'd Servant, who with his Eye could make any Falcon or Sparrow Hawk in their flight fall down to the ground, as if they were dead; of which we can give no more reaſon, than why the Loadſtone draws Iron.

Sueton. in Auguſto. p. 103. Zuing. vol. 1.l.3. p. 231. Camer. oper. ſubciſ. Cent. 1.c.31. p. 309.

4. *Octavianus Cæſar* had clear and bright Eyes, in which he would have it to be though that there was a Divine vigor, and he was well pleas'd if any that look'd earneſtly upon him, caſt down their Eyes as at the ſplendor of the Sun. *Sextus Aurelius* writes of him, that he was beautiful in every part of his Body, but eſpecially in his Eyes, the ſight of which did ſhine, after the manner of the brighter Stars; ſo that one ſaid, *Oculorum tuorum fulmen ferre non poſſum.*

Knowles Turk. Hiſt. p.235.

5. In the Eyes of *Tamberlain* ſate ſuch a rare Majeſty, that a man could difficultly endure to behold them without cloſing of his Eyes, and many in talking with him, and often beholding of him became dumb, which occaſioned him often times with a comely modeſty, to abſtain from looking too earneſtly upon ſuch as ſpake to him or diſcourſed with him.

Knowles Turk. Hiſt. p.415.

6. *Malcotius*, in the Reign of *Mahomet* the Second, adjoyned himſelf to *Aly-beg* in the ſiege of *Scodra*, of him it is reported, that the Majeſty of his countenance, with the reſplendent beams iſſuing out of his Eyes (as if the raies of the Sun) were of ſuch piercing brightneſs, that no man was able with immoved and fixed Eye, long to behold the ſame.

Zuing. Theatr. vol. 2. l.2. p. 295.

7. *Martin Luther* had ſuch a Lyon like vivacity of the Eye, that all men were not able to look directly upon them. Its ſaid that there was one ſent, who under the pretence of private conference with him, ſhould Piſtol him; that he was courteouſly receiv'd by him, but ſo amaz'd and affrighted with the vigor of his Eyes, that he ſoon convey'd himſelf away by flight.

Zonaras in Annal. tom. 3.p.126.

8. *Anaſtaſius* the Emperour was ſirnam'd *Dicorus*, becauſe he had the Apples of his Eyes of two different colours, for that of his right Eye was ſomewhat black, aud that of his left was grey.

Zuing. Theatr. vol. 2.l. 5. p. 380. Saxo Grammatic. l.7.

9. *Olo*, the Son of *Syward* King of *Norway*; by the Siſter of *Harold* King of the *Danes*, had ſo truculent an Aſpect, that what others did with Weapons, that did he with his Eye upon his Enemies, frighting the moſt valiant amongſt them with the brandiſhes of his Eye.

Donat. Hiſt. Med. mirab. l.6.c.2. p. 302. Solinus c. 6.p.191.

10. *Apollonides* tells that in *Scythia* there are a ſort of Women, which are call'd *Bythiæ*, that theſe have two ſights in each Eye, and that with the Eye they kill as many as they look upon, when they are throughly angry.

Barthol. de Luce. homin. l.1.c.14. p. 107.

11. *Theodorus Beza* (as was obſerv'd in him by thoſe of his Family) had Eyes of ſuch a brightneſs, that in the night time, when it was dark, they ſent out ſuch a light, as form'd an outward Circle of it about the rounds of his Eyes.

Barthol. ibid. l.1.c. 14. p.111.

12. *Mamertinus*, in his Panegyrick Orations ſaith thus of *Julian* the Emperour, while he warr'd upon the Barbarians. Old men, ſaith he, have ſeen the Emperour (not without aſtoniſhment) paſs a long life under the weight of Arms; they have beheld large and frequent ſweats trickle from his gallant Neck: and in the midſt of that horror of duſt, which had loaded both his Hair and Beard, they ſaw his Eyes ſhining with a Star-like light.

Camerar. oper. ſubciſ. cent. 1. cap. 57. p. 252.

13. The Soldiers of *Aquileia*, by a private ſally ſet upon *Attila*; being at that time attended with a ſmall company, they knew not then that *Attila* was there, but they afterwards confeſs'd, that nothing was ſo great a terrour to them, as thoſe fiery ſparkles that ſeemed to break from his Eyes, when he look'd upon them in the fury of the fight.

Kornman. de Mirac. vivor. p.70. Auguſt. Serm. ad fratres in Erem. 37.

14. It may ſeem incredible, that there ſhould be found a Nation, that are born with one Eye alone: And yet St. *Auguſtine* ſeems not to doubt of it, but ſaith, That he himſelf did behold ſuch perſons. I was now, ſaith he, Biſhop of *Hippo*, when accompanied with certain of the Servants of Chriſt; I went as far as *Æthiopia*, that I might preach the holy Goſpel of Chriſt to that people;

and in the lower parts of *Æthiopia*, we ſaw men that had but one Eye, and that placed in the midſt of their Foreheads.

Sandys in Ovid Met. l.2.p.43.

15. *Julio de Eſte*, had ſuch a peculiar ſweetneſs; and alluring force in his Eyes; that Cardinal *Hypolito de Eſte*, his own Brother, cauſed them to be put out, becauſe he had obſerved, that they had been overpleaſing to his Miſtreſs.

Zuinger. Theatr. vol. 21.l.4.p. 4. p.3877.

16. *Maximus* the Sophiſt, a great Magician, and of whom it was that *Julian* the Emperour learn'd Magick at *Epheſus*: Of this man it is reported, that the Apples of his Eyes were voluble, and turning, and the vigor and agility of his ſwift and ready wit did ſeem to ſhine out of his Eyes; whether he was ſeen or heard, both ways he ſtrangely affected ſuch as had converſation with him; while they were neither able to bear the ſparkling motion of his Eyes, nor the courſe and torrent of his Speech; ſo that even amongſt eloquent perſons, and ſuch as were improv'd by long practice and experience; there was not one found that did dare to oppoſe him, when he had conference with any of them.

Polyd.Virg. l.17. Zuinger. Theatr. vol. 1.l. 3.p. 260.

17. *Edward* the Firſt, King of *England*, is deſcrib'd by *Polydor Virgil* to be a Prince of a beautiful countenance; his Eyes were inclining to black, which when he was inflamed with anger, would appear of a reddiſh colour; and ſparks of fire ſeemed to fly out of them.

CHAP. XVII.

Of the Face, and Viſage, and admirable Beauty plac'd therein, both in Men and Women.

THe Ancieets were ſo great admirers of Beauty; that whereas *Gorgon* had ſuch a lovelineſs imprinted upon her Face, that ſhe raviſh'd the Eyes of her Spectators with it, and made them ſtand as men amazed and aſtoniſhed: They hereupon fain'd in their Fable, that ſhe convertted Men into Stone, with the ſight of her. The barbarous Nations had alſo ſuch veneration for it; that they thought no Man capable of any extraordinary action, unleſs his perſon was thus dignified by Nature: And further, the accidental meeting of a beautiful perſon, was held as a ſpecial paſſage of ſome future good; whereas, the ſight of one deformed, was reputed a moſt unlucky Omen. Thus Beauty hath found its favourers amongſt all ſorts of perſons; it hath done ſo too in all places, not excepting ſuch as are the very Theatre of Blood and Death: For

Raleigh. Hiſt. world l.2.c.13.§ 7.p.371.

1. *Parthenopaus*, one of the ſeven Princes of the *Argives* was ſo exceeding beautiful, that when he was in Battel, if his Helmet was up, no man would offer to hurt him, or to ſtrike at him.

Ælian.var. Hiſt.l.12. c.1.p300.

2. *Tenidates* the Eunuch was the moſt beautiful of all the Youth in *Aſia*, when *Artaxerxes* King of *Perſia* heard that he was dead, he commanded by his Edict, that all *Aſia* ſhould mourn for him; and he himſelf was difficultly comforted for his death.

3. *Antinous* of *Claudiopolis* in *Bythinia*, was a young Man exceedingly dear to *Adrian* the Emperour, for the perfection of his Beauty: ſo that when he was dead, the Emperour in honour of him, built a Temple at *Mantinea*, and another at *Jeruſalem*; he alſo built a City near the River *Nilus*, and call'd it by his name: he caus'd his Coyn too, to be ſtamp'd with his Effigies.

Celius lect. Antiq.l. 11 c.5.p. 484. Textor.Officin.l.2. c. 49.p.139.

Plutarch.in Alcib.p. 139. Textor.Officin.l.2.c. 49.p.139

4. *Alcibiades* the *Athenian*, was a perſon of incomparable Beauty; and which is remarkable, the lovelineſs of his form, continued conſtant to him, both in his Youth, Manhood and Age: It ſeldom falls out that the Autumn of a Man ſhould remain flouriſhing as his Spring; a thing which was peculiar to him with few others, through the excellent temper of his conſtitution.

Herodot.l.7 p.446. Textor.Officin.l.2.c. 49.p.147.

5. *Xerxes* Army which he lead to *Thermopylæ* againſt the *Grecians* is computed by *Herodotus* to amount to the number of five hundred twenty eight Myriad, three thouſand and twenty eight fighting men; amongſt all which almoſt incredible number of Mortals; there was none found who could compare with *Xerxes* himſelf, for extraordinary handſomeneſs in perſon, or elevated Stature of Body; nor any who in reſpect of Majeſtick port and meen, ſeemed more worthy of that command than he.

Dido.Sicul. Bibliothec. l.20. p.694 Plut. in Demetr. p. 889. Ælian.var. Hiſt.l.12. c.14.p.308

6. *Dometrius Poliorcetes*, Son of *Antigonus*, King of *Aſia*, was tall of Stature, and of that excellent and wonderful Beauty in his Face, that no Painter or Sratuary was able to expreſs the ſingugar Graces of it; there was Beauty and Gravity, Terror And amiableneſs ſo intermingled, a young and fierce Aſpect was ſo happily confounded, with an almoſt invincible heroick and kingly Majeſty, that he was the admiration of all ſtrangers; and was followed whereſoever he went on purpoſe to behold.

Capitolin. in Maximi Jun.p.6. Textor.Officin.l.2.c. 49. p. 145.

7. *Maximinus* the younger, was a moſt beautiful Prince: In the Letter of *Maximinus* the Father, to the Senate concerning him, is thus written: I have ſuffered my Son *Maximinus* to be ſaluted Emperour; as in reſpect of the natural affection I bear him: So alſo that the people of *Rome*, and the Honourable Senate may ſwear they never had a more beautiful Emperour: His Face had ſuch Beauty in it, that when it was black and diſcolour'd with Death, and flow'd with corrupt fleſh; yet even then there was a lovelineſs upon it: To conclude, when the Head of the Father being faſtned to a Spear, was carry'd about, and there was a mighty rejoycing at the ſight, there was almoſt an equal ſorrow, at the beholding of that of the Son, when it was born about in like manner.

Zuinger. Theatr. vol. 2.l.2.p.285

8. *Conradus*, Son to the Emperour *Frederick* the Second, King of *Sicily* and *Naples* was ſo beautiful, that he was commonly call'd *Abſolon*; but of a ſlothful diſpoſition, and very degenerate from the Virtue of his Father.

Zuing. Theatr. vol. 2.l.2. p. 285. Cuſpinian.

9. *Frederick* Duke of *Auſtria*, in reſpect of the elegancy of his form, had the ſirname of the Beautiful; he was made Priſoner in Battle, by *Lewis* of *Bavaria*, and detained for ſome time in ſafe cuſtody: being afterwards ſet at liberty, he returned to *Vienna*, with his Beard horridly overgrown, and with a ſquallid Aſpect, who in time paſt excell'd all the Princes of his age, in the Beauty of his Face and Lineaments of his Body.

Zuinger. ibid.p.285. Cuſpinian.

10 *Maximilianus*, the firſt Emperour of that name, was of a juſt ſtature, a perſon in whom ſhin'd the Imperial Majeſty; there was no ſtranger but who knew him to be the Emperour amongſt thirty great Princes, though he had never ſeen him before; ſomething there was in his

countenance, ſo great and ſo auguſt, that ſerv'd to diſtinguiſh him from others.

Val. Max. l. 4. c. 5. p. 113. Textor. Officin. l. 2. c. 49. p. 146.

11. *Spurina* a young Man of *Hetruria* was of exquiſite beauty, by this means he allured the eyes of very many illuſtrious Ladies, though without deſign of his own, at length finding he was ſuſpected by their Parents, and Husbands, he deſtroy'd all the beauties of his Face by the wounds he made in it, chuſing rather that his deformity ſhould be the evidence of his innocence, than that any comelineſs of his ſhould incite others to unchaſtity.

Steph. in voce. p. 10.

12. *Abdalmuralis* an Arabian, the Grandfather of *Mahomet*, ſo excelled in the beauty and lineaments of his face and body, that all ſorts of Women who beheld him fell in love with him.

Baker's Chr. p. 222.

13. King *Richard* the Second was the goodlieſt Perſonage of all the Kings of *England* that had been ſince the Conqueſt; tall of ſtature, of ſtraight and ſtrong Limbs, fair and amiable of Countenance, and ſuch a one as might well be the Son of a moſt beautiful Mother.

Baker's Chr. p. 256.

14. *Owen Tudor* an Eſquire of *Wales*, after the death of *Henry* the Fifth, married *Katherine* his Widow, the meanneſs of his Eſtate was recompenced with the delicacy of his Perſonage, ſo abſolute in all the lineaments of his body, that the only contemplation of it might well make the Queen forget all other circumſtances.

Baker's Chr. p. 312.

p. 310.

15. King *Edward* the Fourth (ſaith *Comines*) was the goodlieſt Perſonage that ever mine eyes beheld, exceeding tall of ſtature, fair of complexion, and of moſt Princely preſence. When in the 14. year of his Reign a benevolence was deviſed towards his Wars in *France*, amongſt others a rich Widow was call'd before him, whom he merrily ask'd what ſhe would willingly give him towards his great charges. By my troth (quoth ſhe) for thy lovely countenance thou ſhalt have even twenty pounds. The King looking for ſcarce half that ſum thank'd her, and lovingly kiſſed her, which ſo wrought with the old Widow, that ſhe preſently ſwore he ſhould have twenty pounds more, and paid it willingly.

Herodot. l. 9. p. 205.

16. *Tigranas* was left by *Xerxes* with ſixty thouſand Men for the defence of *Ionia*, and was the moſt commendable Perſon for beauty and ſtature of all that multitude of Perſians.

Zuin. Theat. Vol. 2. l. 2. p. 286.

17. *Epheſtion* was preferred by *Alexander* above all the reſt of his Commanders, he was of that noble Preſence, that when the King and he firſt entred the Tent of the Captive Princeſſes of *Perſia* he was by them adored, inſtead of *Alexander* himſelf.

Saxo Gram. Danic. Hiſt. l. 8. p. 121. Johnſt. Nat. Hiſt. Cl. 10. c. 7. p. 347.

18. Queen *Suavilda* is ſaid to be of that excelling beauty, that when ſhe was bound with thongs, and laid on purpoſe to be trodden in pieces under the feet of Horſes, the delicacy of her Limbs was ſuch, that the Horſes feared to tread upon her, nor could be induced to hurt her.

Athen. l. 13. c. 9. p. 609.

19. *Anatis* the Wife of *Bagazus*, and Siſter to *Xerxes* by the ſame Father, was the moſt beautiful, and alſo the moſt intemperate of all the Women of *Aſia*.

Sabel. l. 7. Ennead. 7.

20. *Zenobia* Queen of the *Palmyrenians*, was of ſingular beauty; her eyes black, and ſparkling with an extraordinary vigour, her voice clear, and ſhe had Teeth of that whiteneſs, that divers ſuſpected, ſhe had placed ſomething elſe in their ſtead.

Suet. p. 62. in Auguſto.

21. *Cleopatra* was the moſt beautiful of all the Women in *Ægypt*; and that beauty ſet off with ſuch an eloquence, and peculiar grace in ſpeaking; that the great heart of *Julius Cæſar* was ſubjected by her after he had ſubdued *Pompey*. And after both were dead, when *Auguſtus* and *Anthony* had ſhared the Roman Empire betwixt them, ſhe had charms enough left, to engage the latter ſo firmly in her ſervice, that his loves were the only cauſe that he loſt his Kingdoms, his Honour, and his Life.

Ælian. var. Hiſt. l. 12. c. 1. p. 288, 289.

22. *Aſpaſia* the Daughter of *Hermotimus* the *Phocenſian*, ſurpaſs'd all the Virgins of her Age in the elegancy of her form; *Ælian* deſcribes her thus, her Hair was yellow, and had a natural curle, her Eyes large and full; her Ears ſmall, and her Noſe a gentle riſe in the middle; her Skin was ſmooth, and her countenance of a Roſe colour, for which cauſe the *Phocenſes* (while ſhe was yet a Girl) gave her the Name of *Milto*. Her Lips were red, and her Teeth white as ſnow; her Foot was ſmall, and her Voice had in it ſomething ſo ſmooth and ſweet, that while ſhe ſpake it was like the muſick of the *Syrens*: She uſed no Feminine Arts to render her beauties more advantageous, as being born and brought up by poor Parents; ſhe was as chaſt as lovely, ſo that allured by both, *Cyrus* the younger King of *Perſia* made her his Wiſe, and after him ſhe was married to *Artaxerxes*.

Zuin. Theat. Vol. 2. l. 2. p. 286.

23. *Agariſta* the Daughter of *Cliſthenes* the *Sicyonian* Tyrant, was ſo beautiful, that to obtain her as a Bride there were inſtituted ſeveral ſolemnities, wherein all ſorts of Maſteries were to be try'd amongſt her Suitors, that ſo he who was adjudg'd the moſt worthy Perſon might carry her away; and to this kind of trial the moſt Illuſtrious youths in *Greece* ſubmitted themſelves.

Athen. deipnoſoph. l. 13. c. 9. p. 609.

24. *Timoſa* the Concubine of *Oxgartes* is ſaid to have excelled all other Women in reſpect of her incomparable beauties, and for that reaſon was ſent by the King of *Ægypt* as a preſent to *Statira*, Wife to the great King of *Perſia*.

Alex. ab Alex. dieb. Genial. l. 5. c. 8. p. 263.

25. In the Feaſt of *Ceres Eleuſina*, near the River *Alpheus*, there is a conteſt about beauty, in which it is ſaid the Women of *Tenedos* uſed to excel, and to bear away the prize in this kind from all the reſt of the Women of *Aſia*; ſome admire moſt the *Hypepa*; and *Homer* will have the moſt beautiful Women to be in *Hellas*.

Stow's Annal. p. 449.

26. *Jane Shore* Concubine to King *Edward* the Fourth, and afterwards to the Lord Chamberlain *Haſtings*; by the commandment of King *Richard* the Third to the Biſhop of *London* was put to her open penance, going before the Croſs in proceſſion upon a Sunday, with a Taper in her hand, in which ſhe went in countenance and pace demure, ſo Womanly, and albeit ſhe was out of all array, ſave her Kirtle only, yet went ſhe ſo fair and lovely, namely, while the wondring of the people caſt a comely red in her cheeks, that her great ſhame wan her much praiſe, amongſt thoſe that were more amorous of her body, than regardful of her Soul. Many alſo that hated her manner of Life, and were glad to ſee ſin corrected; yet they more pityed her penance, than rejoyced therein. She liv'd till ſhe was old, lean, wither'd, and dryed up; nothing left but rivel'd skin and hard bone, and in ſuch poverty, that ſhe was conſtrained to beg of many, who had begg'd all their time if ſhe had not been.

Heidfeld in Sphing. c. 15. p. 349, 350.

27. *Phryne* was a moſt beautiful Woman, but a Strumpet; it is ſaid of her, that once at *Athens* fearing in a cauſe of hers to be condemn'd; in pleading for her ſelf ſhe bared her breaſts, and diſcloſed ſome part of her beauties to the Eyes of

her Judges, who were ſo enchanted thereby, that they pronounc'd her guiltleſs, though at the ſame time they ordained that thenceforth no Woman ſhould be permitted to plead her own cauſe. The ſame *Phryne*, being once at a publick Feaſt where it was cuſtomary to have a Queen amongſt them, and the reſt were bound to do what they ſaw her to begin; it fell out that *Phryne* was Queen, ſhe therefore put her hand into a baſon of cold Water twice, and therewith waſhed her Fore-head; the reſt that had painted their Faces, had their Artificial beauties turn'd into deformity by the Water, and ſo were expos'd to the laughter of the company, but *Phryne* whoſe beauty was native, and beholden to nothing of Art, appear'd by this touch of the Water, to be rather improv'd then any way impaired.

*Ælian.var. Hiſt.l.*12.*c.* 1. *p.*350. 351.352.

28. *Atalanta* excell'd all the Virgins of *Peloponeſus* for beauty, ſhe was tall of ſtature, her Hair was yellow, not made ſo by Art, but Nature; her face was Roſie colour'd, and very lovely, yet was there ſomething therein ſo Majeſtick and ſevere, that no timorous or diſſolute Perſon could love her, or ſcarce endure to fix his Eyes upon her. Her appearance in company was very ſeldom, and even that render'd her yet more amiable and admirable in the eſtimation of all Men: She was exceeding ſwift of Foot, and knew ſo well how to uſe her bow, that when *Hylæus* and *Rhæcus*, two diſſolute young Men came with purpoſe to attempt her Chaſtity in her ſolitudes, ſhe ſent two Arrows to their hearts, which made them reſign up their luſt, together with their lives.

*Plut. Mor. l. de Amor. p.*1154.

29. *Lais* was a famous and renowned Curtizan, ſo beautiful that ſhe enflamed and ſet on fire all *Greece*, with the love and longing deſire of her. After the love of *Hippolochus* had ſeized on her, ſhe quitt the Mount *Acrocorinthus*, and flying ſecretly from an army of other Lovers, ſhe went to *Megalopolis* unto him; where the Women upon very ſpight, envy, and jealouſie, in regard of her ſurpaſſing beauty, drew her into the Temple of *Venus* and ſtoned her to death; whereupon it is called to this day, The Temple of *Venus* the Murdereſs.

Dares de excid.Trojæ l. 1.*p.*161.

30. *Helena* that beautiful Grecian, who caus'd ſo much blood to be ſhed before the Walls of *Troy*, and ten years ſiege to be laid to that City, is thus deſcribed by *Dares* the Phrygian, who was preſent in that War: She was ſaith he, yellow hair'd, full Ey'd, exceeding fair of Face, and well ſhap'd in her body, a ſmall Mouth, her Legs exactly fram'd, and a Mole betwixt her Eye-brows. As to her diſpoſition it was open and ingenuous, and her deportment courteous and obliging to all ſorts.

*Dares de excid.Trojæ p.*162.

31. *Polyxena* ſaith *Dares*, was very fair, tall, beautiful in her features, her Neck was long, her Eyes ſparkling, her Hair yellow and long; her Body exactly ſhaped throughout, her fingers ſmall and long, her Legs ſtreight, her Feet as neat as could be wiſh'd, and in the whole ſuch a one as for beauty excell'd all the Women of her time. Beſides which ſhe was plain hearted, bountiful, and affable to all Perſons.

*Plut.Mor. l. de curioſit. p.*142.

32. *Panthea* was a noble Lady, taken Priſoner by *Cyrus* King of *Perſia*, *Araſpes* one of his Favorites and Minions, made a report to him that ſhe was a Perſon of extraordinary and wonderful beauty, and therefore worthy to be looked upon and viſited; but ſuch was the Chaſtity and gallantry of that Prince: that he thus reply'd, if ſo (ſaid he) I ought the rather to forbear the ſight of her; for if by your perſwaſion, I ſhould yeild to go and ſee her, it may ſo fall out that ſhe her ſelf may induce me to repair unto her, even then when I ſhall not have ſuch leiſure, and to ſit with her and keep her company, neglecting in the mean time the weightieſt affairs of the ſtate.

*Cæl. Rhod. Antiq. Lect. l.*24.*c.*9. *p.*1122. *Textor. Officin. l.*2. *c.* 49.*p.*143.

33. There were divers places, wherein there were famous conteſts amongſt the Women, who amongſt them all ſhould bear away the prize for beauty. At the Feaſt of *Ceres Eleuſina*, near the River *Alpheus*, there was one of theſe contentions, and there it was that *Herodice* was adjudg'd to be the moſt beautiful of all the reſt of the pretenders. Thoſe Women that were the contenders were called *Chryſophora*, the reward was a Crown of Myrtle to her, who was pronounced to have the prelation.

CHAP. XVIII.

Of the Majeſty and Gravity in the Countenance and Behaviour of ſome Perſons.

THe *Sophiti* a people of *India*, have the ſtature and comelineſs of the body in ſuch eſtimation, that in their infancy, they made ſuch diſcrimination of their Children this way, as to bring up none but ſuch as they judg'd to have ſuch a Nature and Limbs, as did preſignifie a good ſtature of body, and a convenient ſtrength, as for the reſt ſuppoſing their Education would prove but labour in vain they put them to death. And amongſt them, and the *Æthiopians* likewiſe, they made choice of ſuch to be their Kings as were moſt remarkable for ſtature, and ſtrength, *&c.* Nor hath Nature it ſelf ſeemed to ordain it otherwiſe, ſeeing that for the moſt part, perſons of Illuſtrious Fortunes, have a Character of Majeſty imprinted upon them, very different from the common ſort. We read how,

Plut. in Pyrrh. p. 405. *Fulg. l.*2.*c.* 5.*p.*277.

1. *Pyrrhus* the King of *Epirus* aſſaulting *Argos*, was there ſlain by the fall of a huge ſtone caſt upon him from the top of an Houſe, his Soldiers being retreated, he was found dead by *Zotypus*, who taking off his Helmet, with the greater facility to cut off his Head, was ſo terrified with the Majeſty of his Royal countenance (which even in death it ſelf had not forſaken him) that he went his way not daring to execute the villany he intended. But his covetouſneſs prevailing over his fears he at laſt returned, yet ſo timerouſly ſet his hand to the work, that not daring to look upon his face, he ſtruck ſometimes upon his Neck, at others upon his face, and with multiply'd ſtrokes, had much ado at length to divide the head from the body.

*Suet.in Auguſto.p.*103.

2. One of the chief Men amongſt the Gauls, confeſs'd to one of his Friends, that he had fully reſolv'd, to pretend as he would have parlied with *Auguſtus*, in his paſſage over the *Alpes*, and that at his coming within him, he would have tumbled him down headlong, but that *Auguſtus* when he ſpake, and when he was ſilent ſhew'd ſuch an amiableneſs, and Majeſty in Face and Voice, that he relented, and was held back from his purpoſe.

Camer.hor. ſubciſ. Cent. 1. *c.*30. *p.* 148.

3. When the Emperour *Charles* the Fifth went up to the top of the Temple of *Pantheon* in *Rome*,

a certain Italian mov'd with deſire of revenge, or tranſported with ſome other paſſion, reſolved to throw the Emperour headlong from a Window which is the higheſt part of it, but being amaz'd with the portly Majeſty of the Emperour, he deſiſted from this miſchievous Act, of which before he dy'd he made confeſſion.

4. *Gabriel Fondulo* Lord of *Cremona*, confeſſed before his death, that he had once reſolved with himſelf to throw down headlong from the high Tower of *Cremona*, the Emperour *Sigiſmund*, Pope *John* the 23. and *Mocenigo* the Venetian Embaſſadour, who were gone up thither to ſee the City and the Country thereabouts, but that he was frighted and terrified from his enterpriſe by the like means.

Camer.Ibid. p.148.

5. The Emperour *Trajan* having beſieg'd the *Agarenians* in a certain City of theirs, and going about the ſame in a diſguiſe that he might not be known, was yet noted for his gallant Age, and Majeſtical port, how well ſoever he ſought to diſſemble; ſo that the Enemy making full account that he was the chief Commander of the Army, ſhot many Arrows at him, one of which lighted upon him that followed the Emperour, and kill'd him.

Camer.ibid. c.57.p.251. Dion in vita Trajani.

6. Sir *Thomas Egerton* made Keeper of the Great Seal by Queen *Elizabeth*, in the 38. of her Reign, 1596. of him it is ſaid, that ſurely all Chriſtendom afforded not a Perſon, who carried more gravity in his countenance and behaviour than Sir *Thomas Egerton*; inſomuch, that many have gone to the Chancery on purpoſe only to ſee his venerable Aſpect and garb (happy they had no other buſineſs) and were highly pleaſed at ſo acceptable a ſpectacle.

Fuller's Worthies p. 177. Cheſh.

7. *Ferdinand* King of *Naples*, being ſhut out both of *Capua* and *Naples*, departed with twenty Galleys well appointed unto *Ænaria*, an Iſland not far from *Naples*, having in it a commodious harbour, and a ſtrong Caſtle, where Fortune never firm but in miſery, ſeemed again to deride the poor remainder of his honour; for coming thither the Captain of the Caſtle (unworthily named *Juſtus*) forgetting his duty towards his Soveraign (of whom he had before received many extraordinary favours) moſt traiterouſly now (in this his ſo hard diſtreſs) ſhut the Gates of the Caſtle againſt him at his landing, with which unexpected ingratitude, the poor King was wonderfully perplex'd and almoſt abaſhed, yet with earneſt entreaty and ample commemoration of the benefits and preferments which both his Father and himſelf had in times paſt beſtowed upon him, he prevail'd ſo much with this unthankful Man, that he was content to receive him into the Caſtle, ſo that he would come himſelf alone; of which offer (when no more could be got) the King ſeemed to accept, ſo the Captain having opened a Port to receive him in, was in the very entrance thereof ſuddenly ſtabb'd to the heart with a Dagger by King *Ferdinand*, and ſlain in the midſt of his Armed Soldiers, which was done with ſuch a countenance and Majeſty, that the Warders with their Weapons in their hands (diſmay'd with his look) forthwith at his commandment opened the gate, and receiv'd him in with all his Followers: whereby it appears that in the countenance of Princes, reſteth a certain divine Majeſty in all Fortunes above the common courſe of Nature, which is of power to daunt the hearts of moſt diſloyal Traytors in the performance of their unnatural Treaſons.

Knowles Turk.Hiſt. p.455.

8. *Darius* the Son of *Hyſtaſpis*, that ſome Perſians of great Authority, had a Traiterous deſign upon him, and a purpoſe to kill him as he hunted; he unappall'd at the news, commanded them to take their Arms and Horſes, then that they ſhould draw and aſſault him, and frowning upon them, why do you not (ſaid he) execute. that for which ye are come hither? But they obſerving the undaunted ſpirit and countenance of the King, not only relinquiſh'd their purpoſe, but were ſtruck with ſuch a terrour, that they caſt down their ſpears, adored *Darius*, and yielded themſelves to be puniſh'd at his pleaſure.

Camer.hor. ſubciſ. Cent. 2.c.6.p.20. Ælian.var. Hiſt. l.6.c. 14.p.196.

9. It is recorded of *Alphonſus Eſte* the firſt Duke of *Ferrara*, that when the Traytors who conſpir'd againſt him had him often in their power, and might have ſlain him, yet (as they afterwards confeſſed) they were ſo affrighted with the Majeſty of his countenance, that all the ſtrength of their hearts and hands did forſake them. In this manner they delay'd till they were diſcovered by *Hippolytus*, and underwent the puniſhment of their deſigned (though not executed) Treaſon.

Camer. oper. ſubciſ. Cent. 2.c.6.p.21. Johnſt. Nat. Hiſt. Cl.10. c.7.p.347.

10. The Emperour *Maximilian* the Firſt, was made Priſoner by the Men of *Bruges*, and treated unworthily by them, yet in this ſolitude and extream danger of his Life, he retain'd the Heroick greatneſs of his mind, and neither did nor ſpake any thing that might miſbecome him. His greateſt Enemies did revere his Viſage, and the ſeditious people were aw'd by his preſence, for which cauſe he was but rarely ſuffer'd to be ſeen by them; for there ſate in his countenance and eyes, a Majeſty worthy of a great Prince, ſuch as ſtrangely mov'd and ſhook the conſciences of the Rebels; there was in him a gravity that extorted a due reverence from the moſt refractory amongſt them, all the lineaments of his body did ſo lively expreſs a Royal and Imperial Dignity; his habit and gate was ſo decent, his motion ſo temperate, and his words had ſuch weight, that he drew the affections of all that beheld him.

Camer. oper. ſubciſ. Cent. 2.c.6.p.18. Johnſt.Nat. Hiſt.Cl.10. c.7.p.347.

11. *Francis* the Firſt, King of *France*, after that unhappy Battle at *Ticinum*, where he (with the chiefeſt of his Nobility) was taken Priſoner, did yet remain undaunted, carry'd himſelf with that Princely behaviour, as if he being overcome had triumphed over the Conquerour. He comforted the King of *Navarr*, *Francis Burbon*, *Anne Mommorance* and other great Perſons who were in the ſame caſe with himſelf, ſaying it was no wonder if ſome things fell out to Man contrary to his will; and that *Mars* above all the Deities of the Heathen vanity was moſt mutable. His whole demeanour was ſo perfectly Royal, that his enemies rever'd him with the greateſt obſervance: His Illuſtrious Conquerours ſtrove with emulation to adminiſter to him Royal Furniture, Proviſions and Plate, and ſcarce could *Burbon*, *Lanoy*, and *Davalus* be perſwaded to ſit down with him, though they had his command ſo to do.

Camer. oper. ſubciſ. Cent. 2.c.6.p.19. Johnſt.Nat. Hiſt.Cl.10. c.7.p.347.

12. In the Perſon of the great *Sfortia*, all other things did ſo anſwer to that military reputation and glory he had acquir'd, that being oftentimes in the ſame habit with many of his Attendants, and at other times alone without any retinue, yet was he eaſily diſcern'd and ſaluted as the chief and Prince of the reſt, by the Countrey-men, and ſuch Ruſticks as had never before ſeen him.

Camer. oper. ſubciſ.Cent. 3.c.41. p. 139. Zuin.Theat. Vol.2.l.2. p.286.

13. *Alexander* the Great, though he took little care of his body, is yet reported to be very beautiful, he is ſaid to have yellow hair, and his

Ælian.var. Hiſt.l. 12.c. 14.p.309.

locks fell into natural Rings and curles; beſides which in the compoſure of his Face, there was ſomething ſo great and auguſt, as begat a fear in them, that look'd upon him.

Val. Max. l. 2. c. 10. p. 62. Plut. in C. Mario. p. 428.

14. *Caius Marius*, being caſt into the depth and extremity of miſery, and in great hazard of his life, was ſaved by the Majeſty of his Perſon; for while he liv'd in a private houſe at *Minturn*, there was a publick Officer a *Cimbrian* by Nation, that was ſent to be his Executioner; he came to this unarmed, and at that time ſquallid old Man, with his Sword drawn, but aſtoniſh'd at the noble preſence of ſo great a Man, he caſt away his Sword and ran away trembling and amazed. *Marius* had conquer'd the Cimbrian Nation, and perhaps it was this, that help'd to break the courage of him that came to kill him; or poſſibly the gods thought it unworthy, that he ſhould fall by a ſingle perſon of that Nation, who had broke and triumphed over the whole ſtrength of it at once. The *Minturnians* alſo themſelves, when they had taken and bound him, yet moved with ſomething they ſaw of extraordinary in him, ſuffered him to go at liberty, though the late Victory of *Sylla* was enough to make them fear, they ſhould e're long repent it.

Camer. oper. ſubciſ. Cent. 3. c. 41. p. 141.

15. *Ludovicus Pius* King of *France*, had many virtues worthy of a King and Heroe: This is alſo remembred of him; that upon the taking of *Damiata*, he was circumvented and taken by *Melaxala*, the Sultan of *Ægypt*; when unequal terms were propoſed unto him, he refuſed them with great conſtancy, and althongh he was in great danger amongſt ſuch as had ſlain their own Sultan, and though while he lay ſick they ruſh'd upon him with their drawn Swords, either to kill him, or force him to ſubſcribe to unequal conditions; yet with the Majeſty of his Face, and that Dignity that was in his countenance, he reſtrained their fierceneſs, ſo that they deſiſted to afford him further trouble.

Camer. oper. ſubciſ. Cent. 3. c. 41. p. 141.

16. *Alphonſus* King of *Arragon*, is famous for the like Majeſty and Princely conſtancy, of whom after in a Naval fight he was taken Priſoner by the *Genoans*; *Panulphus Collenutius*, thus relates; that he bare ſuch a countenance, was of that Majeſty and conſtancy, that as well by Sea as Land, at *Millain* and in all other places, he commanded and was obeyed, in no other manner than if he had been free and a Conquerour. For to omit other things when he was brought before *Iſchia*, and the Captain of the Ship wherein he was, ſpake to him, that he ſhould command that City to ſubmit it ſelf to the *Genoeſes*; he gallantly reply'd, that he would not do it, and that he hoped they ſhould not gain a ſtone of his juriſdiction without Arms and blood, for he well knew that none of his Subjects would obey any ſuch command while he remained a Captive; he ſo confounded the Captain, that *Blaſius* the Admiral was conſtrained to appeaſe him with fair words, and to declare that the Captain had not ſpoken this by any order from him, but that it was the effect of his own imprudence. So that it was commonly ſaid, that *Alphonſus* alone, in whatſoever fortune he was, was deſervedly a King, and ought ſo to be called.

Pezel. Mell. Hiſt. Tom. 2. p. 223.

17. *Philippus Arabs* having obtained the Empire, in his Journey towards *Rome*, made his Son *C. Julius Saturnius* co-partner with him in that honour. Of this young Prince it is ſaid, that he was of ſo ſevere and grave a countenance, and diſpoſition, that from five years of Age he was never obſerved to laugh, and thereupon was call'd *Agelaſtus*; nothing how ridiculous ſoever could provoke him to a ſmile: and when the Emperour in the ſecular Plays brake out into an effuſe laughter, he as one that was aſhamed or diſpleaſed thereat, turned away his face from him.

Pezel. Mell. Tom. 1. p. 420.

18. *Caſſander* having made *Olympias* (the Mother of *Alexander* the Great) his Priſoner, and fearing the inconſtancy of the Macedonians that they would one time or other create him ſome trouble in favour of her; ſent Soldiers with expreſs command to kill her immediately. She ſeeing them come towards her obſtinate and armed, in a Royal Robe and leaning upon two Maids, of her own accord ſhe ſet forward to meet them. At ſight of her, her intended Murtherers ſtood aſtoniſh'd, revering the Majeſty of her former fortune, and the names of many of their Kings that were ſo nearly related to her. They therefore ſtood ſtill, but the Kindred of thoſe whom *Olympias* had formerly put to death; that at once they might gratifie *Caſſander*, and revenge the dead, theſe ſlew the Queen, while ſhe neither declin'd the Sword nor wounds, nor made any feminine out-cry, but after the manner of gallant Men, and agreeable to the glory of her ancient ſtock, receiv'd her death; That *Alexander* himſelf might ſeem to be ſeen to die in the perſon of his Mother.

Juſt. Hiſt. l. 13. p. 153.

19. When *Alexander* the Great was dead, his Soldiers were in expectation of Riches, and his Friends to ſucceed him in the Empire; and they might ſeem the leſs vain in ſuch expectation, ſeeing they were Men of that virtue, and Princely port, that you would have thought each of them a King; ſuch Majeſty and beauty in the countenance, ſuch ſtature and talneſs of body, ſo great ſtrength and wiſdom, was conſpicuous in all of them; that they who knew them not, would have concluded they had been choſen, not out of any one Nation, but out of all the parts of the World. And certainly before that time, neither *Macedon* nor any other Nation could ever boaſt of the production of ſo many gallant and Illuſtrious perſons at once, whom *Philip* firſt, and after him his Son *Alexander* had ſelected with that care, that they ſeemed to be made choice of, not ſo much to aſſiſt in the Wars, as to ſucceed in the Government. What wonder is it then that the whole World was ſubdued by ſuch able Miniſters, when the Army of the Macedonians was conducted by as many Kings as Captains, who had never found their equals, unleſs they had fallen out amongſt themſelves; and *Macedon* inſtead of one, had had many *Alexanders*, unleſs Fortune (in emulation of one another's virtue) had armed them to their mutual deſtruction.

Zuin. Theat. Vol. 2. l. 2. p. 284.

20. *Guntherus* Biſhop of *Babenberg* died in the year of our Lord 1064. in his journey as he was travelling towards *Jeruſalem* and the Holy Land. This Prince beſides the compoſedneſs of his Life, and the riches of his mind, was alſo remarkable for the ornaments and perfections of the body; for in reſpect of the height of his ſtature, the beauty and Princely gravity of his Face, and the frame and deportment of his whole body, wherein he ſo excelled all Mortals; that as he paſs'd along in his journey towards *Jeruſalem*, the people flock'd out of the Cities and Fields, for no other purpoſe but to have a ſight of him, ſo great a Fame there went of his perfections both in body and mind.

CHAP. XIX.

Of the ſignal deformity, and very mean perſonage of ſome great perſons and others.

THe Philoſopher adviſes young men frequently to contemplate their Faces in a Glaſs, that if they were fair, and well featured, they might thence be provoked to an endeavour, to make the Beauties of their Minds anſwerable to that of their Bodies: And if they were miſhapen and diſfigured, they might ſtrive to recompence the diſadvantagious appearance of their outſide, by the acquired Ornaments of Learning and Virtue. This advice has been followed ſo well by ſome of thoſe that were none of the handſomeſt; that their dark Lanthorns have been provided with very glorious Lights; and they have outdone others in the accompliſhments of their minds, as much as others have ſurpaſſed them in the lineaments of the Body: The reſt have remain'd monſtrous in both, with lamentable diſtortions within and without.

Bakers Chr. p.337. Dan. Hiſt. Engl. l.3. p.256.

1. Of *Richard* the Third, once King of *England*, it is thus remembred, that of Body he was but low, crook'd-back, hook-ſhouldred, ſplay-footed, and gogle-ey'd, his Face little and round, his complexion ſwarthy; his left Arm from his birth, dry and withered; born a Monſter in Nature, with all his Teeth, with Hair on his Head, and Nails on his Fingers and Toes, and juſt ſuch were the qualities of his Mind.

Lipſ. monit. l.2.c.15.p. 355, 356. Eraſm. Adag. Drexel. oper. l.3.c.8.§2. p.424. Plutarch. in Ageſilao, p. 6116.

2. *Ageſilaus* King of *Sparta*, in his old age went with ſuccours to *Tacchas* King of *Egypt*: before he landed, there was a mighty number and concourſe of the *Egyptians* upon the ſhore, to behold the great Captain, of whom there went ſuch an extraordinary fame. They had preconceived they ſhould ſee a glorious perſon in ſumptuous habit, a ſplendid retinue, and a countenance and ſtature comparable with that of the Ancient Heroes: when out-came he, in a ſhort and courſe Cloak, nothing different from the meaner ſort, his ſtature very ſmall, and an aſpect that promis'd little; he was therefore openly contemn'd and jeſts made upon him: Is this (ſaid they) the Anchor of our Hope? Is this the Reſtorer of a broken State? the Mountain was in travail, and *Jupiter* in a fright; and at laſt it was deliver'd of a Mouſe: but ere long he that was thus deſpiſed, approv'd himſelf a Soldier and Leader no whit below but above the fame that went of him.

Lipſ. monit. l.2.c.15.p. 356, 357. Plut. parallel. p. Polyb. Drexell. oper. l.3.c.8.§2. p.424. Patrit. de regno, l.2. tit.3.p.88.

3. The great *Philopœmen* was a perſon, of a very mean preſence, and one that neglected the Ornaments of the Body; for both which he ſometimes did Penance: once going to *Megara*, he ſent one before to tell his friend, he would be his gueſt in the Evening: who upon the news went ſtreight to the Market to ſeek for proviſions; leaving order with his Wife, to put the Houſe in ſuch order as might ſuit with the entertainment of ſo great a Gueſt. *Philopœmen* outſtrip'd his retinue, and came ſooner than was thought of: and the Woman ſuppoſing him by the meanneſs of his outſide, to be one that was ſent before, ſet him to cleave wood for the fire; which he was buſily about, when his friend returns from the Market, and amaz'd to ſee him thus employ'd: What, ſaid he, does *Philopœmen* thus diſhonour himſelf and me? The other ſmiling, reply'd, I am now, ſaid he, doing Penance for my ill Face, and my bad Clothes.

Zuin. Theat. vol.2.l.2.p. 287.

4. *Socrates* the Philoſopher is ſaid to be flat-nos'd, bald headed, to have hairy Shoulders, and crooked Legs: and therefore when his two Wives, *Xantippe* and *Myrto*, in a jealous fit of each other were ſcolding together: Why, ſaid he, do you two handſome Women fall out about a man whom Nature hath made ſo deformed?

Zuin. ibid. p.288. Sab. l.1. Ennead.8.p.

5. *Atila*, King of the *Huns* (ſirnam'd *the wrath of God*, by reaſon of thoſe horrible devaſtations he made) is thus deſcrib'd: he was low of Stature, broad and flat breaſted; his Head greater than ordinary: his Eyes very ſmall, his Beard thin, his Noſe flat; the colour of his body livid, and his Eyes were continually rolling about.

Busbeq. Epiſt.3. p. 115.

6. *Haly*, *Baſſa* of *Epirus*, and a great Warriour in the time of *Solyman*, Emperour of the Turks, is thus deſcrib'd by *Busbequius*. He was, ſaith he, an Eunuch: but what was taken from his body, ſeem'd to be added to his mind: He was of low Stature, his Body was puff'd up; of a yellowiſh colour, his Aſpect ſad; his Eyes had ſomething of cruel in them; he had broad and high Shoulders, and his Head ſunk down betwixt them: he had two Tuſhes like thoſe of a Boar, that hung out of his mouth, and his voice was hoarſe. In a word, he ſeem'd to us the fourth Fury.

Diodor. Sic. Bibl. l.13.p. 366.

7. *Gillias*, a rich Citizen of *Agrigentum*; the ſame who was called the very Bowels of Liberality, in reſpect of his marvellous Hoſpitality; was ſent Embaſſador to the *Centoripines*; and when he made his appearance amongſt the multitude that were on purpoſe convened, his preſence was ſo mean and deſpicable, in reſpect of what they had expected, that all the aſſiſtants brake out into a ſudden and unſeaſonable laughter at the ſight of him, which he obſerving, told them, That they had the leſs cauſe to wonder at what they ſaw, ſeeing it was the cuſtom of *Agrigentum*, to ſend Embaſſadors ſuitable to the places they went to; mean Perſonages to mean and baſe Cities; and Men of the moſt excellent form, to ſuch places as were of Reputation and Dignity.

Clark's mirror, c.84. p. 367. Fitzherb. of Relig. & policy, part 1. c.8.p.59. Fuller. Guil. Malmesbury, p.38.

8. A certain Emperour of *Germany* coming by chance into a Church upon a Sunday, found there a moſt miſhapen Prieſt, *Penè portentum Naturæ*, *almoſt a monſter in Nature*, inſomuch as the Emperour ſcorn'd and contemn'd him, but when he heard him read thoſe words in the Service; *For it is he that made us, and not we our ſelves*: The Emperour check'd his own proud thoughts, and made enquiry into the quality and conditions of the man, and finding upon examination, that he was a very Learned and Devout Perſon, he made him Archbiſhop of *Colen*, which place he diſcharg'd with ſingular fidelity, and much commendation.

Cæl. Rhod. A.L. l.15. c.26.p.707 Heidfeld. in Sphing. c. 15.p.335.

9. *Æſopus*, that famous Apologiſt, and compoſer of Fables, is ſaid to have had a body more deformed than that of *Therſites*: It is reported that he was a Black, and thereupon had his name; for that *Æſop*, and *Æthiope* have the ſame ſignification; he was alſo extremely crooked, hook ſhoulder'd; large and high belly'd, and flat nos'd; but Nature made him amends for this his deformity, by giving him a moſt admirable Wit.

10. When *Crœſus* King of *Lydia*, a moſt wiſe

Fitzherb. of Relig. & policy. part 1.c.8.p.59.

Prince, invited *Anacharſis* the Philoſopher to come to his Court; he wrote thus of himſelf: That although Nature had made him deformed, crook-back'd, one Ey'd, lame of a Leg, a Dwarf, and as it were, a Monſter amongſt Men; yet he thought himſelf ſo monſtrous in nothing; as in that he had no Philoſopher in his Court and of his Council.

Patrit. de regno, l.2. tit.3.p.89.

11. *Xantippus* a *Lacedemonian*, was the General of the *Carthaginians*, at ſuch time as they took priſoner *Attilius Regulus*; this Man was of a horrid and truculent Aſpect; his perſonage made no ſhew of dignity or comelineſs, and his ſtature was very ſmall; but with theſe diſadvantages, he had a ſharp Wit, and a body ſo ſtrong, that he was too hard for thoſe, that were much taller than himſelf.

Patrit. de regno, l.2. tit.3.p.88.

12. *Tyrteus*, the Poet, who was appointed by the Oracle to be the Leader of the *Spartans* againſt the *Meſſenians*, and under whoſe conduct they became victorious, after they had been three times overthrown by their Enemies; was of a foul and contemptible Aſpect, and lame of one Foot; inſomuch, as he was ſcoff'd at by thoſe whom he came to aſſiſt; but they ſoon found how much ſo deformed a perſon was able to contribute to their ſucceſſes; for he ſo enflam'd their creſt-fallen courages by his verſes, that they reſolved rather to dye, than return without conqueſt.

Burton's Melanch. part 2.§ 3. p.290. Diodor. Sic. rer. Antiq. l.1.c.2.p. 30.

13. *Boccharis* was a moſt deformed Prince, as ever *Egypt* had: Yet as *Diodorus Siculus* ſaith of him, in Wiſdom and Knowledge he went far beyond all his Predeceſſors.

Laert. vit. Philoſ. l.6. p.159,160.

14. *Crates* the *Theban* was a wiſe Philoſopher, yet of a deformed Aſpect, and crooked, inſomuch, that when he exerciſed himſelf, he was commonly derided by all the by-ſtanders. Then would he lift up his hands and ſay, Courage *Crates* in reſpect of thine Eyes, and the reſt of thy Body; for thou ſhalt ſhortly ſee thoſe that deride thee conſum'd with diſeaſes: and then deteſting their own ſloth, they will begin to applaud him whom they ſo lately ſcorn'd.

Plut. Moral. in Sympoſ. Quæſt. l.1.p.653.

15. As it is ſaid of *Plato*, that he was bunch-back'd, and of *Ariſtotle* that he did ſtammer and ſtutter in his Speech: So we read of *Agameſor* an Academick Philoſopher, that amongſt other deformities, he had a withered Leg, and nothing left thereof but skin and bone, yet a wiſe and prudent perſon: for being once met with ſome others at a Feaſt, all the other by way of mockery inſulted upon him, and made a law amongſt themſelves, that they ſhould all ſtand upon their right Leg, and every one ſo drink his Bowl of Wine, or elſe pay a piece of Money as a forfeiture. Now when it came to *Agameſors* turn to command, he charged all to drink in that manner, as they ſaw him drink: then call'd he for an earthen pitcher with a narrow mouth; into which, when he had thruſt his poor conſumed Leg, he poured a cup of Wine and drank it off; and when all the reſt had aſſay'd, and found they could not do as he did, they were all enforced to pay the forfeiture, and had the malignity of their ſcoffing at him, return'd upon themſelves.

CHAP. XX.

Of the great reſemblance and likeneſs of ſome men in Face, Feature, &c. to others.

THe Faces of Men are little Tablets, which (though but ſmall in compaſs) the skilful Hand of the great Artificer hath wiſely drawn over with ſuch infinite variety; that amongſt the millions of millions, wherewith this Globe of Earth is furniſhed, there is not any two of them to be found, that are in all points ſo alike, but that they carry certain Marks upon them, whereby they are diſtinguiſhable from each other; were it not for this, no man could know to whom he is indebted, by whom he hath been injured, or to whom he is beholden; the murderer would be concealed in a crowd, and the world would be full of inceſts and adulteries. As for thoſe few that are extremely like, they are rarities that ſerve rather to adminiſter to our pleaſure, than our fears, through any errour or miſtake, that may ariſe about them.

Fullers Worthies, p. 266. Devonſhire.

1. *Nicholas* and *Andrew Tremain* were Twins and younger Sons to *Thomas Tremain*, of *Colecomb* in the County of *Devonſhire* Eſquire, ſuch their likeneſs in all lineaments, they could not be diſtinguiſhed, but by their ſeveral habits, which when they were pleas'd in private confederacy to exchange for diſport, they occaſioned more mirthful miſtakes, than ever were acted in the *Amphitruo* of *Plautus*; they felt like pain, though at diſtance, and without intelligence given, they equally deſired to walk, travel, ſit, ſleep, eat, drink together, as many credible Gentry of the Vicinage (by relation from their Father will atteſt) In this they differ'd, that at *Newhaven* in *France*, the one was a Captain of a Troop, and the other but a private Soldier, here they were both ſlain, 1564. death being pitiful to kill them together, to prevent the lingering languiſhing of the ſurvivor.

Val. Max. l. 9.c.14.p. 273. Plin. l.7.c. 12.p.161. Solin. c.5. p.185,186.

2. *Artemon*, a mean man amongſt the Commons, was ſo like in all points to *Antiochus* King of *Syria*, that *Laodice* the Queen, after that *Antiochus* her Husband was kill'd, ſerved her own turn by him, and made him play the part of *Antiochus*, until ſhe had by his means, as in the King's perſon, recommended whom ſhe would, and made over the Kingdom and Crown in ſucceſſion and reverſion, to whom ſhe thought good.

Plin. l.7.c. 12.p.161. Val. Max. l.9.c.14.p. 272. Solin. c.5.p. 186.

3. *Vibius* a poor Commoner of *Rome*, and *Publicius*, one newly of a bondſlave made a freedman; were both of them ſo like unto *Pompey* the great, that the one could very hardly be diſcern'd from the other. So lively did they repreſent that good Viſage of his, ſo full of honeſty; ſo fully did they reſemble and expreſs the ſingular Majeſty that appeared in the fore-head of *Pompey*.

Plin. ibid. p. 161. Val. Max. ibid. p.273.

4. The Father of *Pompey* call'd *Strabo*, had yet the additional ſirname of *Menogenes*, which was his Cook and Slave, and this meerly, becauſe he ſo much reſembled him.

Plin. ibid. p.161. Val. Max. ibid. p.273.

5. One of the *Scipio*'s was ſirnam'd *Serapius*, for that a baſe Slave of his, no better than a Swineherd of that name, did ſo nearly reſemble him. Another of the *Scipio*'s of the ſame Houſe, after him was call'd *Salutio*, becauſe a cer-

tain Jeſter of that name was ſo like unto him.

Plin.ibid. p.161. Val. Max. ibid.p.273. Solin. c.5. p.186.

6. After the ſame manner, one *Spinther* and *Pamphilus*, two Players, gave their names to *Lentulus* and *Metellus*, who were both Conſuls together in one year; and that becauſe they reſembled them ſo much; contrariwiſe *Rubrius* the Stage-player was ſirnamed *Plancus*, becauſe he was ſo like unto *Plancus* the Orator.

Plin.ibid.p. 162. Solin.c.5.p. 186.

7. *Burbuleius* and *Menogenes*, both Players of Interludes, ſo reſembled *Curio* the Elder, and *Meſſala Cenſorius*, that though this latter had been *Cenſor*, neither of them could avoid the being ſirnamed after them.

Plin.ibid. p.162. Solin.c.5.p. 186.

8. There was in *Sicily* a certain Fiſher-man, who reſembled in all points *Sura* the Proconſul, not only in viſage and feature of the Face, but alſo in putting out his mouth when he ſpake, in drawing his Tongue ſhort, and in his huddle and thick Speech.

Plin.ibid. p.162. Solin. c.5. p.187.

9. *Toranius*, a Merchant Slave ſeller, ſold unto *Marcus Antonius* one of the greateſt *Triumvirs*, two moſt beautiful and ſweet faced Boys for Twins, ſo like they were one to the other; albeit, the one was born in *Aſia*, and the other beyond the *Alps*: But when *Antonius* came after to the knowledge thereof; and that the fraud was bewray'd by the Language of the Boys; he fell into a furious fit of choler, rating *Toranius* that he had made him pay two hundred Seſterces as for Twins, and they were none ſuch. The wily Merchant anſwer'd that it was the cauſe, why he held and ſold them at ſo dear a rate: For, ſaid he, it is no marvel if two brethren Twins, who lay in the ſame Womb reſemble one another; but that there ſhould be any found, born as theſe were in divers Countries, ſo like in all reſpects as they, he held it as a moſt rare and wonderful thing. *Antonius* at this was appeaſed, and well contented with his Bargain.

Plat.obſ.l.3 p.752.

10. *Anno* 1598. There were with us at *Baſil* two Twin-brothers, who were born at one Birth in the ſeventh Month 1538. they were ſo like to one another in the features of the Body, that I have often ſpoke to the one inſtead of the other, though both were very well known to me; and that they had been frequently converſant with me: Nay, they were ſo like in their natural inclinations, that as they often have told me, what the one thought, has ſecretly come into the mind of the other, at the ſame time; if the one was ſick, the other was not well; as it fell out when one was abſent and ſick in *Campania*, the other at the ſame time was ſick at *Baſil*.

Merſenn. Quæſt. & Comment.in Gen.p.124. Henric. Steph.in Apolog. pro Herodot. p.7.

11. *Martinus Guerre*, and *Arnoldus Tillius*, in features and lineaments of the Face were ſo exceedingly alike, that when *Martinus* was gone abroad to the Wars, *Tillius* by the near reſemblance of his form, betray'd the chaſtity of *Martinus* his Wife; and not only ſo, but impos'd upon four of his Siſters, and divers others both Neighbours and Kindred, who were not able to diſcover the difference betwixt them, and which is the ſtrangeſt of all, he liv'd with this Woman as her Husband for ſome years together, the companion both of her board and bed.

Xiphil. in Nerone.

12. *Sporus* the freed-man of *Nero* the Emperour, was very like unto *Sabina*, a moſt beautiful Lady, beloved alſo by the ſame Emperour; he ſo reſembled her in all lineaments, that *Nero* cauſed him to be cut, that ſo inſtead of *Sabina*, he might filthily uſe him as his beloved Lady.

Fulgoſ. l.1. c.6.p.188. Kornman de mirac. mortuor.l.8. c. 10.p.7.

13. *Medardus* and *Gerardus* were Twin-brothers and French men, they were not only born one and the ſame day, but alſo both of them in one day preferred to Epiſcopal Dignity; the one to the See of *Rhotomage*, and the other to that of *Noviodunum*; and leſt any thing ſhould be wanting to this admirable parity, they alſo both deceaſed in one and the ſame day: So that the Philoſophers, *Hypoclides* and *Polyſtratus*, are no way to be preferred before theſe remarkable Twins; one of theſe Twins inſtead of *Gerhardus*, is call'd *Chiladius* by *Kornmannus*.

Sueton. Zuing. vol. 2.l.2.p. 289. Pezel. Mellific. Hiſt. tom.2.p. 169.

14. *Lucius Otho*, the Father of *Otho* the Emperour; (one of very Noble Blood by the Mothers ſide, and of many great Relations) was ſo dear unto, and not ſo unlike unto *Tiberius* the Emperour, that moſt men did verily believe he was begotten by him.

Gaffar.curioſities,c.6 p.220.

15. Even in our days we have heard of two young Children, which were Brothers at *Riez*, an Epiſcopal City of *Provence* in *France*, who being perfectly like one another, if one of them was ſick, the other was ſo too; if one began to have pain in the Head, the other would preſently feel it; if one of them was aſleep or ſad, the other could not hold up his Head, or be merry: and ſo in other things, as I have been aſſured by Mr. *Poitevin*, a very honeſt man, and a Native of that City.

Vives in Aug.de.civit. dei.l. 21.c.8.p. 601. Zuing. vol. 2.l.2.p.289

16. At *Mechlin* there were two Twin-brothers, the Sons of *Petrus Apoſtolius*, a Prudent Senator of that place (and at whoſe Houſe *Vives* had friendly entertainment) the Boys were both lovely to look upon, and ſo like, that not only ſtrangers, but the Mother her ſelf often erred, in the diſtinction of them whilſt ſhe liv'd; and the Father as often, by a pleaſing errour, calling *Peter* for *John*, and *John* for *Peter*.

Polyb. Hiſt. l.4.p.274.

17. *Babyrtus* a *Meſſenian*, was a man of the meaneſt degree, and of a lewd and filthy life; but was ſo like unto *Dorymachus*, both in the countenance, all the lineaments of the Body, and the very voice it ſelf; that if any had taken the Diadem and Robe of State, and put it upon him, it would not have been eaſie to diſcover which was which; whence it came to paſs, that when *Dorymachus*, after many injuries to the *Meſſenians* had alſo added threats to the reſt of his inſolence; *Sciron* one of the *Ephori* there, a bold man and lover of his Country; ſaid openly to him, Doſt thou *Babyrtus* ſuppoſe, that we matter either thee or thy threats? at which he was ſo nettled, that he reſted not till he had rais'd a War againſt the *Meſſenians*.

Zuing. vol. 2. l.2.p. 289 Sabellic.l.6. Ennead.7. Pezel.Mellific. Hiſt. tom.2.p. 222.

18. That in the two *Gordiani* is a moſt memorable thing, that the Elder of them was ſo very like unto *Auguſtus*; that he not only reſembled him in the Face, but alſo in Speech, behaviour and ſtature. The Son of this man was exceeding like unto *Pompey* the Great, and the third of the *Gordiani*, begotten by him immediately before mention'd; had as near a reſemblance to *Scipio Aſiaticus*, the Brother of *Scipio Affricanus* the Elder: ſo that in one Family there were the lively pourtraiture of three illuſtrious perſons, dead long before.

Fulgoſ. l.9. c.15. p. 1349. Zuing. vol. 2.l.2.p.290

19. I have ſeen, ſaith *Fulgoſus*, amongſt the Soldiers of *Franciſcus Sfortia* the Duke of *Millain*, a young man who did ſo reſemble that countenance of his (then which nothing was more amiable to look upon, nor more worthy of a Prince) that by the general conſent of the whole Court, he was call'd the Prince. *Franciſcus* himſelf, as

he was moſt courteous in all things, not without pleaſure did ſometimes contemplate his own Image in him, as in a Glaſs; and in moſt things beheld and acknowledged his own geſtures and voice.

Zuing. vol. 2.l.2. p. 290.

20. *Jo. Oporinus*, the Printer at *Baſil*, was ſo like unto *Henry* the Eighth, King of *England*, in the Face, but eſpecially to *Albertus* the Marqueſs of *Brandenburgh*, that they might well ſeem to be natural Brothers: there was alſo this further ſimilitude betwixt them; that as one fill'd all *Germany* with Wars, ſo the other repleniſh'd all the Chriſtian World with Books.

Fulgoſ. l.9. c.15. p. 1349.

21. *Sigiſmundus Malateſta*, Prince of *Ariminum*, was ſo very like in all the features of his Face to *Marcheſinus* the Mimick, that when he went to *Millain*, this *Marcheſinus* was ſent away elſewhere by *Franciſcus Sfortia*, Duke of *Millain*, and Father-in-law to *Sigiſmundus* (as being aſhamed of him) for *Marcheſinus* in his prattle, by reaſon of this reſemblance, uſed to call *Sigiſmond* his Son.

Zuing. vol. 2.l.2. p. 290.

22. A certain young Man came to *Rome* in the ſhape of his body ſo like unto *Auguſtus*, that he ſet all the people at gaze upon that ſight. *Auguſtus* hearing of it, ſent for the young man, who being come into his preſence; Young man, ſaid he, was your Mother ever at *Rome*? he (diſcerning whither the Queſtion tended) No, Sir, ſaid he, my Mother never was, but my Father hath often, wittily illuding the intended ſuſpicion of his own Mother, and begetting a new concerning that of *Auguſtus*.

Plut. in Pompeio. p. Zuing. ibid. p.290.

23. *Pompey* the Great, carry'd ſuch a reſemblance in his Viſage to the Statues of *Alexander* the Great, that ſome called him *Alexander*; and *Pompey* himſelf ſeem'd not againſt it: So that *Lucius Philippus*, a conſular perſon, one time pleading for him, ſaid that he did nothing abſurd in that action; for ſeeing he was *Philip*, it was no wonder, if he was a lover of *Alexander*.

Val. Max. l.9.c.14. p.273. Zuing. ibid. p.289.

24. *Hybreas* the *Mylaſenian*, an Orator of a copious and quick Eloquence, was ſo like unto a ſervant, that gather'd up what was ſcatter'd in the Theatre, that the Eyes of all *Aſia* deſign'd him for his natural Brother, although he was not in the leaſt of kin to him.

Donat. Hiſt. mir. l.6. c. 2. p. 304.

25. *Amatus Luſitanus* tells of two Monks of the order of the Predicators, who, though they were not of the ſame Country, yet were moſt like one to the other, in age, temperature, and phyſiognomy; theſe two were in one and the ſame day ſeis'd with a Pleuriſie, and both on the ſame day reſtored to their health.

Val. Max. l.1.c.8. p. 32.

26. *Polyſtratus* and *Hippoclides*, were both Philoſophers; they were both born upon the ſame day, both followed the Sect of their Maſter *Epicurus*; and as they were both School-fellows, ſo they equally participated of one and the ſame Eſtate; being both arriv'd to a very great age, they both dy'd in one and the ſame inſtant of time: Such an equal ſociety both in fortune and friendſhip who can think otherwiſe but that it was begot, nouriſh'd and finiſh'd, in the very boſom of a Heavenly Concord?

Stowes Annals, p. 325.

27. *John Mandelen*, a Prieſt, was Chaplain to King *Richard* the Second; and ſo exceeding like him in all proportion and favour, that the one could not without difficulty be diſcerned from the other; Many a time (ſaith one) have I ſeen him in *Ireland* ride with the King his Maſter, ſo fair a Prieſt and goodly a perſon I had not lightly ſeen. When the Dukes of *Exceſter* and *Surrey* conſpired againſt *Henry* the Fourth, they made uſe of this man, and his likeneſs to the King; they perſwaded the people, that the King was eſcaped out of *Pomfret* Caſtle, and was now amongſt them, and to make them believe it the better, they put the Prieſt in Armour with a Crown upon his Helmet, ſo as all men might take him for King *Richard*. This coſt the poor Prieſt dear, for ſoon after he was executed for Treaſon at *London*, by command of King *Henry*.

Sandys in Ovid. met. l.3. p.60.

28. I have heard a Gentleman yet living ſay, that his Mother knew not his Brother from him, but by the treading of their Shoes; that when they were Scholars, both of them were ordinarily whipt for the offence of one; and that being bound Apprentices to two Merchants in *London*, they would ordinarily wait in one anothers rooms undiſcovered by their Maſters, or any other of the Family.

Juſtin. Hiſt. l.1. p. 23,24.

29. *Cambyſes*, King of *Perſia*, dream'd that his Brother *Smerdis* ſate upon the Throne as King of *Perſia*; troubled at this, he made choice of *Comaris*, one of the *Magi*, from amongſt the reſt of his friends, and ſent him away with orders to kill his Brother: *Cambyſes* in the mean time by a fall upon his Sword receiv'd his death in *Egypt*. *Comaris* underſtanding the Kings death before the fame of it was arrived to *Perſia*, executed his former order, and had privily made away *Smerdis* the Kings Brother, which done, he ſet his Brother *Oropaſtes* (by ſome alſo called *Smerdis*) upon the Throne inſtead of *Smerdis*. Two things there were which ſerved well to help forward his deſign, one was, that amongſt the *Perſians*, the King is but very ſeldom ſeen, and the contrary is thought a diminution to his Majeſty: A ſecond thing that preſerved the fraud from being detected, was, that *Smerdis* the Kings Brother, and this Counterfeit *Oropaſtes* were ſo extremely like both in the features of their Face, and the lineaments of their Bodies; that by theſe means, and the diligence of the *Magi*, he held the Kingdom, till ſuch time as by the induſtry of a Nobleman, called *Orthanes*, the whole plot was revealed, and the deſign overthrown.

CHAP. XXI.

Of the Heart; and in what manner it hath been found in ſome Bodies.

SUch as are ſkilful in the way of Natures production and generation do aſſure us, that of the *Embryo* in the Womb, the firſt part that is formed is the Heart; which ſaith *Galen* is the firſt root of all the entrails and members of the Body, and the very fountain of Life, and of all innate and vital heat. It is (ſay the Peripateticks) in a Humane Body, as the firſt intelligence is in the World, and as a kind of Monarch in the little World. The ſubſtance of it is therefore more ſolid and compact, both that it may be the leſs obnoxious to receive damage, or harm; as alſo, the better to preſerve the vital heat and ſpirit, which would ſoon breath out and vaniſh away from it, were it of greater rarity and ſoftneſs. What curioſities have been found in this little Cabinet, upon the death of its owner, together

With other not unpleaſant obſervations about it, takes as followeth.

Petrus Servius in diſſertat. de unguent. Armario, p. 49, 50. *Howels Epiſtles, vol.* 1. § 6. *Ep.* 43. *p.* 234.

1. *Richard London*, of *London*, a perſon learn'd in the Greek and Latin Tongues ; and an aſſiſtant Phyſician in our Hoſpital of the holy Ghoſt; hath ſet down in Latin the Epitome of a Hiſtory written originally in Engliſh by *Edward May* : in this manner, *Anno* 1637. *Octob.* 7. in *London*, at the opening of the Body of *John Pennant*, his Heart was found globular, more broad than long; the right Ventricle of it was of an aſhy colour, wrinkled, and like a leathern Purſe without Money; we found nothing in it; and the Water of the *pericardium* was perfectly dry'd up. The left Ventricle of his heart was three times bigger than the right, and ſeem'd as hard as a ſtone, upon inciſion the blood guſh'd out, and in it was found a fleſhy ſubſtance wrapt in various folds like a Serpent; the body of it was white, as the ſkin of a man, but ſlippery, tranſparent, and as it was painted over; it had Legs or Arms of a fleſhy colour, Fibers or Nerves (call them as you pleaſe) were found in it; the body of it were hollow, but otherwiſe ſolid; in length a Roman Palm of the leſſer ſort; it had a Gut, Vein, Artery, or ſomewhat Analogous, ſubſervient to the uſes of Nature) found in it.

Zacut. Luſit. prax. Adm. l. 1. *obſ.* 130. *p.* 121.

2. There was a man, who at ſeveral times was exceedingly troubled with fainting fits, and a ſtrange palpitation of the Heart, at laſt overcome with his Malady, he ſudden dy'd: at the opening of his body, there was found ſticking to the right Ventricle of his Heart, a Worm, it was dead, the colour of it black, and in ſhape like to thoſe Worms that are bred in Wood.

Zacut. Luſit. prax. Adm. l. 1. *obſ.* 131. *p.* 122.

2. There was a bold Thief who had been often ſeis'd with a palpitation of the Heart, being apprehended, he was adjudg'd to the Wheel by the Magiſtrate; my ſelf with two more of my Collegues, deſirous to ſee the Heart of this Man; (as ſoon as his Body was divided into four quarters) cut it open, yet beating; and in the right Ventricle of it, we found three ſtones, of the bigneſs of a peaſe, of an aſh colour, ſomewhat long, and of the weight of one drachm; theſe were not only ſeen, but wondred at, by divers perſons of Learning and Curioſity.

Wierus de præſtig. Dæmon. l. 4. *c.* 16. *p.* 315.

4. Upon the diſſection of the Body of the Emperour *Maximilian* the Second; there were found in his Heart three ſtones of the bigneſs of a peaſe, one bigger than the other, of a rediſh or ruſty colour, by reaſon of theſe he had in his life time been much afflicted with the palpitation of the Heart.

Schenck. obſ. Med. l. 2. *obſ.* 1. *p.* 259

5. *Hieronymus Schreiberus* leaving *Italy* came to *Paris*, *Anno* 1549. and under *Sylvius*, *Fernelius*, and *Hollerius* ſtudied Phyſick: In *March* the year aforeſaid, he fell into a violent and unknown Diſeaſe, and in *May* following dy'd of it, his body was opened, and when the ſubſtance of the heart was cut, therein was found a ſtone, big as a Nutmeg, hard, ſomewhat black colour'd, round, and weighing ſome drams, which his Maſters and others taking in their hands, not only ſaw but wondred at.

Columb. Anatom. l. 15. *p.* 492.

6. In the diſſection of the body of Cardinal *Gambara Brixianus* at *Rome*, I found ſaith *Columbus* a very hard tumour in the left ventricle of his Heart, which was of the bigneſs of an Egg.

Joh. Riolan. Anthropograph. l. 3. *p.* 370.

7. Within the right ventricle of the heart near the oriſice of the *Vena Cava*, in ſuch perſons as die ſuffocate with ſudden and unexpected death, there are ſometimes found pieces of fleſhy ſubſtance, growing together to the bigneſs of a Man's fiſt, as was lately found by my ſelf in the heart of the Biſhop of St. *Maloes*.

Joh. Riolan. ibid. p. 370.

8. *Anno Dom.* 1602. there were theſe wonders ſeen in the hearts of two Polonians who were Brethren, the heart of the one was ſolid without any Ventricles; but towards the Baſis of the Heart, the Veſſels were exceedingly dilated; and thoſe *Anaſtomoſes*, which are in the *fœtus* did remain; the Heart of the other Brother had in the middle Sept of it a remarkable glandule.

Barthol. Hiſt. Anatom. Cent. 2. *Hiſt.* 45. *p.* 211.

9. *Anno* 1644. The Body of Pope *Vrban* the Eighth was opened (in order to the embalming of it) By *Jo. Trullus*, an excellent Anatomiſt, and in the left Ventricle of his Heart there was found a triangular bone in form of the letter (T) as alſo five ſtones in his gall, each of them of the bigneſs of an Hazel Nut.

Barthol. Hiſt. Anat. Cent. 1. *Hiſt.* 77. *p.* 112.

10. Upon the diſſection of the Body of a Ruſtick, who dy'd at *Copenhagen*, of a conſumption, his Heart was found ſo vaſt, that oftentimes that of an Ox is neither bigger nor more weighty; the left Ventricle (as yet unopened) felt more hard than uſual, to the touch, which begat ſuſpicion, that a Cartilage might be bred there, like to thoſe that are found in the Hearts of Stags; nor were we miſtaken; for at the Root of the *Aorta*, there was a three corned bone, reſembling the figure of a Heart, or the Letter (Y) but the bone was ſomewhat ſpungy, and friable, not unlike to ſome of thoſe ſtones that are voided by Urine.

Columb. Anatom. l. 15. *p.* 489.

11. I diſſected a Scholar at the Academy at *Rome*, in the preſence of that excellent Phyſician *Alexander Trajanus Petronius*; the Heart of the miſerable young man was found without its *pericardium*; by reaſon of which he fell into frequent *Syncope*'s, and of this kind of diſeaſe he dy'd.

Schenck. obſ. Med. l. 2. *obſ.* 5. *p.* 254.

12. We read of ſome Hearts quite dry'd and ſhrunk up for want of the Water in the *pericardium*, ſuch was the Heart of *Caſimire* Marqueſs of *Brandenburg*, which was like unto a roaſted Pear, and ſhrivell'd up in that manner.

Schenck. obſ. l. 2. *obſ.* 3. *p. p.* 258.

13. The Body of a Noble Roman (who dyed vex'd with a continual diſeaſe) being opened, there was found in him no Heart at all, only the tunicle it was wrapt in, the Heart it ſelf, and every portion thereof, being dry'd up, and conſum'd by an immoderate heat.

Muret. variar. lect. l. 12. *c.* 10. *p.* 315.

14. I remember when I was at *Venice* (ſaith *Muretus*) there was a famous Thief executed, and when he was cut open by the Executioner, his Heart was found all hairy.

Val. Max. l. 1. *c.* 8. *p.* 32.

15. *Ariſtomenes* the *Meſſenian* was a valiant perſon; he was ſeveral times taken by the *Athenians*, and ſhut up in priſon, from whence notwithſtanding by admirable ſubtilty, he made his eſcape; but at length, when they had retaken him, by reaſon of his craftineſs they reſolv'd to make ſure work with him; they cut out his Heart, and found it all hairy.

Cal. Rhod. Antiq. lect. l. 4. *c.* 16. *p.* 170.

16. The Greeks write of that *Hermogenes* (whoſe Books of Rhetorick are yet extant, and compos'd with a great deal of wit) that his Heart both for bigneſs and hairineſs) was remarkable above thoſe of all other mortals.

Plut. in paral.

17. *Leonidas*, a Noble *Spartan* Captain, the ſame who kept the ſtriats of *Thermopylæ* againſt the huge Army of *Xerxes*, where alſo he was ſlain. *Xerxes* in revenge of the affront, caus'd his heart to be pull'd out, and found it all rough with hair; he liv'd *Anno Mund.* 3479.

Plat. Cæl. Rho. A. L. l. 4. c. 16. p. 170.

Lyſander, a *Lacedemonian* Captain, under whoſe conduct *Sparta* overcame the *Athenians*, he was a crafty man, one that cared not for oath or truth longer than they ſerv'd his turn; when he was dead, his Heart was found hairy: He liv'd *An. Mund.* 3550.

Melch. Adam. vit. p. 37. Barkſdale Monum. literar. p. 1. Thuan. Hiſt. ſui Temp. p. 65.

18. *Zuinglius* fighting valiantly in the foremoſt ranks of his party againſt the *Swiſſers*, was by them beaten down and ſlain: after which his Body was cut into four parts by the Enemy, and caſt into the flames to be burnt to aſhes: three days after ſome of his friends came to the place, and amongſt the aſhes found his Heart whole, and untoucht by the Fire. This was *Anno Dom.* 1531.

Bakers Chr. p. 463.

20. Upon the 14. of *Febr.* in the 30 year of Q. *Marry*, was *Cranmer* Archbiſhop of *Canterbury* brought to the ſtake, where he firſt thruſt his right hand into the fire (with which he had before ſubſcribed a recantation) till it firſt, and then his whole Body was conſumed, only (which was no ſmall miracle) his Heart remain'd whole, and not once touch'd by the fire.

Verulam. Hiſt. of life and death Art. 15. tit. 32. p. 363.

21. I remember I have ſeen the heart of one that was bowell'd (as ſuffering for high Treaſon) that being caſt into the fire, leap'd at firſt a foot and half in height, and after by degrees lower and lower; for the ſpace, as we remember, of ſeven or eight minutes.

Zacch. qu. Med. leg. l. 5. tit. 2. p. 300.

22. *Proſper Cecchinus* a Roman Surgeon, related an accident above all admiration. A certain Prieſt, in his madneſs had guelded himſelf, and perſiſting in the ſame fury, he thruſt himſelf with divers ſtiff needles into the Breſt, under the left Pap. At laſt, that is after five or ſix days, as he had hated life; ſo he eaſily obtain'd death by theſe wounds. Upon the opening of his Body, it appear'd that all the Needles had pierc'd the very ſubſtance of the Heart, with all which yet he could live as you have heard for ſeveral days.

Schenck. obſ. Med. l. 2. obſ. 2. p. 262

23. A Student at *Ingolſtadht* was ſtab'd into the left ſide by a Printer, the wound was made in the ſubſtance of the Heart, a croſs each Ventricle of it, and yet being thus wounded, he ran the length of a prety long ſtreet; and but only ſo, but for almoſt an hour, he was ſo perfect in his ſenſes, as to be able to ſpeak and to commend himſelf to God. His Body being opened after his death, all the Profeſſors of Phyſick, and not a few of other ſpectators beheld the wound, and by the form of it was able to diſcern of the kind of weapon it was made with, and to ſpeak to that purpoſe at the bar.

Barthol. Hiſt. Anatom. Cent. 1. Hiſt. 77. p. 112.

24. An inſolent young man here at *Copenhagen* ſtab'd a Pilot with a knife, betwixt the third and fourth rib on the left ſide. The wound reach'd the right Venticle of the Heart, ſo that his Body being afterwards opened, there was found therein a round and crooked hole; yet thus wounded, he not only went out of the Suburbs on foot to his own houſe, but liv'd after it for five days. As far as I am able to conjecture (by reaſon of the narrowneſs and obliqueneſs of this wound in the Heart, the lips of it falling together) the circulation of the Blood was uninterrupted for ſo many days.

Ambroſ. Parry. l. 9. c. 30.

25. I ſaw, ſaith *Parry*, a Noble man, who in a ſingle Duel was wounded ſo deeply, that the point of the Sword had pierc'd into the very ſubſtance of his Heart; yet did he, notwithſtanding (for a good while) lay about him with his Sword, and walk'd two hundred paces before he fell down. After his death, the wound was found to be the breadth of a finger, and a great quantity of blood in the *Diaphragma*.

Schenck. obſ. Med. l. 2. cap. obſ. 11. p. 290.

26. I knew, ſaith *Cardan*, *Antonius Benzius*, a man of 34 years of age; pale-fac'd, thin bearded, and ſomewhat fat, out of whoſe Paps, ſuch abundance of Milk iſſued, as would almoſt ſuffice to ſuckle a child.

Schenck. ibid. p. 298.

27. I knew one *Lawrence Wolff*, a Citizen of *Briſac*, ſaith *Conradus Schenckius*, who from his youth to the 55*th.* year of his age, did ſo abound with Milk in both breſts; that by way of mirth in their merry meetings, he would ſpirt Milk into the Faces of his companions, who ſate over againſt him. He was well known to all the inhabitants for this faculty; yet did he find no pain, gravity, or tenſion in thoſe parts.

CHAP. XXII.

Of Giants, and ſuch as have exceeded the common proportion in Stature and height.

As the talleſt Ears of Corn, are the lighteſt in the Head; and Houſes built many ſtories high, have their uppermoſt rooms the worſt furniſhed: ſo thoſe humane Fabricks, which Nature hath raiſed to a Giant-like height, are obſerv'd not to have had ſo happy a compoſition of the brain as other men; ſo that like Pyramids of *Egypt*, they are rather for oſtentation than uſe, and are remembred in Hiſtory not for any accompliſhment of mind, but chiefly, if not only for the ſtature of their Bodies.

Herodot. l. 7. p. 4. 419.

1. *Artachaes*, of the Family of the *Achamenida*, a perſon in great favour with *Xerxes*, was the talleſt man of all the reſt of the *Perſians*, for he lacked but the breadth of four fingers of full five Cubits by the Royal Standard.

Scalig. de ſubtil. in Card. Exercit. 263. p. 804.

2. There was a young Giant, whom *Julius Scaliger* ſaw at *Millain*, who was ſo tall, that he could not ſtand but lie along, extending his body the length of two beds joyned together.

Fullers Worthies, p. 48. Staffordſhire.

3. *Walter Parſons* born in *Staffordſhire*, was firſt Apprentice to a Smith, when he grew ſo tall, that a hole was made for him in the ground to ſtand therein up the knees, ſo to make him adequate with his fellow workmen; he afterwards was Porter to King *James*; ſeeing as Gates generally are higher than the reſt of the Building; ſo it was ſightly that the Porter ſhould be taller than other perſons. He was proportionable in all parts, and had ſtrength equal to his height; valour to his ſtrength, temper to his valour, ſo that he diſdained to do an injury to any ſingle perſon; he would make nothing to take two of the talleſt Yeomen of the Guard (like the Gizzard and Liver) under his Arms at once, and order them as he pleaſed.

Fullers Worthies, Wales, p. 54. Monmouthſhire.

4. *Williams Evans* was born in *Monmouthſhire*, and may juſtly be counted the Giant of our age, for his ſtature being full two yards and a half in height, he was Porter to King *Charles* the Firſt, ſucceeding *Walter Parſons* in his place, and exceeding him two inches in height; but far beneath him in equal proportion of Body, for he

was not only what the Latins call *compernis*, knocking his knees together, and going out ſqualling with his feet; but alſo halted a little; yet made he a ſhift to dance in an Antimask at Court, where he drew little *Jeffery* the dwarf out of his Pocket, firſt to the wonder, then to the laughter of the beholders.

Plin.l.7.c.16.p.165. Solin.c.5.p.188.

5. The talleſt man that hath been ſeen in our age, was one named *Gabara*, who in the days of *Claudius* the late Emperour, was brought out of *Arabia:* nine foot high was he, and as many inches.

Barthol. Hiſt. Anatomic. Cent. 1. Hiſt. 98. p.138.

6. I ſaw a young Girl in *France*, of eighteen years of age, who was of a Giant-like ſtature and bigneſs; and though ſhe deſcended of Parents of mean and ſmall ſtature, yet was her hand ſuch as might equal the hands of three men, if they were joyned together.

Zuin.Theat. vol.2.l.2.p.276.

7. *Jovianus* the Emperour was of a pleaſant countenance, grey-ey'd, of a vaſt and huge ſtature; ſo that for a long time, there was no Royal Robe that was found to anſwer the height of his body.

Zuing. vol. 2.l.2.p.276 Capitolin.

8. *Maximinus* the Emperour was eight foot and a half in height; he was a *Thracian*, barbarous, cruel and hated of all men; he us'd the Bracelet or Armlet of his Wife, as a Ring for his Thumb, and it is ſaid, that his ſhooe was longer by a foot, than the foot of another man.

Plat.obſ.l.3.p.582.

9. I ſaw a young man of *Lunenburg*, call'd *Jacobus Damman*, who for his extraordinary ſtature was carry'd throughout *Germany* to be ſeen, *Anno* 1613. he was brought to us at *Baſil*; he was then 22 years of age and a half; beardleſs as yet, ſtrong of body; and in all his limbs, ſave that at that time he was ſomewhat ſick and lean; he was eight foot high compleat; the length of his hand was one foot and a third, he ſurpaſs'd the common ſtature of man two foot.

Zacch. qu. Med. legal. l.7.tit.1.p.472. Delr. diſquiſ.Magic.

10. *Anno* 1572. *Martinus Delrius* (as himſelf tells us) ſaw a Giant; the height of whoſe body was full nine foot: And in the year 1600 (ſaith *Zacchias*) I my ſelf ſaw another not inferiour to the former in ſtature.

Schenck.obſ. Med.l.6. obſ.6.p.716

11. I ſaw (ſaith *Wierus*) a Maid, who for the Gigantick proportion of her body, was carry'd from one City and Country to another, on purpoſe to be ſeen, as a monſtrous repreſentation of humane Figure. I diligently enquired into all things concerning her, and was inform'd both by the Mother, and her mighty Daughter, that both her Parents were but of low ſtature, nor were there any of her Anceſtors, who were remember'd to exceed the common ſtature of men: This Maid her ſelf, to the twelfth year of her age, was of a ſhort and mean ſtature; but being about that time ſeis'd with a Quartane Ague, after ſhe had wreſtled with it for ſome months, it perfectly left her; and then ſhe began to grow to that wonderful greatneſs; all her limbs being proportionably anſwerable to the reſt. She was then when I beheld her about five and twenty years of age, to which time it had never been with her as is uſual to women; yet was ſhe in good health; of feature not handſome, her complexion ſomewhat ſwarthy, of a ſtupid and ſimple wit, and ſlow as to her whole body: For

The greater Virtue ofteneſt lies
In bodies of the middle ſize.

Clark's Mir.c.58.p.234. Purchaſ. Pilgr. vol. 1.p.35.

12. *Ferdinand Magellane* (before he came to thoſe Straits, which now bear his name) came to the Country of the *Patagons*, which are Giants; ſome of theſe he enticed to come a Shipboard: they were of an huge ſtature; ſo that the *Spaniards* heads reached but to their waſte. Two of them he made his Priſoners by policy; who thereupon roared like Bulls: their feeding was anſwerable to their vaſt bulks; for one of them did eat at a meal, a whole basket of Biskets; and drank a great bowl of water at each draught.

Plat.obſ. Med.l.3.p.583.

13. As I travel'd by *Dirnen*, under the juriſdiction of *Baſil*, *Anno* 1565. I was ſhew'd a Girl of five years of age, who was playing with the Children; ſhe was of as vaſt a body, as if ſhe had been a woman of many years of age. After I had looked more nearly upon her and meaſured, I found that her thighs were thicker than the neck of my Horſe: the calf of her legs bare the proportion of the thigh of a luſty and ſtrong man. Her Father and Mother being ſet together, might be compaſs'd within the girdle, which ſhe commonly wore about her middle. Her Parents told me, that before ſhe was a year old, ſhe weigh'd as much as a ſack of wheat that held eight *modii*. *Anno* 1566. I ſaw her again, for Count *Henry* of *Fuſtenburg*, lodging at my houſe, ſhe was brought to him, and there both of us admir'd at her wonderful bigneſs, but in few years after ſhe dy'd.

Thuan.Hiſt. l.61.Anno 1575. Hakew. Apolog. advert.3. p.9.

14. That is a memorable Example of a Giant, reported by *Thuanus*, *Anno* 1575. where diſcourſing of an inroad made by the *Tartarians* upon the *Polonian* Territories, he there ſpeaks of a *Tartar*, of a prodigious bigneſs, ſlain by a Polander; his words are thus tranſlated; Amongſt whom there was one found of a prodigious bulk, ſlain (ſaith *Leonardus Gorecius*) by *James Niazabilovius:* his forehead was twenty four fingers breadth, and the reſt of his body of that magnitude, that the carcaſe, as it lay upon the ground, would reach to the navel of any ordinary perſon that ſtood by it.

Plin.l.7.c.16.p.165. Solin.c.5.p.187.

15. There were in the time of *Auguſtus Cæſar* two perſons, called *Iduſio* and *Secundilla*, each of them was ten foot high, and ſomewhat more; their bodies after their death were kept and preſerved for a wonder in a Charnel houſe or Sepulcher within the *Saluſtian* Gardens, *vid. Kornman. de mirac. vivor.* 25.

Solin.c.5.p.188.

16. In the 58 *Olympiad*, by the admonition of the Oracle, the body of *Oreſtes* was found at *Tegæa* by the *Spartans*, and we underſtand that the juſt length of it was ſeven Cubits.

Solin.c.5.p.188.

17. The Son of *Euthymenes* of *Salamina*, in the ſpace of three years, grew up to three Cubits in height; but he was ſlow of pace, dull of ſenſe, a ſtrong voice, and an overhaſty adoleſcency; ſoon after he was ſeis'd with manifold diſeaſes, and by immoderate afflictions of ſickneſs, made an over amends for the precipitate celerity of his growth.

Plat.obſ. Med.l.3.p.584,585.

18. *Anno* 1584. In the Month of *July*, being at *Lucerne*, I was there ſhew'd by the Senators the fragments of ſome bones of a prodigious greatneſs, kept in the Senate Houſe. They were found in the Territories, not far from the Monaſtery of *Reiden*, in a Cave of the adjoyning Mountain, under an old Oak, which the wind had blown down: When I had conſider'd them, and perceiv'd moſt of the leſſer ſort, and ſuch as are thinneſt (as the bones of the ſkull) to be wanting, whether neglected, or conſumed by age, I know

not: I then turned over the greater ſort, as well ſuch as were whole, as the remainders of ſuch as were broken. Though they were waſted, ſpungy and light, (yet as far as I could diſcern) I obſerved, that they anſwered to the body of a man: I wrote upon each of them what they were; and I the rather concluded them to be the bones of ſome Giant, becauſe I found amongſt them the loweſt bone of the thumb, a cheek-tooth, the heel-bone, the ſhoulder-blades, the Cannel-bone, which are only found in man of that form. Alſo the long and thick bones of the Thighs, Legs, Shoulders and Arms (the utmoſt ends of which with their heads were found) and they differed in nothing from the bones of a humane body. Having afterwards all the bones ſent me to *Baſil* (by the command of the Magiſtrates) and looking diligently upon them, and comparing them with a ſkeleton of mine own (as well the whole as the broken) I was confirm'd in my opinion, and cauſed an entire ſkeleton to be drawn, of ſuch greatneſs, as all thoſe bones would have made, if they had been whole and together; it amounted to full nineteen foot in height: and ſince no Beaſt is found of that ſtature, it is the more probable they were the bones of a Giant.

19. We find it left in the Monuments and Writings of the Ancients, as a moſt received truth, That in the Cretan War the Rivers and Waters roſe to an unuſual height, and made ſundry breaches in the earth: when the Floods were gone, in a great cleft and fall of the earth there was found the carcaſe of a man, of the length of thirty and three cubits. *Lucius Flaccus* the then Legate, and *Metellus* himſelf allured with the novelty of the report, went on purpoſe to the place to take view of it; and there they ſaw with their eyes that which upon the hear-ſay they had refuted as a fable.

Solin. cap. 5. p. 188. Kornman. lib. de mi- mirac. vivor. p. 25.

20. While I was writing of this Book, (that is, in *December*, 1671.) there came to the City of *Coventry* one Mr. *Thomas Birtles*, a Cheſhire Man, living near unto *Maxfeild*; he had been at *London*, where, and in his journey homewards, he made publick ſhew of himſelf, for his extraordinary ſtature: his juſt height, as himſelf told me, was ſomewhat above ſeven foot, although upon trial it appears to want ſomething. His Father he ſaid was a man of moderate ſtature, his Mother was near two yards high: and he himſelf hath a Daughter, who being but about ſixteen years of age, is yet already arrived to the height of ſix foot complete.

21. *Antonius* was born in *Syria* in the reign of *Theodoſius*, he exceeded the meaſure of humane ſtature; for he was five cubits high, and an hands breadth: but his feet did not anſwer in proportion to the magnitude of his body. He lived no longer than twenty five years, ſaith *Nicephorus*.

22. *Vitellius* ſent *Darius* the Son of *Artabanus* in hoſtage to *Rome* with divers preſents, amongſt which there was a man ſeven cubits high, a Jew born, he was named *Eleazar*, and was called a Giant by reaſon of his greatneſs.

Kornman. de mirac. vivor. p. 29, 30. Niceph. lib. 12. cap. 37. p. 410. Joſeph. Antiq. lib. 18. cap. 6. p. 469.

CHAP. XXIII.

Of Pygmeys and Dwarfs, and men much below the common height.

IN the former Chapter we had ſome of the works of Nature written in Text Letters: here we are preſented with ſome of her writing in Short Hand; wherein many times ſhe hath been ſo happy to compriſe much in a little compaſs. The Elephant, though ſo vaſt of Bulk, is not yet ſo great a marvel as the ſmaller ſort of Inſects, where we behold with equal pleaſure and wonder how the Soul acts in thoſe narrow and ſtrait confinements, as regularly, as where it hath much larger room. The like may be obſerved at leaſt in ſome of thoſe Examples hereafter mentioned.

1. *Julia* the Niece of *Auguſtus* had a little dwarfiſh fellow called *Conopas*, whom ſhe ſet great ſtore by, and made much of; he was not above two foot and a hands breadth in height; and *Andromeda* a freed Maid of *Julia* was of the ſame height.

Plin. lib. 7. cap. 16. p. 165.

2. *Marcus Varro* reporteth, that *Marius Maximus* and *Marcus Tullius* were but two cubits high; and yet were they both Gentlemen and Knights of *Rome*: and in truth we our ſelves have ſeen their bodies, as they lie embalmed, which teſtifie the ſame thing.

Plin. Ibid. p. 165.

3. In the time of *Theodoſius*, there was ſeen in *Ægypt* a pygmey, ſo ſmall of body, that he reſembled a Partridge, yet did he exerciſe all the functions of a man, and could ſing tuneably; he lived to the twentieth year of his age.

Camerar. hor. ſubciſiv. cent. 3. 79. p. 300. Niceph. hiſt. Eccleſ. lib. 12. cap. 37. p. 379.

4. I have ſeen ſome men of a very ſmall ſtature, not by reaſon of any crookedneſs in the ſpine of the Back, or Legs; but ſuch as were ſo from their Birth, though ſtreight in all their Bones: of this number was *John de Eſtrix* of *Mechlen*, whom I ſaw when he was brought through *Baſil* to the Duke of *Parma*, then in *Flanders*, *anno* 1592, he was aged 35, he had a long beard, and was no more than three foot high; he could not go up ſtairs, much leſs could he get upon a form, but was always lift up by a ſervant: he was skilled in three tongues, ingenious and induſtrious; with whom a while I played at Tables.

Plater. obſerv. lib. 3. 581.

5. There was about forty years ago, a Dwarf whom I ſaw at the Court of *Wirtemberg*, at the Nuptials of the Duke of *Bavaria*: the little Gentleman arm'd cap-a-pee, girt with a ſhort Sword, and with the like Spear in his hand, was put into a pie, that he might not be ſeen, and the pie ſet upon the table; at laſt raiſing the Lid, and breaking looſe thence, he ſtepped out, drew his Sword, and after the manner of a Fencer, traverſed his ground upon the table, to the equal wonder and laughter of them that were preſent.

Plater. obſerv. lib. 3. p. 582. Johnſt. nat. hiſt. Claſſ. 10. cap. 4. Artic. 2. p. 325.

6. *M. Antonius* is ſaid to have had *Siſyphus* a Dwarf, who was not of the full height of two foot, and yet of a vivid wit.

Zuing. vol. 2. lib. 2. p. 277.

7. *Anno* 1610. I ſaw *John Ducker* an Engliſhman, whom ſome of his own Countrymen carried up and down to get money by the ſight of him. I have his picture by me, drawn at full length; he was about forty five years of age, as far as might be diſcerned by his face, which now began to be wrinkled; he had a long beard, and was only two foot and an half high; otherwiſe of ſtreight and thick Limbs, and well proportion'd. A leſs than he I have never ſeen.

Plater. obſ. lib. 3. p. p. 582.

8. *Auguſtus*

Zuing. vol. 2. lib.2. p. 277. Sueton.p. 81.in Auguſto. Macrob.Saturnal. lib. 2.cap.3. Zuing. Theatr.vol.2. lib.2.p. 278.

8. *Auguſtus Cæſar* exhibited in his plays one *Lucius*, a young man, born of honeſt Parents: he was not full two foot high, ſaith *Raviſius*, he weighed but ſeventeen pounds, yet had he a great and ſtrong voice.

9. *Marcus Tullius Cicero* had *Quintus* his own Brother, and *Lentulus* his Son-in-law, who were both of them men of a very low and ſmall ſtature, and he put a jeſt upon each of them for it: when he came into the Province where his Brother had been Prefect, and there beheld a ſtatue repreſenting his Brother, done only to the waſte, but huge, and a Shield in the arm of it: My half Brother, ſaid he, is much bigger than my whole. And ſeeing another time *Lentulus* girt with a long Sword: Who, ſaid he, has tied my Brother to his Sword?

Zuing. vol. 2. lib. 2. p. 278. Eunap. in Iamblic. Voſſ. inſtit. lib.1. cap. 5. § 19. p. 72.

10. In the time of *Iamblicus* lived *Alypius* of *Alexandria*, a moſt excellent Logician, and a famous Philoſopher, but of ſo ſmall and little a body, that he little exceeded the ſtature of thoſe pygmeys who are ſaid to be but a cubit high. Such as beheld him would think he was ſcarce any thing but ſpirit and ſoul: ſo little grew that part of him which was liable to corruption, that it ſeemed to be conſumed into a kind of divine nature.

Zuing. vol. 2. lib. 2. p. 878. Burton's melanch. part.2. §.3. p. 290.

11. *Characus* was a man of exceeding ſmall ſtature, yet was he the wiſeſt counſellour that was about *Saladine* that great Conquerour of the Eaſt.

12. *Anno Dom.* 1306. *Uladiſlaus Cubitalis*, that pygmey King of *Poland* reigned, and fought more Battels, and obtained more glorious victories therein, than any of his long-ſhanked predeceſſours. *Nullam virtus reſpuit ſtaturam*: *Virtue refuſeth no ſtature*: but commonly vaſt Bodies and extraordinary Statures have ſottiſh, dull and leaden ſpirits.

Sandys in Ovid Metam. lib. 6. p. 114.

13. *Cardan* ſaith, that he ſaw a man at full age in *Italy*, not above a cubit high, carried about in a Parrots cage. This would have paſſed my belief, had I not been told by a Gentleman of a clear reputation, how he ſaw a man at *Siena*, about two years ſince, not exceeding the ſame ſtature. A French man he was, of the Country of *Limoſin*, with a formal Beard, who was alſo ſhewn in a Cage for money, at the end whereof was a little hutch, into which he retired; and when the aſſembly was full, came forth, and played on an inſtrument.

Zuinger. Theatr. vol. 2. lib. 2. p. 278.

14. *C. Licinius Calvus* was an Orator of that reputation, that he a long time contended with *Cicero* himſelf, which of them two ſhould bear away the prize, and chiefeſt praiſe of eloquence; yet was this man of a very ſmall and low ſtature. One time he had pleaded in an action againſt *Cato*; and when he ſaw that *Aſinius Pollio*, who was the accuſer, was compaſſed about with the Clients of *Cato* in *Cæſars* Market place, he required them about him to ſet him upon ſome turfs thereby; being got upon theſe, he openly ſwore, that in caſe *Cato* ſhould do any injury unto *Aſinius Pollio*, who was his accuſer, that then he himſelf would ſwear poſitively to that whereof he had been accuſed. And after this time *Aſinius Pollio* was never hurt either in word or deed, either by *Cato*, or any of his Advocates.

Zuinger. Theatr. vol. 2.lib. 2. p. 278.

15. There were two of the *Molones*, who were remarkable for the noted brevity and ſhortneſs of their ſtature, the one of them was an Actor in Plays and Interludes, the other was a famous Robber by the high way; both of them were ſo little, that the name of them paſſed into a Proverb, men uſing to ſay of a little man, that he was as very a dwarf as *Molon*.

CHAP. XXIV.

Of the mighty Force and Strength of ſome perſons.

THe Northern Nations have made frequent invaſions and irruptions into the Southern parts, wherein as an irreſiſtible torrent they have born all away before them; yet it is obſerved they never eſtabliſhed any durable Empire there: the reaſon is ſaid to be, becauſe the Southern wit in the upſhot hath always prov'd an overmatch for the Northern Strength. What might we not expect from an able body in conjunction with a fertile brain, when we ſee ſuch wonders perform'd by each of them ſingle? Admirable are the inſtances of bodily ſtrength from the relations of moſt credible Authors.

1. A few years ſince there was one *Venetianello*, well known throughout all *Italy*, a famous Dancer upon the Ropes; a Venetian by birth, and called *Venetianello* becauſe of the lowneſs of his ſtature: yet was he of that ſtrength and firmneſs, that he broke the thickeſt ſhank bones of Oxen upon his knee, three pins of Iron as thick as a man's finger, wrapping them about with a Napkin, he would twiſt and writhe as if they were ſoftened by fire. A beam of twenty foot long, or more, and a foot thick, laid upon his ſhoulders, ſometimes ſet on end there, he would carry without uſe of his hands, and ſhift from one ſhoulder to another. My Son *Theodorus* was an eye-witneſs of all this, and related it to me.

Wier. de præſtig. dæm. lib.1.cap. 18. p. 57.

2. *George l' Feur* a learned German, writes, that in his time in the year 1529, there liv'd at *Miſnia* in *Thuring*, one called *Nicholas Klunher*, Provoſt of the great Church, who was ſo ſtrong, as without Cable or Pulley, or any other help, he fetched up out of a Cellar a Pipe of Wine, carried it out of doors, and laid it upon a Cart.

Hakewell Apol. lib.3. cap. 5. § 4. p. 214, 215.

3. I have ſeen a man (ſaith *Mayolus* an Italian Biſhop) in the Town of *Aſte*, who in the preſence of the Marqueſs of *Peſcara*, handed a pillar of Marble three foot long, and one foot in Diameter, the which he caſt high in the air, then received it again in his arms; then laſh'd it up again, ſometime after one faſhion, ſometime after another, as eaſily as if he had been playing with a Ball, or ſome ſuch little thing.

Hakewell Ibid.p.214. Sandys on Ovid. Metam.lib.9. p. 178.

There was (ſaith the ſame Author) at *Mantua*, a Man called *Rodomas*, of little ſtature, but ſo ſtrong, that he brake a Cable as big as a man's arm, as eaſily as if it had been a ſmall twine-thred. Mounted upon a Horſe, and leading another by the bridle, he would run a full career, and ſtop in the midſt of his courſe, or when it liked him beſt.

Hakew. Ib. p. 215.

5. *Froyſard* (a Man much eſteemed for the truth and fidelity of his Hiſtory) reports that about two hundred years ſince, was one *Ornando Burg* a Spaniard, he was companion to the Earl of *Foix*: one time attending the Earl, he accompanied him into a higher room, to which they aſcended by twenty four ſteps: the weather was cold, and the fire not anſwerable; ſo that eſpying certain Aſſes out of the window laden with wood, as they ſtood in the lower Court, he goes down thither, lifts up the greateſt of them with his burthen upon his ſhoulder, and carrying it to the room from whence

Hakew. Ib. p.215.

he came, caſt both as he found them into the fire together.

Hakew. Ibid.p.215.

6. *Lebelski* a Polander, in his deſcription of the things done at *Conſtantinople* in the year 1581, at the Circumciſion of *Mahomet* the Son of *Amurath* Emperour of the Turks, writes, that amongſt many active men who there ſhewed their ſtrength, one was moſt memorable, who for proof thereof lifted up a piece of wood which twelve men had much ado to raiſe from the earth; and afterwards lying down flat upon his back, he bore upon his breaſt a weighty ſtone, which ten men had (with much ado) rolled thither: and this he made but a jeſt of.

Jovii Elog. lib. 6. p. 285. Reuſner. de ſcorbuto exercit. 1. p. 29. Camerar. cent. 1. cap. 82. p. 380.

7. Many yet alive, know how ſtrong and mighty *George* of *Fronsberg*, Baron of *Mindlehaim* was: he was able with the middle finger of his right hand to remove a very ſtrong man out of his place, ſate he never ſo ſure. He ſtopped a Horſe ſuddenly, that ran in a full carriere; by only touching the Bridle: and with his ſhoulder would he eaſily ſhove a Cannon whither he liſted. His Joynts ſeemed to be made of Horn: and he wreſted twiſted Ropes and Horſe-ſhooes in ſunder with his bare hands.

Full. Worth. p. 215.

8. *Cardan* writes, that himſelf ſaw one dancing with two in his arms, two upon his ſhoulders, and one hanging about his neck.

Hakew. Apol. lib. 3. cap. 5. §4. p. 216. Full. Worth. p. 205. Cornwall.

9. Of later days, and here at home, Mr. *Richard Carew* a worthy Gentleman, in his Survey of *Cornwal*, aſſures us, that one *John Bray* well known to himſelf, as being his Tenant, carried upon his back at one time, by the ſpace of well near a Butt's length, ſix buſhels of wheaten meal, reckoning fifteen Gallons to the Buſhel, and the Miller a lubber of twenty four years of age upon the whole: whereunto he addeth, that *John Roman* of the ſame Shire, a ſhort clowniſh Grub, would bear the whole carcaſe of an Ox, though he never tugged with it when it was a Calf, as *Milo* did.

Camerar. hor. ſubſic. cent. 1. cap. 82. p. 377. Capicol.

10. *Julius Capitolinus* and others report of the Tyrant *Maximinus* (who murdered and ſucceeded the good Emperour *Alexander Severus*) that he was ſo ſtrong, that with his hands he drew Carts and Wains full loaden: with a blow of his fiſt he ſtruck out a Horſes teeth, and with a kick brake his thighs: he crumbled ſtones of Tuph betwixt his fingers: he cleſt young Trees with his hands; ſo that he was ſirnamed *Hercules*, *Anteus* and *Milo*.

Pollio. Camerar. hor. ſubciſ. cent. 1. cap. 82. p. 377.

11. *Trebellius Pollio* writes of *Caius Marius*, a Cutler by his firſt occupation (and who in the time of *Galienus*, was choſen Emperour by the Soldiers) that there was not any man who had ſtronger hands to ſtrike and thruſt than he; the veins of his hands ſeemed as if they had been ſinews: with his fourth finger he ſtayed a Cart drawn with Horſes, and drew it backward. If he gave but a fillip to the ſtrongeſt man that then was, he would feel it as if he had received a blow on the forehead with an hammer: with two fingers he would wreſt and break many ſtrong and twiſted things.

Plin. lib. 7. cap. 20. p. 166. Camerar. hor. ſubciſ. cent. 1. c. 82. p. 377. Solin. c. 4. p. 182. Fulgoſ. lib. 1. c. 7. p. 187.

12. *Tritanus* a Samnite Fencer was of ſuch a making, that not only his Breaſt, but his hands alſo and arms were furniſhed with ſinews both long-wiſe and a-croſs, and ſide-ways: ſo that without any pain, and with the leaſt blow, he overthrew all them that encountred him. The Son of this Fencer, of the ſame name and make, a Soldier in *Pompeys* Army, when he was challenged by an enemy, ſet ſo ſlight by him, that he overcame him by the blows of his bare hand; and with one finger took him up, and carried him to *Pompey*'s Camp. *Bruſon. Facetiar. lib. 2. cap. 43. p. 152.*

Vopiſcus. Camerar. hor. ſubciſ. cent. 1. c. 82. p. 378.

13. *Flavius Vopiſcus* writes, that the Emperour *Aurelian* was of a very high Stature, and marvellous ſtrong: and that in the war againſt the Sarmatians, he ſlew in one day with his own hands eight and forty of his enemies; that in divers days together he overthrew nine hundred and fifty: When he was Colonel of the ſixth Legion called *Gallica*, at *Mentz* he made ſtrange havock of the *Franci*, who forraged over all the Country of *Gaul*; for he ſlew with his own hands ſeven hundred of them; and ſold three hundred at *Port-ſale*, whom he himſelf had taken priſoners: ſo that his Soldiers made a military ſong in praiſe of him.

Camerar. hor. ſubciſ. Aventin. hiſt. Boior. lib. 4.

14. The Giant *Ænother* was born in *Turgaw*, a Village of *Suevia*, he bore Arms under *Charlemaign*; he felled men as one would mow Hay, and ſometimes broached a great number of them upon his Pike or Spear, and ſo carried them all on his ſhoulder, as one would do little Birds ſpitted upon a ſtick.

Jovii Elogia lib. 3. p. 146. Camerar. hor. ſubciſ. cent. 1. c. 82. p. 378. Barlet. hiſt. of Scanderbeg. lib. 12. p. 496, 497.

13. *George Caſtriot*, for his valiant exploits, ſirnamed of the Turks *Iſchenderbeg*, that is, Lord *Alexander*, he ſlew in ſeveral conflicts with his own hands two thouſand Turks, ſaith *Jovius*: three thouſand, ſaith *Barletius*; never uſing to give but one blow where he ſtruck: and whereas his Scimiter was very great and maſſy, he handled it with ſuch force, that he never ſpent blow in vain, but it fell ſo right, that either he cleſt them aſunder whom he met with, or cut them in two by the waſte, or whipped off their heads, and ſometimes all the top of the ſhoulders withal. He cleſt ſteel Helmets and all ſorts of Harneſs with his Scimiter. This moſt valiant Prince was taken out of the world by a fever in the ſixty third year of his age, *Jan.* 23. 1466. having defended his Kingdom twenty four years againſt two Turkiſh Emperours.

Camerar. hor. ſubciſ. cent. 1. c. 82. p. 379. Reuſner. de ſcorbuto exerc. 1. p. 28.

16. *Thomas Farel* reports of *Galeot Bardaſin* a Gentleman of *Catana*, that he grew from time to time to ſuch a height and bigneſs of body, that he exceeded all other men, how great ſoever from the ſhoulders upwards. He was too hard for all others in leaping, throwing a ſtone, toſſing the Pike, and in Juſting; for he was ſtrong and mighty according to his ſtature. Being arm'd at all points, his Caſque on his head, a Javelin in his right hand, and holding the pommel of his Saddle in the left, he would ſpring into the ſeat without help of Stirrop or other advantages: ſometimes he would beſtride a great Courſer unbridled, and having given him the cariere, would ſtop him ſuddenly in his courſe, by ſtraining him only with his Thighs and Legs: with his hands he would take up from the ground an Aſs with his load which commonly weighed three Kintals. He ſtruggled in the way of paſtime, with two of the ſtrongeſt men that could be found, of which he held one faſt with one arm, and threw the other to the ground, and keeping him under with his knee, at laſt he pulled down the ſecond, and never left till he had them both under him, and bound their hands behind their backs.

Camerar. hor. ſubciſ. cent. 1. c. 22. p. 381. Zuing. vol. 2. lib. 5. p. 385. Reuſner. de ſcorbuto exerc. 1. p. 29.

17. *Potocova*, a Gentleman of *Poland*, Colonel of the Coſſacks (who of late years was beheaded at *Warſovia*, by the permiſſion of *Stephen Batoxe* King of *Poland*, at the inſtance of the Turkiſh Embaſſadour) this Gentleman was of that ſtrength, that he could as readily with his bare hands break Horſhooes new out of the Forge, as he could have torn leaves of paper, or other ſuch like thing eaſily to be broken.

18. Our

Johnſt.hiſt. wonderful things in natur. claſſ. 10. c. 4. Artic.1.p. 325.

18. Our Chronicles (ſaith *Bertius* in his deſcription of *Zealand*) relate that from *Gulielmus Bonus* Earl of *Holland*, unto the Marriage-Solemnities of *Charles* the Fair, King of *France*, was brought a woman of an unuſual ſtature, born in *Zealand*, in reſpect of whom, very tall men ſeemed but Dwarfs: ſo ſtrong, that ſhe would carry two Barrels full of Beer under both arms, each of them weighing four hundred Italian pounds: and a Beam which eight men could not lift, ſhe would wield at her pleaſure.

Plin. lib. 7. cap.20.p. 166.

19. *Julius Valens* a Captain-penſioner, or Centurion of the Guard of Soldiers about the body of *Auguſtus Cæſar*, was wont to bear up a Wagon laden with Hogſheads or a Butt of Wine, until it was diſcharged thereof, and the Wine drawn out of it: he would take up a Mule upon his back, and carry it away: alſo he uſed to ſtay a Chariot againſt all the force of the Horſes ſtriving and ſtraining to the contrary; and other wonderful maſteries, which are to be ſeen engraven upon his Tomb-ſtone.

Plin.ibid. p. 166.

20. *Fuſius Salvius* having an hundred pounds weight at his feet, and as many in his hands, and twice as much upon his Shoulders, went with all this up a pair of Stairs, or Ladder.

Plin. ibid. p. 166.

21. My ſelf have ſeen (ſaith *Pliny*) one named *Athanatus* do wonderful ſtrange matters, in the open view and face of the world, he would walk upon the Stage with a Cuirace of Lead weighing five hundred pound, and booted beſides with a pair of greaves upon his Legs of the ſame weight.

Plin.Ibid. p. 166. Zuing. vol. 2.lib.5.p. 384. Solin.c.4. p.182.

22. *Milo* the great wreſtler of *Crotona*, was of that ſtrength that he carried a whole Ox the length of a furlong: when he ſtood firm upon his feet no man could thruſt him off from his ſtanding; or if he graſped a pomegranate faſt in his hand, no man was able to ſtretch a finger of his, and force it out at length.

Jovii Elog.lib.2. p.102. Reuſner.de ſcorbuto exercit. 1. p.29.

23. *Tamberlane* the Scythian was of a mighty body and exceeding ſtrength; ſo that he would draw the ſtring of a Scythian Bow (which few were able to deal with) beyond his ear, and cauſed his arrow to flie with that force, that he would ſhoot through a brazen mortar which the Archers uſed to ſet up for themſelves as their mark.

Paul. Diac. hiſt. Longobard. lib.5. c.40.p. 301. Zuing. vol. 2. lib.5.p. 385.

24. *Cunipertus* King of the Lombards, was of that ſtrength in his arms, that when a boy, he would take two Rams of wonderful bigneſs in his hands by the wool upon their backs, and lift them from the ground, which no other was found that could do.

Dinoth. Memorab. lib. 3. p. 240,241.

25. When the Emperour *Frederick Barbaruſſa* lead his Army to the Holy War: amongſt divers other notable perſons he had about him, there was one an *Almain*, of a vaſt body, and invincible ſtrength; who not far from *Iconium* followed the Army at a great diſtance, leading in his hand a Horſe by the Reins, which he had tired in the journey. About fifty Mahometans ſcouting up and down there a way, lighted upon this man, and ſet upon him on every ſide with their Arrows, he couching under his broad ſhield, ſecurely eluded their attempt upon him this way: at laſt, one bolder than the reſt, put ſpurrs to his Horſe, and aſſaulted him with his Sword; but the *Almain* at the firſt blow ſtruck off the fore legs of his Horſe, and redoubling his ſtroke, ſtruck with that mighty force upon the head of the Mahometan, that dividing it in twain, the ſword paſſed through part of the ſaddle, and left a wound upon the back of the Horſe. The Mahometans obſerving that terrible blow, provoked him no farther, but departed as they came. The *Almain* without mending his pace, came up ſafely to the reſt of the Army.

Full. worth. p.26. Somerſetſhire. Camd. Annals of Ireland. p. 153,154.

26. *John Courcy*, Baron of *Stoke Courcy* in *Somerſetſhire*, the firſt Engliſhman that ſubdued *Ulſter* in *Ireland*, and deſervedly was made Earl of it: he was afterwards ſurpriſed by *Hugh Lacy* (corrival to his title) ſent over into *England*, and by King *John* impriſoned in the Tower of *London*. A French Caſtle being in controverſie, was to have the title thereof tryed by combat, the Kings of *England* and *France* beholding it. *Courcy* being a lean, lank body with ſtaring eyes, is ſent for out of the Tower to undertake the Frenchman; and becauſe enfeebled with long durance, a large bill of Fare was allowed him to recruit his ſtrength. The Monſieur hearing how much he had eat and drank, and gueſſing his courage by his ſtomach, or rather ſtomach by his appetite, took him for a Cannibal, who would devour him at the laſt courſe, and ſo he declined the Combat. Afterwards the two Kings deſirous to ſee ſome proof of *Courcy*'s ſtrength, cauſed a ſteel Helmet to be laid on a block before him, *Courcy* looking about him with a grim countenance (as if he intended to cut with his eyes, as well as with his arms) ſundred the Helmet at one blow, ſtriking his Sword ſo deep into the wood, that none but himſelf could pull it out again. Being demanded the cauſe why he looked ſo ſternly: Had I (ſaid he) fail'd of my deſign, I would have killed the Kings and all in the place. Words well ſpoken, becauſe well taken: all perſons preſent being then highly in good humour. He died in *France*, *anno Dom.* 1210.

Zuing. vol. 2 lib.5.p. 384. Val. Max. lib.9.c.12. p. 270. Cæl. Antiq. lect.lib.13. c.36.p. 624.

27. *Polydamus* the Son of *Nicias*, born at *Scotuſſa* in *Theſſalia*, was the talleſt and greateſt man of that age, his ſtrength was accordingly; for he ſlew a Lion in the Mount *Olympus*, though unarm'd: he ſingled out the biggeſt and fierceſt Bull from a whole Herd, took hold of him by one of his hinder feet, and notwithſtanding all his ſtruggling to get from him, he held him with that ſtrength, that he left his hoof in his hand: being afterwards in a Cave under a Rock, the earth above began to fall, and when all the reſt of his company fled for fear, he alone there remain'd, as ſuppoſing he was able with his Arms to ſupport all thoſe ruines which were coming upon him; but this his preſumption coſt him his life; for he was there cruſh'd to death.

Zuing. vol. 2.lib.5.p. 384. Sax. Grammatic.l.12.

28. *Ericus* the ſecond King of *Denmark*, was a perſon of huge Stature and equal ſtrength; he would throw a Stone, or a Javelin, as he ſate down, with much greater force than another that ſtood: as he ſate he would ſtruggle with two men, and catching one betwixt his knees would there hold him till he had drawn the other to him, and then he would hold them both till he had bound them. He alſo would take a rope by both the ends of it, and holding it thus in his hands ſitting, he gave the other part of it to four ſtrong men to pull againſt him; but while they could not move him from his ſeat, he would give them ſuch girds now with the right, and then with the left hand, that either they were forced to relinquiſh their hold, or elſe notwithſtanding all they could do to the contrary, he would draw them all to the ſeat where he ſate.

Sueton.l.3. c.68.p.160.

29. The Emperour *Tiberius* had the joynts of his Fingers ſo firm, and ſtrongly compacted, that he could thruſt his Finger through a green and unripe Apple: and could give a fillip with that force, that thereby he would break the head of a luſty man.

CHAP.

CHAP. XXV.

Of the marvelous fruitfulneſs of ſome; and what number of their deſcendants they have liv'd to ſee; alſo of ſuperfœtation.

IN the front of this Diſcourſe, it will not be amiſs to revive the memory of a Roman Matron, in whom there were ſo many wonders concentred; that it would almoſt be no leſs to forget her: *Auſonius* calls her *Callicrate*, and thus Epitapheth for her, as in her own perſon.

Full. Worth. p. 138. Buckinghamſhire.

Viginti atq; novem genitrici Callicrateæ
Nullius Sexus mors mihi viſa fuit
Sed centum & quinq; explevi bene meſſibus annos;
Intremulam baculo non ſubeunte manum.

Twenty nine birth's Callicrate *I told;*
And of both Sexes ſaw none ſent to grave:
I was an hundred and five Summers old,
Yet ſtay from ſtaff my hand did never crave.

A rare inſtance, which yet in the two former reſpects you will find ſurpaſs'd in what follows.

Hakew. Apolog. l.3. c.5.§ 7.p. 224. Full. Worthies,p.119 Bedfordſhire.

1. There lyes a Woman bury'd in the Church at *Dunſtable*, who as her Epitaph teſtifies, bore at three ſeveral times three Children at a Birth, and five at a Birth two other times.

2. *Elionora Salviata*, the Wife of *Bartholomew Freſcobald*, a Citizen of *Florence*, was delivered of fifty and two Children, never leſs than three at a Birth.

Schenck. obſ. l.4.obſ.1. p.562. Gell. noct. Attic. l. 10. c.2.p.249.

3. One of the Maid-ſervants of *Auguſtus* the Emperour, was delivered of five Children at a Birth; the Mother, together with her Children, were bury'd in the *Laurentine* way; with an Inſcription upon them, by the order of *Auguſtus* relating the ſame.

Cæl. Rhod. Antiq. lect. l.4.c.23. p. 180.

4. Alſo *Serapia*, a Woman of *Alexandria*, brought forth five Children at one Birth, ſaith *Cœlius*.

Schenck. obſ. l.4.obſ.1. p. 563.

5. *Anno* 1553. The Wife of *John Giſſinger* a *Tigurine*, was delivered of Twins, and before the year was out, brought at once five more, three Sons and two Daughters.

Schenck. ibid.p.563.

6. Here is at *Bononia* one *Julius Seutinarius*, yet living, and is alſo a fruitful Citizen himſelf, he came in the World with ſix Births, and was himſelf the ſeventh, his Mother was the Siſter of *D. Florianus de Dulphis* my Kinſman, ſaith *Carpus*.

Camer. hor. ſubciſ. Cent. 2.c.66.p. 273. Johnſt. Nat. Hiſt. Cl.10. c.5.p.332.

7. *Thomas Fazel* writes that *Jane Pancica*, (who in his time was marryed to *Bernard*, a *Sicilian* of the City of *Agrigentum*) was ſo fruitful, that in thirty Childbirths, ſhe was delivered of ſeventy and three Children; which ſaith he, ſhould not ſeem incredible, ſeeing *Ariſtotle* affirms, that one Woman at four Births, brought forth twenty Children, at every one five.

Camer. ibid. p.274. Schenck. obſ. l.4.obſ.1. p.562. Reiner. Reinecc. de Welphor. proſapia, p. 16.

Johnſt. Nat. Hiſt. Cl. 10. c. 5. p.333. Heyl. Coſmogr. Clark's Mir. c.104. p.497. Pezel. Mellific. tom.3. p.409.

8. There is a famous ſtory of the beginning of the Noble Race of the *Welfs*, which is this: *Irmentrudes*, the Wife of *Iſenbard*, Earl of *Altorf*, had unadviſedly accus'd of Adultery a Woman that had three Children at one Birth, being not able to believe that one man could at one time get ſo many Children; adding with all, that ſhe deſerv'd to be ſow'd up in a Sack, and thrown into the River; and accuſing her in that regard to the Earl her Husband. It hapned that the next year the Counteſs felt her ſelf with Child, and (the Earl being from home) ſhe was brought to Bed of twelve Male-children; but all of them very little: She fearing the reproach of Adultery, whereof yet ſhe was not guilty, commanded that eleven of them ſhould be taken and caſt into a River, not far from the Houſe, and one only brought up: It ſo fell out, that *Iſenbard* met the Woman, that was carrying the little Infants to their death; and asking her whither ſhe went with her Pail; ſhe reply'd ſhe was going to drown a few baggage Whelps, in the River of *Scherk*. The Earl came to her, and in deſpite of her reſiſtance, would ſee what was there; and diſcovering the Children, preſs'd her in ſuch wiſe, that ſhe told him all the matter. He caus'd them to be ſecretly educated; and ſo ſoon as they were grown great, and brought home to him, he ſet them in the Hall by him whom his Wife had brought up: Being thus by their Faces all known to be Brethren; there Mother mov'd in Conſcience, confeſs'd the fact, and obtained pardon for her fault: In remembrance whereof the honourable Race of the *Welfs* (that is whelps) got that name, which ever ſince it hath kept.

Schenck. obſ. l. 4. obſ. 1. p.563.

9. *John Francis*, Earl of *Mirandula*, tells of one *Dorothy*, a German by birth, who in *Italy*, at two ſeveral births brought forth twenty Sons, nine at the one, and eleven at the other; while ſhe went with this burden, by reaſon of the mighty weight, ſhe was wont to tye a ſwathing band about her neck and ſhoulders, and with that to bear up her ſwollen belly, which fell down to her very knees.

Schenck. obſ. p.562.

Mathias Golancevius, was Biſhop of *Vladiſlavia* in *Poland*, in the time of *Vladiſlaus Loctitius* the King; it is ſaid of his Mother, that ſhe was delivered of twelve Sons at once, and that of all theſe he only liv'd, the reſt dying as ſoon as they were born, ſaith *Cromerus*.

Schenck. ibid.p.164.

11. *Alexander de Campo Fregoſo*, Biſhop of *Ventimilium*, profeſs'd to me, ſaith *Carpus*, (upon the faith of a Biſhop) that at *Lamia*, a woman of the Noble Family of the *Buccanigers*, brought forth ſixteen humane births, of the bigneſs of a man's palm, all which had motion; and that beſides theſe ſixteen, which had humane likeneſs, ſhe brought forth at the ſame time a Creature, in the likeneſs of a Horſe, which had alſo motion: All ſeventeen were wrap'd in one and the ſame ſecundine, which is Monſtrous.

Schenck. ibid.p.562.

12. *Anno* 1217. Upon the 20th. of *January*, the Lady *Margaret*, wife to the Earl *Virboſlaus*, was in Country of *Cracovia*, brought to bed of thirty living bodies, all at once, ſaith *Cromerus*.

Schenck. ibid.p.563.

13. In the Annals of *Sileſia*, it is recorded, that a woman at one birth was delivered of thirty and ſix Children.

Grimſt. Hiſt. Netherlands, l.1.p.52. Camer. hor. ſubciſ. Cent. 2.c.66. p. 273,274. Fulgoſ. l.1. c.6. p.188. Heyl. Coſmog. p.384. Schenck. obſ. l.4.p.562. Zuin. Theat. vol.1.l. 2. p.187.

14. Count *Flons* the Fourth, of that name Governor of the *Netherlands*, had amongſt others his Children one Daughter, call'd *Mathild*, ſome ſay *Margaret*, ſhe was marryed to Count *Herman* of *Henneberg*; *William* King of the Romans, and Earl of *Holland* was her Brother; *Otto*, Biſhop of *Utrecht*, her Uncle by the Fathers ſide; and *Henry* Duke of *Brabant* her Uncle by the Mothers ſide: *Alix* Counteſs of *Henault* her Aunt; *Otto* of *Gelders*, and *Henry* Biſhop of *Leige* her Couſins: On a time this Counteſs of *Henneberg* did ſee a poor Widow Woman, begging her bread for God's ſake, having in either Arm a Child, which ſhe had at one birth. This poor Woman craving her Alms;

Moriſons Itinerar. part 1. *c.*4. *p.*52. *Schot. Phyſic.curioſ. l.*3. *c.*29.*p.* 547. *Guicciard. In diſcript. Belgiæ. Ludovic. Vives in colloq. Howel's Epiſtles vol.*1 §2.*Ep.* 13. *p.*14. *Stowes Annals,p.*217.

Alms; the Counteſs rejected with reproachful words, ſaying, That it was a thing againſt Nature (in her opinion) for a Woman that is honeſt to conceive by her Husband two Children of one birth; and therefore that this her deliverance had bewrayed that ſhe had lewdly abandoned her ſelf to ſome others. The poor Woman having her heart full of diſcontent for her bitter ſpeeches, lifted up her eyes to Heaven, and ſaid, O great and mighty God, I beſeech thee for a teſtimony of mine innocency, that it will pleaſe thee to ſend this Lady at one burden ſo many Children as their are days in the year. A while after this Counteſs was big with Child by her Husband, and for her lying in ſhe went into *Holland* to ſee the Earl of *Holland* her Nephew; lodging in the Abby of Religious Women at *Loſdunen*, where ſhe grew ſo exceeding great, that the like was never ſeen. Her time being come the *Fryday* before *Palm-Sunday*, in the year 1276. ſhe was delivered of three hundred ſixty and five Children, half Sons and half Daughters, the odd one being found to be an Hermaphrodite, all complete and well faſhioned, of the bigneſs of Chickens new hatch'd, ſaith *Camerarius:* Theſe were laid in two Baſins and Baptiz'd by *Guidon* Suffragan to the Biſhop of *Utrecht*, who named the Sons *John*, and the Daughters *Elizabeth*, in the preſence of ſome great Lords, and notable perſons; as ſoon as they were baptiz'd, they all dy'd together with their Mother. The two Baſins are yet to be ſeen in the ſaid Church of *Loſdunen*, not far from the *Hague*, with an Epitaph, both in Latin and Dutch, which at large expreſs the whole ſtory.

Camer.hor. ſubciſ. Cent. 2.*c.*66.*p.* 273.

15. *Albertus Magnus* writes, that a woman of *Germany*, made abortion of twenty two Children at one time, all having their perfect ſhapes; and another Woman ſeventy: and that another Woman delivered into a Baſin, an hundred and fifty; every one of the length of ones little finger.

*Plin.l.*7. *c. p.*162.

16. In the Hiſtory of the Acts of *Auguſtus Cæſar*, we find upon Record, that in his twelfth Conſulſhip, upon the eleventh day of *April*; *C. Criſpinus Helarus* a Gentleman of *Feſula*; came with ſolemn pomp into the Capital, attended upon with his nine Children, ſeven Sons, and two Daughters; with ſeven and twenty Grand-children, that were the Sons of his Children; and nine and twenty more, who were his great Grand-children, the Sons of his Sons Sons: and beſides theſe with twelve Females, that were his Childrens Daughters, and with all theſe he ſolemnly ſacrificed.

*Zuin.Theat. vol.*3.*l.*11. *p.*

17. There was a Noble Lady of the Family of the *Dalburges*, who ſaw of her race, even to the ſixth degree; whereof the Germans have made this Diſtich.

*Hakewel. Apolog.l.*3. *c.*5.§7.*p.* 224.

1 2 3 4
Mater ait Natæ, dic Natæ, Filia Natam
5 6
Ut moneat Natæ, plangere Filiolam.

Which becauſe I have not found already tranſlated, I ſhall venture at it in this Tetraſtick.

The aged Mother to her Daughter ſpake,
Daughter, ſaid ſhe, ariſe,
Thy Daughter to thy Daughter take,
Whoſe Daughters Daughter cries.

*Vives in Comment. ſup.lib. de Civit. dei. l.*8.*c.*15. *Hakewells. Apolog. l.*3. *c.*5.§ 7. *p.* 224.

18. In the memory of our Fathers (ſaith *Vives*) there was a Village in *Spain*, of above a hundred Houſes; whereof all the inhabitants, were iſſu'd from one certain old man, who then liv'd, when as that Village was ſo peopled: the name of *propinquity*, how the youngeſt ſhould call him, could not be given; for our Language (ſaith he) meaning the Spaniſh, affords not a name above the great Grand-fathers Father.

19. In the place and pariſh where I was born, *viz.* in the Burrough of *Leiceſter*, in the Church of St. *Martin*, I my ſelf have ſeen; (and it is there yet to be ſeen by others) a very remarkable Epitaph: which is this:

Here lyeth the body of of John Heyrick *of this Pariſh; who departed this life the ſecond of* April, 1589. *being about the age of ſeventy ſix years; he did marry* Mary *the Daughter of* John Bond *of* Wardend, *in the County of* Warwick *Eſquire. He liv'd with the ſaid* Mary *in one houſe full fifty two years; and in all that time, never buried Man, Woman nor Child, though they were ſometimes twenty in houſhold. He had Iſſue by the ſaid* Mary *five Sons, and ſeven Daughters: The ſaid* John *was Mayor of the Town,* 1559. *And again, Anno* 1572. *The ſaid* Mary *liv'd to ninety ſeven years, and departed the eight of* December 1611. *She did ſee before her departure, of her Children and Childrens Children, and their Children, to the number of one hundred forty and two.*

*Hakewel. ibid. p.*224 *Verſteg. Reſtit Decayd. Intell.c.*1.*p.* 3.

20. In St. *Innocents* Church-yard, in the City of *Paris*, is to be ſeen the Epitaph of *Toland Baily*, Widow to *Mounſieur Dennis Capel*, a Proctour at the Chaſtelet, which doth ſhew that ſhe had lived eighty four years, and might have ſeen 288. *Verſtegan* ſaith, 295 of her Children, and Childrens Children, ſhe dy'd the ſeventeenth of *April* 1514. Imagine how ſhe had been troubled to call them by a proper denomination, that were diſtant from her in the fourth and fifth degree.

21. In *Markſhal* Church in *Eſſex* on Mrs. *Honywoods* Tomb, is this Inſcription:

Here lyeth the body of Mary Waters, *the Daughter and coheir af* Robert Waters *of* Lenham *in* Kent *Eſquire, wife of* Robert Honywood *of* Charing *in* Kent *Eſquire, her only Husband, who had at her deceaſe, lawfully deſcended from her* 367. *ſixteen of her own body,* 114 *Grand-children;* 228. *in the third Generation, and nine in the fourth. She liv'd a moſt pious life, and in a Chriſtian manner dyed here at* Markſhal, *in the ninety third year of her age, and in the forty fourth of her Widowhood,* May 11. 1620.

Fullers Worthies, p. 138. *Buckinghamſhire*

22. Dame *Eſther Temple*, Daughter to *Miles Sands* Eſquire, was born at *Latmos*, in *Buckinghamſhire*, and was marryed to Sir *Thomas Temple* of *Stow* Baronet: She had four Sons, and nine Daughters, which liv'd to be marry'd; and ſo exceedingly multiplyed, that this Lady ſaw ſeven hundred extracted from her body. Reader, I ſpeak within compaſs, and have left my ſelf a reſerve, having bought the truth hereof by a wager I loſt, ſaith Dr. *Fuller;* Beſides there was a new Generation of marriageable Females juſt at her death. Had the Off-ſpring of this Lady been contracted into one place, they were enow to have peopled a City, of a competent proportion, though her Iſſue was not ſo long in ſucceſſion, as broad in extent: I confeſs very many of

her deſcendants, dy'd before death: the Lady *Temple* dy'd, *Anno* 1656.

Full. Wortines, p. 113 *Suſſex.* 23. *John, Henry* and *Thomas Palmer*, were the Sons of *Edward Palmer* Eſquire in *Suſſex*. It happened that their Mother being a full Fortnight incluſively in labour, was on *Whitſunday* deliver'd of *John* her Eldeſt Son; on the *Sunday* following of *Henry* her ſecond Son; and the *Sunday* next after of *Thomas* her third Son: This is that which is commonly call'd ſuperfœtation (uſual in other Creatures, but rare in Women) the cauſe whereof we leave to the diſquiſition of Phyſicians. Theſe three were Knighted for their Valour and ſucceſs, as in their Nativities.

Schenck. obſ. Med. l. 4. *obſ.* 1. *p.* 542. 24. Another Example of ſuperfœtation, I will ſet down for the ſtories ſake, in the year of our Lord 1584. dyed the Noble Lord *Philip Lewis* of *Hirſhorne*, at his manſion Houſe in the *Palatinate*, three Miles from *Heydelberg*, he left no Heir, but his Lady was with Child; his Kindred forthwith enter upon the Rents and Royalties, and to gain the more full and perfect knowledge of them (ſoon after the death of her Lord) they pluck from her waſte the Keys of all private places (and that not without violence) the better to enable them for the ſearch they intended. This outrage redoubled the grief of the poor Lady; ſo that within few days after ſhe fell in travel, and brought forth a Son, but dead and wanting the Skull: Now were the next Heirs of the deceaſed Noblemam exceeding jocund, as having attained to their utmoſt hopes; and therefore now us'd the Eſtate as their own. But it pleaſed God (as out of a ſtone) to raiſe up a Son to that deſolate and diſconſolate Widow: For though ſhe was not ſpeedily deliver'd of him, after the firſt, yet ſhe remained ſomewhat big after her delivery, ſuſpecting nothing but that it was ſome præternatural humour, or ſome diſeaſe that was remaining in her body: She therefore conſulted the Phyſicians, who all thought, any thing rather to be the cauſe of her diſeaſe, than that in the leaſt they ſuſpected, a ſecond Birth ſo long after the firſt. They therefore advis'd her to go to the Baths by the *Rhine*; ſhe accordingly did, as a ſad and comfortleſs Widow, attended only with one Maid; came thither, *July* 1584. where (it ſo fell out) ſhe found *Auguſtus* the Elector of *Saxony*, together with the Princeſs his Wife; as alſo many other Princes and their Ladies; by which means all lodgings were ſo foretaken up, that ſhe could not find entertainment in any Inn: eſpecially being not known of what quality ſhe was, coming thither with ſo private a retinue as a ſingle Maid. At laſt diſcovering to the Governour of the place, who ſhe was, and her laſt misfortunes (not without ſome difficulty) ſhe procured lodging in his Houſe for that night, wherein ſhe came thither. But that very night, when it was the tenth week from her former delivery; it pleaſed God to ſend her (in her affliction, and amongſt ſtrangers) a lovely Boy. The fame of which came to the ears of the Illuſtrious Princes, who were then in Town. The Elector of *Mentz* made her a noble proviſion for her Lying in. The Elector of *Saxony* alſo ſent her by way of Preſent one thouſand Dollers: Alſo all the Rents and Royalties before ſeiz'd upon, were reſtored to this lawful Heir of her Husbands, and Child of hers; who alſo is yet alive, ſaith *Caſpar Bauhinus*.

Sandys on Ovid. Metam. l. 11. *p.* 215. Superfœtation is by the diſtant Births of divers not rarely confirmed. A Dutch Woman in *Southwark* ſome twenty years ſince, having invited divers of her Neighbours to her Upſitting, found her ſelf not well on a ſudden; and riſing from the table, was forthwith brought to bed of another. This falling on a time into our diſcourſe, one then preſent reported, that the like befel a Siſter of his; who three months after the birth of her firſt Son, was delivered of a ſecond.

CHAP. XXVI.

Of the ſtrange Agility and Nimbleneſs of ſome, and their wonderful feats.

Homer in the commendation of the activity of *Meriones* calls him the Dancer; in which Art he was ſo famous, that he was known not only amongſt the *Greeks*, but to the *Trojans* alſo, his enemies; probably becauſe that in time of Battel, he made ſhew of an extraordinary quickneſs and nimbleneſs of body, which he had acquired unto himſelf by the practice of this Art, ſome of theſe who follow (though they wanted an *Homer* to recommend them to poſterity) have excell'd not only *Meriones* in point of agility; but have attain'd the utmoſt of what a humane body (in this kind) is capable of acquiring.

1. Amongſt thoſe ſhews, which were preſented to the people of *Rome*, in the time of the *Cæſars*; there was exhibited to them a man; who was of that ſtrange agility that he would skip from place to place, and climb up a ſmooth wall, after the ſame manner, as a Cat uſes to do. *Zuin. Theat. vol.* 2. *l.* 5. *p.* 386. *Sabellic. Ex. l.* 10. *c.* 9. *p.* 586.

2. I have ſeen oftentimes (ſaith *Camerarius*) in the Prince of *Bamberge* his Court, a certain Peaſant of *Germany*, nouriſh'd and brought up (as himſelf avouched) in the Mountains thereby amongſt Beaſts; he was ſo active, and nimble of his Body, that he amaz'd all that ſaw him. He ſhew'd his agility, not ſtanding, but walking upon his Feet and Hands, like a Dog or Cat, he would ſcramble up by the Coyns towards the roof of the Hall; in ſuch manner as an Ape could ſcarce do; though otherwiſe he was a ruſtical Fellow, heavy and of a groſs making. I ſaw him twice (adds he) as I was at the Princes Table, leap upon the ſhoulders of one of the Gueſts; and from thence upon the Table, without overturning Diſh or Cup, and then caſt himſelf with ſuch a ſpring upon the Floor, that one would have ſaid it had been a Squirrel or Wild-cat. He did uſe to skip as faſt from place to place, upon the tops of Towers and Houſes built point wiſe, as our Houſe Cats will do: There was in the Court a Dwarf, called *Martinet*, who us'd to mount the back of this nimble fellow, and turn him too and fro, and wheel him about as a Horſe, exerciſing him in divers leaps, and ſundry poſtures; but whenſoever he pleas'd (with one leap) he would caſt his Rider, though he endeavour'd to ſit never ſo ſurely. I would not have made any mention of this ſtrange man, in this Book, ſaith the forenamed Author, if I had not ſeen with my eyes his tricks of activity, as many others yet living have done: when I wrote this Chapter, he was alive with a Wife he had marry'd. *Camer. hor. ſubciſ. Cent.* 1. *c.* 75. *p.* 343. *Johnſt. Nat. Hiſt. Cl.* 10. *c.* 8. *p.* 352.

3. The great *Sfortia*, was of that notable agility *Zuin. vol.* 2. *l.* 5. *p.* 385.

gility, that (without the leaſt aſſiſtance from another, or any advantageous riſe of the ground) when he had once put his left Foot into the Stirrup, though his Helmet was on, and all the reſt of his Body complete arm'd; yet would he neatly put himſelf into the Saddle of his great Horſe.

Zuing.ibid. p.386.

4. The *Lapones*, are of a moderate Stature, but of ſuch agility of Bodies, that with a Quiver at their back, and a Bow in their hand; they will at a leap tranſmit themſelves, in ſuch a round or circle, whoſe Diameter is but one Cubit.

Zuing. vol. 2.l.5. p. 386.

5. *Totilas*, King of the *Goths*, being to enter battle with *Narſes*, and his forces; came into the midſt of the Field, mounted upon a brave Horſe, his Arms of Gold, and his Purple Royal Robe upon them, where he ſhew'd his rare Horſemanſhip; excerciſing his Horſe various ways, with ſtrange agility, caſting his Head upon his Crupper, at others upon his Belly; then turning himſelf on this, and ſtreight again upon his other ſide, in performing of theſe feats; he induſtriouſly waſted a great part of the Day, from the firſt break of it, on purpoſe to amuſe the Enemy; till ſuch time as two thouſand Horſe were come up to him, whom he expected before he would begin the fight.

Kornman.de mirac. vivor.p.256.

6. *Antonius Nebriſſenſis* tells, that he ſaw a man at *Hiſpalis*, who was born in the *Canary* Iſlands, that would keep one of his feet in the ſame footſteps continually, and ſuffer a man to ſtand at the diſtance of eight paces from him, to throw ſtones at him: He in the mean time, by an artifical declining head, by wirthing of his body this and that way; and ſometimes by the change and ſhifting his legs, would avoid the blow and hurt that was aimed at him. To this danger he would readily expoſe himſelf, as oft as any man would give him a braſs farthing.

Kornman.de mirac. vivor.p.256.

7. I ſaw, ſaith *Simon Maiolus*, in the *Ciſalpine France*, an *Aſiatick* Rope-dancer, that danced ſecurely upon the Ropes with two Rapiers made faſt to the inſide of his legs; in which condition he muſt keep his legs at a great diſtance, or be wounded with the ſharp points of the weapons he carried. After this, the ſame man had two round pieces of wood, of the breadth of three fingers, and ſomewhat more than a Cubits length, faſtned to his feet, with theſe he danced, ſtanding upon them end ways. Many other feats of activity he performed, that will difficulty be believed by any, beſides ſuch as were eye-witneſſes thereof.

Kornman.de mirac. vivor. p.257.

8. *Luitprandus*, no contemptible Author writes, that *Anno Dom.* 950. at ſoch time as he was Ambaſſador from *Berengarius*, to the Emperour at *Conſtantinople*, he ſaw a ſtrange ſight: A Stage-player, ſaith he, without any aſſiſtance from his hands, bore upon his forehead a ſtreight piece of wood in a pyramidical form, the length of which was twenty four foot, the breadth at the bottom two cubits, and one cubit on the top of it. Two naked boys (except a modeſt covering) climb'd up to the top of this piece of wood, which the man kept in a ſtreight and even poiſe from turning this and that way, as if it had been rooted in his forehead: having mounted the top, the boys play'd upon it, the wood remaining immoveable; after this one of the boys came down, while the other remained playing, to the great content of the ſpectators; the wood ſtanding faſt all this while. The Stage-player continued all this ſpace of time (which was no ſmall one) with fixed feet, his hands unemploy'd, his body upright, and his forehead immoveable, although he bore upon it, ſo great and ſo ponderous a piece of wood, beſides the weight of the boyes.

Purchaſ. pilgr. tom. 1.l.6.c.3.§ 5.p.748.

9. *Anno* 1507. The Soldan of *Ægypt* made oſtentation of his magnificence to the Turkiſh Embaſſador: There were 60000 *Mamalukes* in like habit aſſembled in a ſpatious plain, in which were three heaps of Sand, fifty paces diſtant, and in each a Spear erected with a Mark to ſhoot at; and the like over againſt them, with ſpace betwixt for ſix Horſes to run a breſt: Here the younger *Mamalukes* upon their Horſes running a full carreer, yield ſtrange experiments of their skill. Some ſhot Arrows backwards and forwards: Others in the midſt of their race, alighted three times, and their Horſes ſtill running, mounted again, and hit the mark neverthelefs: Others did hit the ſame, ſtanding on their Horſes, thus ſwiftly running: Others three times unbent their Bows, and thrice again bent them whilſt their Horſes ran, and miſſed not the Mark: Neither did others, which amidſt their race, lighted down on either ſide, and again mounted themſelves; no, nor they which in their ſwifteſt courſe, leaped and turned themſelves backwards on their Horſes, and then their Horſes ſtill running, turned themſelves forward. There were which while their Horſes ran, ungirt rheir Horſes thrice; at each time ſhooting, and then again girting their Saddles, and never miſſing the Mark. Some ſitting in their Saddles, leaped backwards out of them, and turning over their heads, ſettled themſelves again in their Saddles, and ſhot as the former three times. Others laid themſelves backwards on their running Horſes, and taking their tails, put them in their mouths, and yet forgot not their aim in ſhooting: Some after every ſhot drew out their Swords, and flouriſhed them about their heads, and again ſheathed them; Others ſitting betwixt three Swords on their right, and as many on the left thinly cloathed, that without geart care every motion would make way for death; yet before and behind them touched the Mark. One ſtood upon two Horſes, running very ſwiftly, his feet looſe, and ſhot alſo at once three Arrows before, and again three behind him. Another ſitting on a Horſe, neither bridled nor ſadled, as he came at every Mark, aroſe and ſtood upon his feet, and on both hands hitting the Mark, ſat down again three times. A third ſitting on the bare Horſe, when he came to the Mark, lay upon his back, and lifted up his leg, and yet miſſed not his ſhoot: One of them was kill'd with a fall, and two ſore wounded, in theſe their feats of activity. All this is from *Baumguſtens* relation, who was an eye-witneſs thereof.

Purch.Pilg. tom.1.l.6.c. 14. § 2. p. 810.

10. *Bemoine*, in an accident of Civil Wars in *Gia Loff*, came ro the King of *Portugal* for aid, with his followers, amongſt whom ſome were of ſuch admirable dexterity, and nimbleneſs of body, that they would leap upon a Horſe as he gallopped; and would ſtand upright in the Saddle, when he ran faſteſt, and turn themſelves about, and ſuddenly ſit down; and in the ſame race would take up ſtones laid in order upon the ground, and leap down and up at pleaſure.

CHAP. XXVII.

Of the extraordinary ſwiftneſs and footmanſhip of ſome Men.

THe news of the overthrow of King *Perſeus*, by *L. Paulus Æmylius*, is ſaid to be brought from *Macedonia* to *Rome* in a day; but then it is ſuſpected to be performed by the miniſtration of Spirits; who free from the burden of a body, may well be the quicker in their intelligence. We here have an account of ſome ſuch, who may ſeem to have diveſted themſelves of fleſh, and almoſt to contend with Spirits themſelves, in the quickneſs of their conveyance of themſelves from place to place.

Plin.l.7.c. 20.p.167.

1. *Philippides*, being ſent by the *Athenians* to *Sparta*, to implore their aſſiſtance in the *Perſian* War, in the ſpace of two days, ran one thouſand two hundred and ſixty furlongs, that is one hundred, fifty ſeven Roman miles and a half.

Lipſ.Epiſt. Cent.3. Epiſt.59.p. 269.

2. *Euchidas* was ſent by the ſame *Athenians* to *Delphos*, to deſire ſome of the holy Fire from thence; he went and return'd in one and the ſame day, having meaſured 1000 furlongs, that is, 125 Roman miles.

Solin.c.6. p.191. Plin.l.7. c. 20.p.167. Fulgoſ. l.1. c.6. p.146.

3. When *Fonteius*, and *Vipſanus* were Conſuls, there was a Boy of but nine years of age, (*Martial* calls him *Addas*) who within the compaſs of one day, ran 75 miles outright.

Plin. l.2. c. 71.p.35. Lipſ. Ep. Cent.3.Ep. 59.p.269. Solin.c.6.p. p.191.

4. But that amazes me (ſaith *Lipſius*) which *Pliny* ſets down of *Philonides* the Courier, or Footpoſt, that he diſpatch'd in nine hours of the day 1200 furlongs, even as far as *Scycione* to *Elis*, and returned from thence by the third hour of the night: And the ſame *Pliny* ſpeaks of it as a known thing; We know thoſe now a-days, ſaith he, who will diſpatch 160 miles in the Cirque upon a wager.

Lipſ.ibid. p.270.

5. There was one *Philippus*, a young man, a Soldier, and one of the Guard to *Alexander* the Great, who on foot and arm'd, and with his weapons in his hand, did attend the King; for 500 furlongs as he rode in his Charriot. *Lyſimachus* often profer'd him his Horſe, but he would not accept him; I wonder not at the ſpace he meaſured, as that he perform'd it under ſuch a weight of arms.

Baker's Chr. p.256.

6. King the *Henry* Fifth of *England*, was ſo ſwift in running, that he with two of his Lords, without Bow or other Engine, would take a wild Buck or Doe in a large Park.

Zuing. vol. 2.l.5.p.388

7. *Harold*, the Son of *Canutus* the Second, ſucceeded his Father in the Kingdom of *England*; he was ſirnamed *Harefoot*, becauſe he ran as ſwift as a Hare.

Zuing.ibid. p.388.

7. *Ethus*, King of the *Scots*, was of that ſwiftneſs, that he almoſt reached that of Stags and Grey-hounds; he was therefore vulgarly call'd *Alipes*, wing'd-foot; though otherwiſe unfit for Government, cowardly and a ſlave of pleaſure.

Zuing.ibid. p.388.

9. *Starchaterus*, the *Suecian* was a valiant Giant, excelling in ſtrength of body, and of incredible ſwiftneſs of foot; ſo that in the compaſs of one day he ran out of the upper *Suecia* into *Denmark*, a journey which other men could hardly perform, in the compaſs of twelve days, though on horſeback.

Lipſ.Epiſt. Cent.3.Ep. 59.p.271.

10. The *Piechi* are a ſort of Footmen who attend upon the Turkiſh Emperour, and when there is occaſion, are diſpatch'd hither and thither, with his Orders or other Meſſages: They run with ſuch admirable ſwiftneſs, that with a little Polaxe, and a Viol of ſweet Waters in their hands, they will run from *Conſtantinople* to *Hadrianople* in a day and a night, that is about 160 Roman miles.

Zuing.ibid. p.388.

11. *Luponus* a Spaniard was of that ſtrength and ſwiftneſs, that with a Ram laid on his ſhoulder, he equall'd any other in the Race, that was to be found in his time.

Camer.hor. ſubciſ.Cent. 1.c.75. p. 343. Zuing. vol. 2.l.5. p. 388. Lipſ. Epiſt. Cent.3. Ep. 59.p.270.

12. Under the Emperour *Leo*, who ſucceeded *Marcian*, there was a Greek named *Indaeus*, a valiant man, and of a wonderful footmanſhip; he would run faſter than any other of the *Athenian* or *Spartan* Footmen before mentioned. One might ſee him at parting, but he vaniſhed preſently like lightning, ſeeming as if he flew over Mountains and ſteep places, rather than run; he could ride more way in one day, without being weary, than the beſt Poſt could have done with ſo many Horſes of releaſe, as he could take without ſtaying in any place; when he had made in a day much more way than a Poſt could do with all his ſpeed; the next day he return'd to the place from whence he departed the day before, and went again from thence the next day for ſome other place, and never left running, nor could ſtay long in any place.

Juſtin.l.44 p.321. Camer.hor. ſubciſ. Cent. 1.c. 75.p. 344.

13. *Juſtin* tells how the Daughter of *Gargoris* King of the *Curetes*, having ſuffer'd her ſelf to be defil'd, was delivered of a Son call'd *Habides*; whom the Grand-father (deſirous to hide his Daughters ſhame) caus'd to be expos'd, and in a ſolitary place left to the mercy of the wild Beaſts; but an Hind brought him up tenderly, as if he had been a Fawn of her own; ſo that being grown ſomewhat great, he would run ſwiftly like the Stags, with which he leap'd and skip'd in the Mountains: Finally, he was taken in a ſnare, preſented to *Gargoris*, and by peculiar marks upon his body known, and owned by him to be the Son of his Daughter, who admiring the ſtrange way of preſervation, left the Crown to him, as his Succeſſor.

Solin. c.6. p.190.

12. *Polymneſtor*, a Boy of *Mileſia*, was ſet out by his Mother, to keep Goats, under a Maſter who was the owner of them; while he was in this imployment; he purſu'd a Hare in ſport, overtook and catch'd her, which known, he was by his Maſter brought to the *Olympick* Games, and there as victor in the Race, gain'd the Crown, in the forty and ſixth *Olympiad*, ſaith *Bocchus*.

Socratis Eccleſ. Hiſt. l.7.c.19. p. 385. Purch.Pilg. tom.1.l.4.c. 4. §5.p. 407.

15. The news of the defeat of the Perſians by the Romans in their Country, was quickly brought unto the Emperour *Theodoſius* the younger, by a man he had, whoſe name was *Palladius*, one that had rare gifts, both outwardly in body, and inwardly in mind; he was able in three days to ride in ſuch Poſt as was to be wondred at, unto the furtheſt places and bounds of the Roman and Perſian Dominions, and back again in ſo many days to *Conſtantinople*. Moreover, he went with marvelous great ſpeed throughout the World, whither ſoever the Emperour ſent him. So that a wiſe man ſaid once of him, This fellow with his celerity, maketh the Empire of *Rome*, which is very wide to be narrow and ſtrait. When the King of *Perſia* heard of him, he could not chuſe but wonder.

16. They have *Caſquis* or *Poſts* in *Peru*, which are

Purch.Pilg. tom.1.l.9.c. 9.§2.p. 1066.

are to carry tydings or Letters; to which purpoſe they had Houſes a league and a half aſunder; and running each man to the next, they would run fifty leagues in a day and a night.

Purch.Pilg. tom.1.l.6. c.12.p.798

17. The *Ruche* are a Tribe of the *Arabians*, not rich, but in agility of Body miraculous; and account it a ſhame, if one of their Footmen be vanquiſhed by two Horſemen; nor is any amongſt them ſo ſlow, that he will not out go any the ſwifteſt Horſe, be the journey never ſo long.

Plut. Moral.lib.de. Tranquil. anim. p. 154.

18. *Briſon* was a famous runner of Races; and reputed of great ſwiftneſs; with this man *Alexder* the Great contended one time for the Victory in Footmanſhip. *Briſon*, intending to pleaſe the King, ſeem'd to faint and to lag behind, and thereby to yield the honour of the courſe unto him; but the King being advertiſed hereof, was mightily offended, and diſpleaſed with him about it.

Cal.Rhod. Antiq. lect. l.5.c.5. p. 204.

19. *Iphiclus*, the Son of *Phylacus* and *Clymenes*. hath wonderful things ſpoken of his ſwiftneſs of Foot, eſpecially by the Poet *Heſiod*, by whom he is ſaid (I ſuppoſe by an Hyperbole) to run over the Ears of ſtanding Corn; and by *Demaratus*, to be able to walk upon the Sea.

CHAP. XXVIII.

Of Men of Expedition in their Journeys, and quick diſpatch in other Affairs.

THe Engliſh Ambaſſador had prevailed with the Turkiſh Sultan, to introduce ſome of our Muſitioners into the *Seraglio*, that he might hear a more excellent ſort of Muſick, than as yet he had been acquainted with: but they were ſo long in tuning their Inſtruments; that whether he thought that the beſt they could make, or that he would not allow himſelf any further leiſure, up he roſe and departed. He who made ſuch haſte in his Recreations, was no doubt as enpedite in his buſineſs, as the following in their Journeys and other Affairs.

Liv. l.37.

1. *Titus Sempronius Gracchus*, a ſmart young man, ſet out from *Amphiſſa*, and with change of Horſes upon the third day arriv'd at *Pella*.

Lipſ. Ep. Cent.3.Ep. 59. p.272.

2. M. *Cato*, with wonderful ſpeed came from *Hidruntum* to *Rome* upon the fifth day.

Lipſ. ibid. 272.

3. *Julius Cæſar*, with incredible expedition, made often ſuch journeys, that in his Litter he would travel at the rate of one hundred miles a day: He came from *Rome* to *Rhodanus*, (ſaith *Plutarch*) upon the eighth day; that is about 800 miles.

Lipſ.ibid. p.272.

4. *Icelus*, the freedman of *Galba*, out went him far; for (as *Plutarch* ſaith) to bring his Patron the news of *Nero*'s death, and to congratulate his arrival to the Empire, he went from *Rome*, and upon the ſeventh day came to *Clunia*, which is almoſt the middle of *Spain*.

Lipſ.ibid. p.273.

5. *Mithridates* (ſaith *Appianus*) with change of Horſes meaſured one thouſand furlongs in one day, that is one hundred twenty five Roman miles.

Lipſ.ibid. p.273.

6. Beyond him went *Hanibal*, (as ſaith the ſame *Appianus*) who being overthrown by *Scipio*, with one in his company, came in two days and two nights to *Adrumetum*, which is about three hundred ſeventy and five miles, that is, in a day and a night one hundred eighty ſeven miles and a half.

Capitol.

7. Yet was he alſo outſtrip'd by that Meſſenger, which was ſent by *Maximus* to the Senate of *Rome*, to carry news of *Maximinus* his death: He ran, ſaith *Capitolinus*, with that poſt haſte, that (changing Horſes) upon the fourth day from *Aquileia* he got to *Rome*, ſeven hundred ninety ſeven miles, which is almoſt two hundred miles for day and night.

Sueton. in Tiberio p. 127. Val.Max.l. 5. c. 5. p. 146.

8. *Tiberius Cæſar*, when his Brother *Druſus* lay ſick in *Germany*, changing his Chariot Horſes, only three times, in a night and a day diſpatch'd a Journey of two hundred miles, and dead, he accompanyed his Corps out of *Germany* to *Rome* all the way on foot.

Full. Worthies,p.231 York. Sanderſ. Hiſt. of K. James, Anno1606. p.333. Faythſ. Annaliſt. p. 201.

9. *John Lepton* of *Kepwick*, in the County of *York* Equire, one of the Grooms of the privy Chamber to King *James*, undertook for a wager to ride ſix days together betwixt *York* and *London*, being ſevenſcore and ten miles, and he perform'd it accordingly to the greater praiſe of his ſtrength in acting, then his diſcretion in undertaking it. He firſt ſet forth from *Alderſgate*, *May* the 20*th*. being *Munday*, *Anno Dom.* 1606. and accompliſh'd his journey every day before it was dark. After he had finiſh'd his Journey at *York* to the admiration of all men, *Munday* the 27*th*. of the ſame Month, he went from *York*, and came to the Court at *Greenwich* to his Majeſty upon *Tueſday*, in as freſh and chearful a manner, as when he firſt began.

Baker's Chr. p.605. Stowe's Chr. p.1032.

10. In the year 1619. the 17*th*. of *July* of King *James* his Reign, one *Bernard Calvert* of *Andover* rode from St. *Georges* Church in *Southwark* to *Dover*, from thence paſſed by Barge to *Callice* in *France*, and from thence return'd back to St. *Georges* Church the ſame day; ſetting out about three a clock in the morning, and return'd about eight a clock in the evening freſh and luſty.

Full. Worthies,p.177 Middleſex.

11. *Oſterly* Houſe in *Middleſex* was built in the Park by Sir *Thomas Greſham*, who there magnificently entertain'd and lodg'd Q. *Elizabeth*; her Majeſty found fault with the Court of this Houſe as too great, affirming that it would appear more handſome, if divided with a Wall in the middle. What doth Sir *Thomas*, but in the night time ſends for Workmen to *London*, (Money commands all thiugs) who ſo ſpeedily and ſilently apply their buſineſs, that the next morning diſcover'd the Court double, which the night had left ſingle before; its queſtionable whether the Queen next day was more contented with the conformity to her fancy, or more pleas'd with the ſurprize, and ſudden performance thereof.

Full. Worthies,p.208 209. London.

12. Sir *Thomas More* was Lord Chancellor of *England*; in which place he demeand himſelf with great integrity, and with no leſs expedition. In teſtimony of the latter, it is recorded, that calling for the next cauſe, it was return'd unto him, there are no more to be heard; all ſuits in that Court depending, and reading for hearing, being finally determin'd; whereupon a *Rythmer* had this.

When More *ſome years had Chanc'lor been,*
No more ſuits did remain:
The ſame ſhall never more be ſeen,
Till More *be there again.*

13. In *Fabius Urſinus*, a Child but of eleven

Dr. Reynold's Treatiſe of the Paſſions.p. 14.

years of age, there was ſo rare a mixture of invention and memory, that he could unto five or ſix ſeveral perſons at the ſame time dictate the words and matter of ſo many ſeveral Epiſtles, ſome ſerious, ſome jocular, all of different arguments; returning after every ſhort period from the laſt to the firſt, and ſo in order, and in the concluſion, every Epiſtle ſhould be ſo cloſe, proper and coherent, as if it alone had been intended.

Danet.in the liſe of Comines, prefixed to his Hiſtory.

14. *Philip de Comines*, Knight and Lord of *Argenton*, Privy Counſellour to *Lewis* the eleventh King of *France*, was a perſon of thoſe rare and quick parts, that he often indited at one time to four Secretaries, ſeveral Letters of weighty affairs, with as great facility and readineſs, as if he had but one matter in hand.

Strada. Clarks mir. c.77.p. 349.

15. *Anthony Perenot*, Cardinal *Granvel*, was of ſo nimble a wit, that he ſometimes tired five Secretaries at once, with dictating Letters to them, and that in ſeveral tongues, for he underſtood ſeven languages exactly: none of that age ſurpaſſed him for eloquence; he was Biſhop of *Arras* at twenty four years of age, and had audience in the Council of *Trent*, for the Emperour *Charles* the Fifth, where he made a quick and elegant Oration.

Full. Worth. p. 9. Hantſhire.

16. Sir *Thomas Lakes* was born in the Pariſh of S. *Michael* in *Southhampton*, and through ſeveral under offices, at laſt preferred Secretary of Eſtate to King *James*: incredible his dexterity in diſpatch, who at the ſame time would indite, write, diſcourſe more exactly than moſt men could ſeverally perform them. Men reſembled him to one of the Ships Royal of Queen *Elizabeth*, called the *Swiftſure*, ſuch his celerity and ſolidity in all affairs. He fell at laſt (for the faults of others) into the King's diſpleaſure; yet even then (when outed of his Secretaries place) King *James* gave him this publick Eulogy in open Court, That he was a Miniſter of State fit to ſerve the greateſt Prince in *Europe*.

Plin.l.7. c. 25.p.168.

17. For vigour and quickneſs of ſpirit, I take it that *Caius Cæſar* Dictatour went beyond all men beſides: I have heard it reported of him, that he was wont to write, to read, to indite Letters, and withal to give audience to ſuiters, and hear their cauſes all at one time. And being employed (as 'tis well known) in ſo great and important affairs, he ordinarily indited Letters to four Secretaries at once: and when he was freed from other greater buſineſs, he would other whiles find ſeven of them work at one time.

Henric. ab Heers, obſ. med.l.1.obſ. 13.p.131.

18. *Henricus ab Heers* mentions a young man of fourteen years of age, who uſed to dictate to four of his School-fellows four different Verſes, and at the ſame time made a fifth himſelf. He was called the youth with the great memory: he afterwards applyed himſelf to Phyſick, wherein he is a Practitioner (ſaith he) this year, 1630.

Spartian. p. 90.

19. It is ſaid of *Adrian* the Emperour, that he uſed to write, dictate, hear others diſcourſe, and talk with others at the ſame time; and that he ſo comprehended all publick accounts, that every diligent Maſter of a Family underſtood not ſo well the affairs of his own private houſe.

Baker's Chron.p. 375. Hiſt. of life und death of Cardinal Woolſey by Mr. Caven-diſh.c.2. 167.

20. King *Henry* the Seventh had occaſion to ſend a Meſſenger to the Emperour *Maximilian*, about a buſineſs that required haſte, he thought none more fit for this employment, than Mr. *Thomas Woolſey*, then his Chaplain, he call'd him, gave him his errand, and bade him make all the ſpeed he could. *Woolſey* departed from the King at *Richmond* about noon, and by next morning was got to *Dover*, and from thence by noon next day was come to *Calis*, and by night was with the Emperour, to whom declaring his meſſage, and having a preſent diſpatch, he rode that night back to *Calis*, and the night following came to the Court at *Richmond*: the next morning he preſented himſelf before the King, who blamed him for not being gone, the matter requiring haſte. To whom *Woolſey* anſwered, That he had been with the Emperour, diſpatched the buſineſs, and ſhewed the Emperour's Letter. The King wondred much at his ſpeed, beſtowed preſently upon him the Deanery of *Lincoln*, and ſoon after made him his Almoner. This was the firſt riſe of that afterwards great Prelate, Cardinal *Woolſey*.

CHAP. XXIX.

Of the Fatneſs and Unwieldineſs of ſome Men, and the Lightneſs of the Bodies of others.

Eraſ. in Adag.

Eraſmus tells us of the *Gordii*, that whereas other Nations were uſed to make choice of their Kings for ſome real excellency or virtue they had in them above others, theſe people had a cuſtom to advance him to the Throne of their Kingdom, who was the fatteſt and moſt corpulent that could be found: perhaps being of a peaceable diſpoſition of themſelves, they would have their Princes (whom they could no otherwiſe reſtrain) to be clogged at leaſt with Fetters of fleſh, leſt they ſhould prove over active, and more ſtirring than was conducing to their quiet. I know not what eaſe can be expected from him who is become a burden to himſelf, as ſome of the following perſons were.

Zacut.Luſit.prax. Adm. l.3. obſ.108. p.416.

1. *Zacutus* ſpeaks of a young man who was grown to that huge thickneſs and fatneſs, that he could ſcarce move himſelf, much leſs was he able to go or ſet one ſtep forward: he continually ſate in a Chair, oftentimes he was oppreſſed with that difficulty of breathing, that he ſeem'd to be choaked; he was in perpetual fear of being ſuffocated, or that he ſhould ſpeedily die of an Apoplexy, Convulſion, Aſthma, or Syncope. How he was afterwards cured by *Zacutus* himſelf, may be ſeen in that obſervation of his cited in the Margin.

Plut. in Phocione. p. 746. Trenchfields hiſtory improv'd.p. 42.

2. *Polyeuctus Sphettius* was a man of great corpulency: he one time made a long Oration amongſt the Athenians, to perſwade them to enter into a war with King *Philip* of *Macedon*. In the ſpeaking of which, by reaſon of the heat and his own fat, he had frequent recourſe to a Bottle of Water which he had about him for that purpoſe. When he had ended, *Phocion* roſe up: And my Maſters (ſaid he) is it fit to give credit to this man concerning the management of a war? What think you would become of him in the midſt of a Battel when his Helmet and Breſt-plate were on, ſeeing he is in ſuch danger of death with the bare labour of ſpeaking?

Athenæus l.12. c.12. p.549. Ælian. Var.hiſt.l. 9.c.13. p. 342.

3. *Dionyſius* (the Son of that *Clearchus* who was the firſt Tyrant in *Heraclea*) by reaſon of his voluptuous life, and exceſſive feeding, became ſo corpulent, that by reaſon of his fat he was preſſed with difficulty of breathing, and in a continual

fear of ſuffocation; whereupon his Phyſicians appointed, that as oft as he fell into any profound ſleep, they ſhould prick his ſides and belly with very long and ſharp Needles; he felt nothing while they paſſed through the fat, but when they touch'd upon the ſenſible fleſh, then he awaked. To ſuch as demanded Juſtice he gave anſwers, oppoſing a Cheſt betwixt him and them, to cover all the reſt of his body, ſo that nothing but his face did appear without it. He died in the fifty fifth of his age, when he had reigned thirty tree years, excelling all the Kings his Predeceſſours for humanity and eaſineſs of acceſs.

Donat. hiſt. med. mirab. l.5. c.2. p. 274.

4. *Sanctius* King of *Spain*, Son of *Ranimirus*, carried ſuch a heap of fat, that thence he was called *Craſſus*, being now grown a burden to himſelf, and having left almoſt nothing untried to be quit of it. At length by the advice of *Garſia* King of *Navarre*, he made peace with *Miramoline* King of *Corduba*, went over to him, was honourably receiv'd, and in his Court was cured by an herb preſcribed by the Phyſicians of that King.

Donat. ib. p. 274.

5. *Gabriel Fallopius* tells, that he ſaw a man, who being extremely fat, his skin was ſo thickened, that he loſt all feeling, by reaſon of the over impaction of the Nerves thereby.

Cal. l.11. c. 13. p. 502. Gyral. hiſt. poet. tom.1. Athen. l.12. c.13. p.552. Zuing. vol. 2. l. 7. p. 492.

6. *Philetas* of *Coos* was an excellent Critick, and a very good Poet, in the time of *Alexander* the Great, but withal he had a body of that exceeding leanneſs and lightneſs, that he commonly wore ſhooes of Lead, and carried Lead about him, leſt at ſome time or other he ſhould be blown away with the wind.

Ælian. hiſt. l.9. c. 14. p.244. Athen. deip. l.12. c. 12. p. 549, 550.

7. *Ptolomæus Euergetes* the ſeventh King of *Ægypt*, by reaſon of his ſenſuality and luxurious life, was grown (ſaith *Poſſidonius*) to a vaſt bulk, his Belly was ſwollen with fat, his waſte ſo thick, that ſcarce could any man compaſs it with both his arms: he never came out of his Palace on foot, but he always lean'd upon a ſtaff. His Son *Alexander* (who killed his Mother) was much fatter than he, ſo that he was not able to walk, unleſs he ſupported himſelf with two Crutches.

Athen. l.12. c.12. p. 550.

8. *Agatharcides* tells of *Magan*, who reigned fifty years in *Cyrene*, that living in peace, and flowing in luxury, he grew to a prodigious corpulency in his latter years, inſomuch that at laſt he was ſuffocated with his own fat, which he had gained in part by his idleneſs and ſloth, and partly by his Epicuriſm, and exceſſive gluttony.

Athen. l. 12. c.13. p. 562.

9. *Panaretus*, the Scholar of *Arcecilaus* the Philoſopher, was in great eſtimation with *Ptolomæus Euergetes*, and retain'd by him with an annual ſtipend of twelve Talents. It's ſaid of this man he was exceeding lean and ſlender, notwithſtanding which, he never had any occaſion to conſult any Phyſician, but paſſed his whole life in a moſt entire and perfect health.

Athen. l. 12. c.13. p. 551.

10. *Cyneſias* was called (by *Ariſtophanes* and others) *Philyrinus*, becauſe he girt himſelf round within boards of the wood *Philyra*, and that for this reaſon, leſt through his exceeding talneſs and ſlenderneſs he ſhould break in the waſte.

Donat. hiſt. mirab. l.5. c.2. p. 274.

11. I have ſeen a young Engliſhman, who was carried throughout all *Italy*, and ſuffered not himſelf to be ſeen without the payment of money: he was of that monſtrous both fatneſs and thickneſs, that the Duke of *Mantua* and *Montferat*, commanded his picture to be drawn to the life, and naked, as of a thing altogether extraordinary.

Donat. Ibid. p. 274.

12. *Vitus a Matera* was a learned Philoſopher and Divine, but ſo fat, that he was not able to get up a pair of ſtairs; he breathed with great difficulty; nor could he ſleep lying along without preſent danger of ſuffocation. All this is well known to moſt of the Students in *Naples*.

Kornman. de mirac. mort. l.6. c. 23. p. 11.

13. *Alphonſus Avalus* being dead, his body was opened, and the carcaſe taken care of by Phyſicians, and dried as much as might be with ſalt, and ſand, and other things; yet for all this the fat of his body ran through his Cheſt of Lead whereinto he was put, and larded the ſtones of the Vault upon which it ſtood.

Zuing. Theatr. Vol. 2. l.2. p. 279.

14. *Anno* 1520. there was a Noble Man born in *Diethmarſia*, but living ſometime in the City of *Stockholm* in *Sueden*; this man was ſent to priſon by the command of *Chriſtierne* the Second, King of *Denmark*: when he came to the priſon door, ſuch was his extreme corpulency, that they who conducted him were not able to thruſt him in at it. The Guard that went to convey him thither were to haſten back, to aſſiſt in the torturing of ſome other perſons; ſo that being extreme angry to be thus delayed, they thruſt him aſide into a corner thereabouts, and by this means the man eſcaped being put into priſon as was intended.

Zuinz. Theatr. vol. 2. l.2. p. 279.

15. Pope *Leo* the tenth of that name, had ſo mighty a Belly, and was ſo extremely corpulent, that to this very day, his fatneſs is proverbial in *Rome*; ſo that when they would of a man that is extraordinarily well fed, they uſe to ſay of him that he is as fat as Pope *Leo*.

CHAP. XXX.

Of the Longævity and length of life in ſome perſons.

HE who hath but dipped into Anatomy, can eaſily apprehend that the life of man hangs upon very tender filaments; conſidering this, with the great variety of diſeaſes that lie in ambuſh ready to ſurpriſe us, and the multitude of accidents that we are otherwiſe daily liable unto, it is not the leaſt of wonders, that any man ſhould have his life drawn out but to a moderate ſpace: *Sunt quos ſaliva craſſior male lapſa per fauces ſubito ſtrangulaverit*, ſaith *Seneca*: Their very ſpittle has ended them: ſo little is ſufficient to thruſt us out of this earthly tenement, the nearer the felicity of them that follow.

Full. Worth. p.293. Northamptonſhire.

1. There is a Memorial entred upon the wall of the Cathedral of *Peterborough* for one, who being Sexton thereof, interred two Queens therein, *Katharine* Dowager, and *Mary* of *Scotland*, more than fifty years interceding betwixt their ſeveral ſepultures. This vivacious Sexton alſo buried two Generations, or the people in that place twice over. The inſtance of his long life is alledged by ſuch who maintain, that the ſmelling to perfect mould made of mens conſumed bodies is a preſervative of life.

Full. Worth. p.211. Cornwal. Carew's ſurvey of Cornwal. p. 18.

2. *Richard Chamond* Eſquire receiv'd at God's hand an extraordinary favour of long life, in ſerving in the office of a Juſtice of Peace, almoſt ſixty years; he ſaw above fifty ſeveral Judges of the Weſtern Circuit, was Uncle and great Uncle to three hundred at the leaſt, and ſaw his youngeſt child above forty years of age.

3. *Garſias Aretinus* lived to a hundred and four years in a continued ſtate of good health, and deceaſed

Fulgoſ. l.8. c.14.p. 1098.

ceaſed without being ſeiſed with any apparent diſeaſe, only perceiving his ſtrength ſomewhat weakened. Thus writes *Petrarch* of him, to whom *Garcias* was great Grandfather by the Father's ſide.

Hakew. Apol.l.3. c.1. § 6.p.165. Verulam hiſt.life and death.p. 135.

4. A while ſince in *Herefordſhire* at their May-games (ſaith my Lord of S. *Albans*) there was a Morrice Dance of eight men, whoſe years put together, made up eight hundred, that which was wanting of an hundred in ſome, ſuperabounding in others.

Baker's Chron.p. 502. Hakew. Apol.l.3. c.1. § 6.p.166. Faith. Annal.p. 118. Full.Worth. Hantſhire. p.8. Sanderſon's hiſt. Ma.Q. Scots p.76.

5. I have been credibly inform'd, that *William Pawlet* Marqueſs of *Wincheſter*, and Lord Treaſurer of *England* twenty years together, (who died in the tenth year of Queen *Elizabeth*) was born in the laſt year of *Henry* the Sixth: he lived in all an hundred and ſix years and three quarters, and odd days, during the Reign of nine Kings and Queens of *England*. He ſaw (ſaith another) the children of his children's children, to the number of an hundred and three, and died 1572.

Verulam hiſt.life and death.p. 110.

6. *Georgias Leontinus* a famous Philoſopher liv'd in health till he was an hundred and eight years of age: and when it was asked him by what means he attained to ſuch a fulneſs of days, his anſwer was, by not addicting himſelf to any voluptuous living.

Verul. ibid. p.134.

7. Moſt memorable is that of *Cornarus* the Venetian, who being in his youth of a ſickly body, began to eat and drink firſt by meaſure to a certain weight, thereby to recover his health, this cure turn'd by uſe into a diet, that diet into an extraordinary long life, even of an hundred years and better, without any decay of his ſenſes, and with a conſtant enjoyment of his health.

Verul. ibid. p. 128.

8. *Hippocrates Cous* the famous Phyſician, lived an hundred and four years, and approved and credited his own art by ſo long a life.

Hakew. Apolog.l.3. c. 1.§ 6. p. 166.

9. Mr. *Carew* in his Survey of *Cornwal*, aſſures us upon his own knowledge, that fourſcore and ten years of age is ordinary there in every place, and in moſt perſons accompanied with an able uſe of the body and their ſenſes. One *Pokzew* (ſaith he) lately living, reached to one hundred and thirty. A Kinſman of his to one hundred and twelve. One *Beauchamp* to one hundred and ſix. And in the Pariſh where himſelf dwelt, he profeſſed to have remembred the deceaſe of four within fourteen weeks ſpace, whoſe years added together, made up the ſum of three hundred and forty. The ſame Gentleman made this Epigram or Epitaph upon one *Brawne* an Iriſh Man, but a Corniſh Beggar.

Here Brawne *the* quondam *Beggar lies,*
Who counted by his tale
Some ſixſcore winters and above,
Such Vertue is in Ale.
Ale was his Meat, his Drink, his Cloth,
Ale did his death deprive:
And could he ſtill have drunk his Ale,
He had been ſtill alive,

Fulgoſ. l.8. c.14.p. 1095. Verulam hiſt.life and death.p. 101.

10. *Democritus* of *Abdera*, a moſt ſtudious and learned Philoſopher, who ſpent all his life in the contemplation and inveſtigation of things, who liv'd in great ſolitude and poverty, yet did arrive to an hundred and nine years.

Verulam ib.p.106.

11. *Galeria Copiola* a Player and a Dancer, was brought upon the Stage as a Novice, in what year of her age is not known, but ninety nine years after, at the Dedication of the Theatre by *Pompey* the Great, ſhe was ſhewn upon the Stage again, not now for an Actreſs, but a wonder. Neither was this all, for after that, in the Solemnities for the life and health of *Auguſtus*, ſhe was ſhewn upon the Stage the third time.

Verulam ibid.p.116, 117.

12. *Simeon* the Son of *Cleophas*, called the Brother of our Lord, and Biſhop of *Jeruſalem*, lived an hundred and twenty years, though he was cut ſhort by Martyrdom. *Aquila* and *Priſcilla*, firſt S. *Paul*'s Hoſts, afterwards his fellow-labourers, lived together in a happy and famous Wedlock at leaſt to an hundred years a piece, for they were both alive under Pope *Chriſtus* the Firſt.

Verulam ib. p.134.

13. *William Poſtel* a Frenchman lived to an hundred and well nigh twenty years, and yet the top of his beard on the upper lip was black, and not gray at all.

Platteri obſ. l.1.p.233, 234.

14. *Johannes Summer-Matterus* my great Grandfather by the Mother's ſide, of an ancient and honourable Family, after the hundredth year of his age, marryed a wife of thirty years, by whom he had a Son, at whoſe wedding, which was twenty years after, the old man was preſent, and lived ſix years after that; ſo that he completed an hundred and twenty ſix, without complaining of any more grievous accidents than this, that he could not prevent eſcapes, by reaſon of wind. Six years before his death my Father his Grandchild diſcourſing with him, he told him, that there were in that Dioceſs ten men yet left who were more aged than himſelf.

Val. Max. l.8.c.14. Herodot. l. 4.p.67,68. Plin. l.7.c. 48.

15. *Arganthonius* was the King of the *Tarteſſians*, and had been ſo for eighty years, when the *Phocenſians*, (who were the firſt of all the Greeks who opened the way into the Adriatick Sea, and viſited *Tyrrhenia*, *Iberia* and *Tarteſſus*) came to him. He lived to an hundred and twenty years, ſaith *Herodotus*.

Plin.l.7.c. 29. Verul. hiſt. life and death.p. 108,109, 110.

16. In the laſt Taxation, Number and Review of the eighth Region of *Italy*, there were found in the Roll (ſaith *Pliny*) four and fifty perſons of an hundred years of age: ſeven and fifty of an hundred and ten: two of an hundred five and twenty: four of an hundred and thirty: as many that were of an hundred five and thirty: or an hundred of ſeven and thirty years old: and laſt of all three men of an hundred and forty. And this ſearch was made in the times of *Veſpaſian* the Father and Son.

Fulgoſ.l.8. c.14.p. 1096.

17. *Galen* the great Phyſician, who flouriſhed about the reign of *Antoninus* the Emperour, is ſaid to have lived one hundred and forty years. From the time of his twenty eighth year he was never ſeiſed with any ſickneſs, ſave only with the grudge of a Fever, for one day only. The rules he obſerved, were, not to eat nor drink his fill, nor to eat any thing raw, and to carry always about him ſome one or other perfume.

Full. Worth. p.47. Stafford-ſhire. Hakew. Apol.l.3. c.1. §6.p. 166.

18. *James Sands* of *Horborne* in *Staffordſhire*, near *Birmingham*, lived an hundred and forty years, and his Wife one hundred and twenty; and died about ten years paſt. He out-lived five Leaſes, of twenty one years a piece, made unto him after he was married.

Rawleigh. hiſt. world. l.1.c.5.§5. p.166. Full. Worth. p.310. Northumberland.

19. I my ſelf (ſaith Sir *Walter Rawleigh*) knew the old Counteſs of *Deſmond* of *Inchequin* in *Munſter*, who lived in the year 1589, and many years ſince, who was marryed in *Edward* the Fourth's time, and held her joynture from all the Earls of *Deſmond* ſince then, and that this is true, all the Gentlemen and Noble Men in *Munſter* can witneſs. The Lord *Bacon* caſts up her age to be an hundred and forty at the leaſt, adding withal, *Ter per vices dentiſſe*, that ſhe recovered her teeth (after the caſting them) three ſeveral times.

20. *Tho-*

Full. worth. p. 11. Shropſhire. Barthol. hiſt. Anatom. cent. 5. hiſt. 28. p. 47, 48.

20. *Thomas Parre*, Son of *John Parre*, born at *Alberbury* in the Pariſh of *Winnington* in *Shropſhire*, he was born in the Reign of King *Edward* the Fourth, *anno* 1483, at eighty years he married his firſt wife *Jane*; and in the ſpace of thirty two years, had but two children by her, both of them ſhort lived, the one liv'd but a Month, the other but a few years. Being aged an hundred and tweny he fell in love with *Katherine Milton*, and with remarkable ſtrength got her with child. He lived to above one hundred and fifty years. Two months before his death he was brought up by *Thomas* Earl of *Arundel* to *Weſtminſter*: he ſlept away moſt of his time, and is thus characteriſed by an eye-witneſs of him.

From head to heel his body had all over
A quick ſet, thick ſet, nat'ral hairy cover.

Change of air and diet, better in it ſelf, but worſe for him, with the trouble of many Viſitants, or Spectators rather, are conceived to have accelerated his death, which happened, *Weſtminſter*, *November* the fifteenth, *anno* 1634, and was buried in the Abbey Church there.

Fulgoſ. l. 8 c. 14. p 1092, 1093.

21. *Titus Fullonius* of *Bononia*, in the Cenſorſhip of *Claudius* the Emperour (the years being exactly reckoned, on purpoſe to prevent all fraud) was found to have liv'd above one hundred and fifty years. And *L. Tertulla* of *Arminium* in the Cenſorſhip of *Veſpaſian* was found to have liv'd one hundred thirty ſeven years.

22, *Franciſcus Alvarez* ſaith, that he ſaw *Albuna Marc.* chief Biſhop of *Æthiopia*, being then of the age of one hundred and fifty years.

Hakewill. Apol. l. 3. c. 1. § 6. p. 165. Purch. pilg. p. 481. Barthol. hiſt. Anat. cent. 5. hiſt. 28. p. 46. Camerar. hor. ſubciſ. cent. 2. c. 68. p. 278. Johnſt. nat. hiſt. 6. claſſ. 10. c. 6. p. 342.

23. There came a man of *Bengala* to the Portugals in the *Eaſt Indies*, who was three hundred thirty five years old; the aged men of the Country teſtified that they had heard their Anceſtors ſpeak of his great age. Though he was not Book learn'd, yet was he a ſpeaking Chronicle of the forepaſſed times: his teeth had ſometimes fallen out, yet others came up in their rooms. For this his miraculous age, the Sultan of *Cambaia* had allowed him a penſion to live on, which whas continued by the Portugal Governour there, when they had diſpoſſeſſed the Sultan aforeſaid.

Vincent. le le Blanc's Travails. tom. 1. c. 22. p. 80. Verſteg. Reſtit. of decayed intellig. p. 323. Baker's Chron. p. 73. Hakew. Apol. l. 3. c. 1. § 6. p. 165. Fulgoſ. l. 8. c. 14. p. 1098.

24. *Johannes de temporibus*, or *John of times*, ſo called becauſe of the ſundry ages he lived in: he was Armour-bearer to the Emperour *Charles* the Great, by whom he was alſo made Knight. Being a man of great temperance, ſobriety and contentment of mind in his condition of life, reſiding partly in *Germany* where he was born, and partly in *France*, liv'd unto the ninth year of the Emperour *Conrade*, and died at the age of three hundred and threeſcore and one year, *anno* 1128 (1146 ſaith *Fulgoſus*) and may well be reckoned as a miracle of nature.

Verul. hiſt. life and death. p. 132. Hakew. Apol. l. 3. c. 1. § 6. p. 169. 167. Purchaſ. pilgr. tom. 1. l. 8. c. 8. § 2. p. 961.

25. That which is written by Monſieur *Beſanneera* (a French Gentleman) in the relation of Captain *Laudonneireis* ſecond voyage to *Florida*, is very ſtrange, and not unworthy to be ſet down at large. Our men, ſaith he, regarding the age of their *Paracouſſy*, or Lord of the Country, began to queſtion with him thereabout, whereunto he made anſwer, that he was the firſt living original from whence five Generations were deſcended, ſhewing them withal another old man, which far exceeded him in age; and this man was his Father, who ſeemed rather an Anatomy than a living body, for his Sinews, his Veins and Arteries, his Bones and other parts appeared ſo clearly through his skin, that a man might eaſily tell them, and diſcern them one from another. Alſo his age was ſo great that the good man had loſt his ſight, and could not ſpeak one only word without exceeding great pain. Monſieur *d' Ottigny* having ſeen ſo ſtrange a ſight, turn'd to the younger of theſe two old men, praying him to vouchſafe to anſwer to that which he demanded touching his age, then called he a company of Indians, and ſtriking twice upon his thigh, and laying his hands upon two of them, he ſhewed by ſigns, that theſe two were his Sons: again ſtriking upon their thighs, he ſhewed him others not ſo old, which were the children of the two firſt; and thus continued he in the ſame manner to the fifth Generation. But though this old man had his Father alive more old than himſelf, and that both their hairs was as white as was poſſible, yet it was told them, that they might yet live thirty or forty years more by the courſe of nature, though the younger of them both was not leſs than two hundred and fifty years old.

Fulgoſ. l. 8. c. 14. p. 1098.

26. *Guido Bonatus* an Aſtronomer, and a man of great Learning, ſaith, he ſaw a man whoſe name was *Richard*, in the year 1223, who told him, that he was a Soldier under *Charlemain*, and had now lived to the four hundreth year of his age.

Johnſt. nat. hiſt. claſſ. 10. c. 6. p. 342.

27. That is a rarity which is recited by *Thuanus*, that *Emanuel Demetrius*, a man of obſcure birth and breeding, liv'd one hundred and three years, his wife was aged ninety and nine; ſhe had been married to him ſeventy five years, the one ſuperviv'd the other but three hours, and were both buried together at *Delph.* 103.

Vincent. le Blanc's Travails. tom. 1. c. 34. p. 155.

28. In the Kingdom of *Caſubi* the men are of good ſtature, ſomething tawny: the people in theſe parts live long, ſometimes above an hundred and fifty years, and they who retire behind the Mountains, live yet longer.

CHAP. XXXI.

Of the memorable old age of ſome; and ſuch as have not found ſuch ſenſible decays therein as others.

THe Philoſopher *Cleanthes* being one time reproach'd with his old age, I would fain be gone, ſaid he; but when I conſider, that I am every way in health, and well diſpoſed either for reading or writing; then again I am contented to ſtay. This man was ſo free from the common infirmities of Age, that he had nothing whereof to accuſe his; the like vegeteneſs and ſufficiency, both in body and mind, as to all ſorts of Affairs, by a rare indulgence of Nature, is ſometimes granted to extremity of Age.

Hakew. Apol. l. 3. c. 1. § 6. p. 166.

1. Sir *Walter Raleigh*, in his diſcovery of *Guiana*, reports that the King of *Aromaia*, being an hundred and ten years old, came in a morning on foot to him from his Houſe, which was fourteen Engliſh miles, and returned on foot the ſame day.

Camerar. hor. ſubciſ. cent. 2. c. 68. p. 277. Hakew. Apol. l. 3. c. 1. p. 166.

2. *Buchanan* in his Scottiſh Hiſtory, towards the latter end of his firſt Book, ſpeaking of the *Orcades*, names one *Lawrence*, who dwelling in one of thoſe Iſlands, marry'd a Wife after he was one hundred years of age and more, and that

when he was ſevenſcore years old, he doubted not to go a fiſhing alone in his little Boat, though in a rough and Tempeſtuous Sea.

Schenck.obſ. l.4.obſ.4. p. 539.

3. *Sigiſmundus Polcaſtrus*, a Phyſician and Philoſopher at *Padua*, read there fifty years; in his old age, he bury'd four Sons in a ſhort time, at ſeventy years age he marry'd again, and by this ſecond Wife had three Sons, the Eldeſt of which called *Amonius*, he ſaw dignifi'd with a Degree in both Laws. *Jerome*, another of his Sons, had his Cap ſet on his Head, by the hand of his aged Father, who trembled and wept for joy; not long after which the old man dy'd, aged ninety four years.

Plat.obſ.l.1 p.275.

4. To ſpeak nothing, ſaith *Platerus*, but what is yet freſh in memory, and whereof there are many witneſſes. My father *Thomas Platerus*, upon the death of my mother, his firſt wife, *Anno* 1572. and the 73d year of his age, marrying a ſecond time (within the compaſs of ten years) he had ſix children by her, two ſons, and four daughters; the youngeſt of the daughters was born in the 81ſt year of his age, two years before he died; who, if he was now alive in this year, 1614, would be aged 115 years, and would have a Grand-daughter of one year old by *Thomas* his ſon: And which is memorable betwixt two of his ſons; I *Fœlix* was born, *Anno* 1536. and *Thomas*, 1574. the diſtance betwixt us being thirty eight years; and yet this brother of mine, to whom I might have been Grandfather, is all gray, and ſeems elder than my ſelf; poſſibly, becauſe he was gotten when my father was ſtricken in years.

Val.Max.l. 8.c.13.p.1 236. Sabellic. Exempl.l.1. c.7.p.48.

5. *M. Valerius Corvinus* attained to the fulfilling of an hundred years; betwixt whoſe firſt and ſixth Conſulſhip there was the diſtance of forty ſeven years, yet was he ſufficient (in reſpect of the entireneſs of his bodily ſtrength) not only for the moſt important matters of the Commonwealth, but alſo for the exacteſt culture of his fields; a memorable example, both of a Citizen, and Maſter of a Family.

Val. Max. ibid.p.238. Cæl.Rhod. lect. Antiq. l.19.c.20. p.

6. *Metellus* equall'd the length of his life, and in extream age was created *Pontiffe*, for twenty two years he had the ordering of the Ceremonies; in all which time his tongue never faultred in ſolemn prayers, nor did his hand tremble in the offering of the ſacrifices.

Melch. Adam.in vit. Germ.Med. p.141.

7. *Nicholaus Leonicenus*, famous in the Age he lived, and an Illuſtrator of *Dioſcorides*: He was in the ninety ſixth year of his age when *Langius* heard him at *Ferrara*, where he had taught more than ſeventy years. He uſed to ſay, that he enjoyed a green and vegete age, becauſe he had delivered up his youth chaſte unto his man's eſtate.

Val.Max. l.8.c.13. p. 236,237. Plin.Hiſt. l.7.c.14. p. 163. Solin.c.4.p. 178. Zuing. vol. 2.l.4.p.337 Sabellic. Exempl.l.1. c.7.p.46.

8. *Maſſaniſſa* was the King of *Numidia* for ſixty years together, and excell'd all other men, in reſpect of the ſtrength, of an admirable old age; appears by the relation of *Cicero*; that for no rain or cold he could be iuduc'd to cover his head: they ſay of him, that for ſome hours together, he would continue ſtanding in one and the ſame place, not moving a foot, till he had tired young men, who endeavour'd to do the like, when he was to tranſact any affair ſitting, he would in his Throne perſiſt oftentimes the whole day without turning his body on this or the other-ſide, for a more eaſeful poſture: when he was on Horſeback, he would lead his Army, for the moſt part, both a complete day, and the whole night alſo; nor would he in extreme age remit any thing of that, which he had accuſtomed to do when he was young. He was alſo ever ſo able in the matter of *Venus*, that after the eighty ſixth year of his age, he begat a Son, whoſe name was *Methymnatus*; and whereas his Land was waſte and deſart; he left it fruitful by his continual endeavours in the cultivation of it; he liv'd till he was above ninety years of age.

Val.Max.l. 8.c.13. p. 236.

9. *Appius Claudius Cæcus*, was blind for the ſpace of very many years; yet notwithſtanding, he was burden'd with this miſchance, he govern'd four Sons, five Daughters, very many dependants upon him; yea, and the Common-wealth it ſelf, with abundance of Prudence and Magnanimity. The ſame perſon having liv'd ſo long, that he was even tired with living; cauſ'd himſelf to be carry'd in his Sedan to the Senate, for no other purpoſe than to perſwade them from making a diſhonourable peace with King *Pyrrhus*.

Val. Max. l.8.c.13. p. 237. Plin.l.7. c. 48.p.174. Sabellic. Exemp.l.1. c.7.p.47.

10. *Gorgias Leontinus*, the Maſter of *Iſocrates*, and divers other excellent perſons, was in his own opinion a very fortanate man. For when he was in the hundred and ſeventh year of his age, being ask'd why he would tarry ſo long in this life: Becauſe, ſaith he, I have nothing whereof I can accuſe my old age: being entred upon another age, he neither found cauſe of complaint in this, nor left any in that, which he had paſs'd.

Val.Max.l. 8.c.13. p. 237. Plin. l.7.c. 50.p.

11. *Xenophilus* the Pythagorean Philoſopher, was two years younger than the former, but not a whit inferiour in reſpect of his good fortune; for as *Ariſtoxenus* the Muſician ſaith, he dy'd free of all thoſe incommodities that attended upon humane Life, he enjoy'd a very perfect health; and left the world when he was in the higheſt ſplendor and reputation for a perſon of the moſt perfect and exact Learning.

Camer.hor. ſubciſ.Cent. 2.c.68. p. 277. Lemnius de occult.nat. Mir.l.4.c. 24.

12. *Lemnius* tells of one at *Stockholm* in *Sweden*, in the Reign of *Guſtavus*, Father of *Ericus*, who at the age of one hundred marry'd a Wife of thirty years, and begat Children of her; and ſaith moreover, that this man (as there are many others in that Country) was of ſo freſh, and green old age, that he ſcarce ſeem'd to have reach'd more than fifty years.

Zuin.Theat. vol.2.l.4.p. 337. Sabel.l.1.c. 7.p.47.

13. *Iſocrates* in the ninety fourth year of his age, put forth that Book of his, which he intitles *Panathenaicus*; he liv'd fifteen years after it, and in that extreme age of his, he was ſufficient for any work he undertook, both in Strength, and Judgement, and Memory.

Zuin.vol.2. l.4.p.337.

14. *Ageſilaus*, King of *Sparta*, though he had attained to a very great age, yet was often ſeen to walk without Shooes on his Feet, or Coat on his Back, in Froſt and Snow; and this for no other cauſe than that being now an old man, he might give thoſe that were young an example of patience and tolerance.

Plin. Sab.l.10.c. 8.p.69. Zuin.Theat. vol.2.l.4.p. 337.

15. *Aſclepiades* the *Pruſian* gave it out publickly, that no man ſhould eſteem of him as a Phyſician, if ever he ſhould be ſick of any Diſeaſe whatſoever; and indeed, he credited his Art, for having liv'd to old age, without alteration in his health; he at laſt fell headlong down a pair of Stairs, and dy'd of the fall.

Cæl.Rhod. Ant.lect.l. 29.c.17.p. 1365.

16. *Mithridates*, King of *Pontus*, who for forty years managed a War againſt the Romans, enjoy'd a proſperous health, and to the laſt of his life us'd to ride, to throw Javelins, and on Horſes diſpos'd at ſeveral Stages rode one thouſand furlongs in one day; and alſo could drive a Chariot, that was drawn with ſixteen Horſes.

In ye year 1670 died Henry Jenkins
a poor Yorkshire Fisherman aged 169
Born . 1501, exceeding the famous T. parr
who died 1635 full 17 years. Rapin. Vol. 13. p. 436

CHAP. XXXII.

Of ſome ſuch Perſons as have renew'd their Age, and grown young again.

IT is the fiction of the Poets, that *Medæa* was a Witch, that ſhe boyled men in a Cauldron, with I know not what powerful ingredients, till ſuch time as ſhe had reſtored the Aged unto Youth again. The truth was, that being a Prudent Woman, by continued Exerciſe, and hard Labours in hot places; ſhe reſtored thoſe to health, who were ſoft and effeminate, and had corrupted their bodies by idleneſs and ſloth. Much may be done this way to preſerve the body in its uſeful vigor and firmneſs; and to prevent thoſe Dilapidations and mines; which an unactive life uſually brings upon a man; but what is this to the following wonderful relation?

1. Concerning *Machel Vivan*, Dr. *Fuller* hath ſet down a Letter ſent him from Alderman *Atkins* his Son thus:

Fuller's Worthies, p. 308, 309. Northumberland.

There is an acquaintance of mine, and a friend of yours, who certifi'd me of your deſire of being ſatiſfi'd of the Truth of that Relation I made concerning the old Miniſter in the North. It fortun'd in my Journey to Scotland, *I lay at* Alnwick *in* Northumberland *one* Sunday *by the way: and underſtanding from the Hoſt of the Houſe, where I lodg'd, that this Miniſter liv'd within three miles of that place; I took my Horſe after dinner, and rode thither to hear him preach for my own ſatiſfaction. I found him in the Desk, where he read unto us ſome part of the Common Prayer, ſome of holy* David's Pſalms, *and two Chapters, one out of the Old, and the other out of the New Teſtament, without the uſe of Spectacles. The Bible, out of which he read the Chapters, was a very ſmall printed Bible. He went afterwards into the Pulpit, where he Pray'd and Preach'd to us about an hour and a half; his Text was,* Seek ye the Kingdom of God, and all things ſhall be added unto you. *In my poor judgement, he made an excellent good Sermon, and went clearly through without the help of any Notes. After Sermon, I went with him to his houſe, where I propos'd theſe ſeveral following Queſtions to him: Whether it was true, the Book reported of him, concerning the Hair? whether or no he had a new ſet of Teeth come? Whether or no his Eye-ſight ever fail'd him? And whether in any meaſure he found his Strength renew'd unto him? He anſwer'd me diſtinctly to all theſe, and told me he underſtood the Newsbook reported his Hair to become a dark brown again, but that is falſe, he took his Cap off and ſhew'd me it. It is come again like a Childs, but rather flaxen, than either brown or grey: For his Teeth he had three come, within theſe two years, not yet to their perfection; while he bred them, he was very ill. Forty years ſince he could not read the biggeſt print without Spectacles, and now he bleſſeth God there is no print ſo ſmall, no written hand ſo ſmall, but he can read it without them: For his ſtrength, he thinks himſelf as ſtrong now as he hath been theſe twenty years. Not long ſince he walked to* Alnwick *to dinner, and back again ſix North Country miles. He is now one hundred and ten years of age, and ever ſince laſt* May; *a hearty body, very chearful; and ſtoops very much; he had five Children after he was eighty years of years, four of them luſty Laſſes, now living with him, the other dy'd lately; his Wiſe yet hardly fifty years of age; he writes himſelf* Machel Vivan, *he is a Scottiſh man, born near* Aberdeen; *I forget the Towns name, where he is now Paſtor, he hath been there fifty years.*

Windſor, Sept. 28.
1657. Your aſſured loving Friend;

Thomas Atkins.

2. To this may fitly be annex'd a Letter which *Plempius* ſaith he ſaw under the hand of this wonderful old man himſelf, dated from *Lesbury, Octob.* the 19th. 1657. to one *William Lialkus*, a Citizen of *Antwerp*, which is as followeth.

Franciſc. Plemp. fundam. Med. Munit. Sect. 4. c. 8. p. 120.

Whereas you deſire a true and faithful meſſenger ſhould be ſent from New-caſtle *to the Pariſh of* Lesbury, *to enquire concerning* John Maklin; *I gave you to underſtand, that no ſuch man was known ever to be, or hath lived there for theſe fifty years laſt paſt, during which time I* Patrick Makel Wian *have been Miniſter of that Pariſh. Wherein I have all that time been preſent, taught, and do yet continue to teach there. But that I may give you ſome ſatisfaction, you ſhall underſtand that I was born at* Whithorn *in* Galloway *in* Scotland, *in the year* 1546. *bred up in the Univerſity of* Edenburgh, *where I commenc'd Maſter of Art, whence travelling into* England, *I kept School, and ſometimes preach'd; till in the firſt of King* James, *I was inducted into the Church of* Lesbury, *where I now live. As to what concerns the change of my body, it is now the third year ſince I had two new Teeth, one in my upper, and the other in my nether Jaw, as is apparent to the touch. My ſight much decay'd many years ago, is now about the hundred and tenth year of my age, become clearer; Hair adorns my heretofore bald Skull. I was never of a fat, but a ſlender mean habit of body; my diet has been and moderate, nor was I ever accuſtomed to feaſting and tippling, hunger is the beſt ſawce; nor did I ever uſe to feed to ſatiety. All this is moſt certain and true, which I have ſeriouſly, though over haſtily confirmed to you under the hand of*

Patrick Makel Wian

Miniſter of Lesbury.

3. That worthy perſon, D. *Pieruccius*, a Lawyer of *Padua*, and Hoſt to the great *Scioppius*, did aſſure me, that a certain German, then living in *Italy*, had at ſixty years of age recover'd to himſelf, both new Teeth and black Hair, and had extended his life to a great many years, with the only uſe of an extract of black *Hellebore*, with Wine and Roſes.

Barthol. Hiſt. Anatomic. Cent. 5. Hiſt. 28. p. 51.

4. *Alexander Benedictus* tells of *Victoria Fabrianenſis*, a Woman of fourſcore years of Age, that then her Teeth came anew, and that though the Hair of her Head was fallen off, yet it alſo came afreſh.

Donat Hiſt. Med. mirab. l. 6. c. 2. p. 300.

5. *Torquemada* aſſures us, that being at *Rome* about the year 1531. it was bruited throughout

Hakewels Apolog. l.3. c.1. § 6. p. 167,168.

Italy; that at *Tarentum* there liv'd an old man, who at the age of an hundred years, was grown young again; he had chang'd his ſkin like unto the Snake, and had recover'd a new being; withall he was become ſo young and freſh, that thoſe who had ſeen him before could then ſcarce believe their own eyes; and having continued above fifty yeas in this Eſtate, he grew at length to be ſo old, as he ſeemed to be made of Barks of Trees; whereunto he further adds, another ſtory of the like Nature.

Camer. hor. ſubciſ. Cent. 2. c.68. p. 278. Hakew. Apol. p.168.

6. *Ferdinand Lopez* of *Caſtegnede*, Hiſtoriographer to the King of *Portugal*, in the eighth Book of his Chronicle relateth, that *Nonnio de Cugne*, being Viceroy at the *Indies*. In the year 1536. there was a man brought unto him, as a thing worthy of admiration; for that it was aver'd by good proofs, and ſufficient Teſtimony, that he was three hundred and forty years old. He remembred that he had ſeen that City, wherein he dwelt unpeopled, being then when he ſpake it one of the chief Cities in all the *Eaſt Indies*. He had grown young again four times, changing his white Hair, and recovering his new Teeth; when the Viceroy did ſee him, he then had the Hair of his Head and Beard black; although he had not much: and there being by chance a Phyſician, at the time preſent; the Viceroy willed him to feel the old man's Pulſe, which he found as good and as ſtrong, as a young man in the prime of his age. This man was born in the Realm of *Bengala*, and did affirm, that he had at times near ſeven hundred Wives, whereof ſome were dead, and ſome were put away. The King of *Portugal* being advertiz'd of this wonder, did often inquire, and had yearly news of him by the Fleet, which came from thence; he liv'd above three hundred and ſeventy years.

Delrio. diſquiſ. Magic. lib. Donat. Hiſt. Med. Mirab. l.6. c.2. p.300.

7. An old Abbateſs, being decrepit, ſuddenly became young, her monthly courſes return'd, her rugged and wrinckled skin grew ſmooth, her hoary hairs became black, and new teeth in her head, and paps ſwell'd after the manner, as is uſual with Virgins.

Sandys in Ovid. Metam. l.7. p. 146.

8. The fleſh of a Viper prepar'd and eaten, clarifies the eye-ſight, ſtrengthens the ſinews, corroberates the whole body; and according to *Dioſcorides*, procures a long and healthful age, in ſomuch, as they are proverbially ſaid to have eaten a ſnake, who look younger than accuſtomed; nor is the Wine of Vipers leſs ſoveraign. I have heard it credibly reported, by thoſe who were eye-witneſſes, how a Gentleman, long deſperately ſick, was reſtor'd by theſe means to health with more than accuſtomed vigor; his grey hairs, whereof he had many, falling all from his head; and ſo continuing for ſeven years after.

CHAP. XXXIII.

Of ſuch Perſons as have changed their Sex.

NAture ſeems to be ſo in love with change, that ſhe will have nothing here in this World, to reſt in a continued and conſtant ſtate: Hence it is that Rivers ſeek out new Channels for themſelves; new Cities ariſe out of the ruines and rubbiſh of the old; the tops of *Olympus*, *Ætna* and *Parnaſſus* do not appear ſo high to us, as they did to our Fore-fathers: and the very Heavens themſelves look almoſt daily upon us with different Faces. But whether there have been ſuch changes in Humane Bodies, as thoſe whereof this Chapter treats, that I muſt reſt upon the credit of ſuch Authors, as have been the Relators of the following Hiſtories.

Plin. Nat. Hiſt. l.7. c. 4. p.158. Sabellic. Ex. l.9. c.10 p.513.

1. It is no Lye or Fable that Females may be turned into Males, for we have found it recorded in the Annals, that in the year when *Publius Licinius Craſſus*, and *Caius Caſſius Longinus* were Conſuls of *Rome*: there was in *Caſſinum*, a Maid-child, under the hand and tuition of her Parents, who became a boy; and by the appointment of the *Aruſpices*, was confin'd to a certain Deſert Iſland, and thither convey'd.

Fulgoſ. l.1. c.6. p.14. Sabellic. Ex. l. 9. c. 10. p. 513.

2. *Licinius Mutianus* reports that himſelf ſaw at *Argos* one named *Areſcon*, who before time had to name *Areſcuſa*, and was a Maid, but afterwards in proceſs of time came to have a Beard, as alſo the parts teſtifying a man, and thereupon marryed a Wife.

Heyw. Hierarch. l.7. p. 478. Zuin. Theat. vol.2. l.2. p. 282.

3. There was in *Smyrna* a Virgin call'd *Philotis*, but in the ſame night, wherein ſhe was marry'd to a young man; thoſe parts which were inverted and conceal'd, began to appear, and ſhe roſe in the Morning of a contrary Sex.

Fulgoſ. l.1. c.6. p. 187, 188. Wier. opera. p.337. Kornman. de mirac. vivor. p.44.

4. A marvelous thing alſo happened in our age, ſaith *Fulgoſus*, when *Ferdinand* the Firſt was King of *Naples*, *Ludovicus Guarna*, a Citizen of *Salerne*, had five Daughters, of which the two Eldeſt were call *Franciſca* and *Carola*, both which at fifteen years of age, found ſuch alteration in themſelves, that they chang'd their Feminine Habits and Names alſo, the one being call'd *Franciſcus*, and the other *Carolus*.

Zacch. qu. Med. legal. l.7. p.494. Wier. opera. p.337. Schot. Med. curioſ. l.1. c. 31. p.146. Donat. Hiſt. mirab. l.6. c.2. p.298.

5. In the Town of *Erguira*, diſtant ſome nine miles from *Conimbra*, there liv'd a Nobleman who had a Daughter named *Maria Pachecha*, who by a like accident with the former, proving to be a young man, changed her habit, and call'd her ſelf *Manuel Pachecha*, who after made a voyage into the *Indies*, became a valiant Soldier, attain'd to much wealth and honour, and returning, marryed a Lady of a Noble Family; but never attain'd to have Iſſue, and his countenance continued effeminate to the day of his death, ſaith *Amatus Luſitanus. Conſult. Medic. Cent.* 2. *curat.* 39.

Schott. Phyſic. curioſ. l. 1. c.31. p. 146. Heyw. Hierarch. l.7. p. 478.

6. Strange is that, which is related by *Antonius Torquemada*, not far from the City of *Beneventum* in *Spain*, a Country-man of a mean fortune, marry'd a Wife, who (becauſe ſhe was barren) us'd her very roughly, inſomuch, that ſhe lead with him a very diſcontented life. Whereupon one day putting on one of her Husbands Suits, to diſguiſe her ſelf from knowledge; ſhe ſtole out of the Houſe, to ſeek out a more peaceable fortune elſewhere. And having been in divers ſervices, whether the conceit of her mans habit, or whether Nature ſtrangely wrought in her, but ſhe found a notable alteration in her ſelf; inſomuch, that ſhe who had been a Wife, deſired to perform the office of a Husband. She marry'd a Woman in that place, where ſhe had retired her ſelf. Long ſhe kept theſe things cloſe, till in the end, one of her familiar acquaintance travelling by chance that way, and ſeeing her to be ſo like that Woman he before knew: he demanded if ſhe were not Brother to ſuch a man's Wife, who

had forſaken her Husbands Houſe ſo many years ſince: to whom, upon promiſe of ſecrecy, ſhe revealed all that you have heard with the circumſtances before rehearſed.

Plin. Nat. Hiſt. l.7.c.4 p.158.

7. I my ſelf am an eye-witneſs, ſaith *Pliny*, that in *Affrick* one *Coſſicius* a Citizen of *Tiſdrita* turned from a woman to be a man upon her very wedding day, and was alive at that time that I wrote this Book.

Schenck. obſ. Med. l.4. obſ.6. p.502 Phleg. Trallian. lib. de mirab.

8. At *Laodicea* in *Syria* there was a woman called *Æteta*, who living with her Husband, was turned into a man, and her name thereupon altered into that of *Ætetus*. *Marinus* was then Preſident at *Athens*, and *Lucius Lamias* and *Ælianus Vetus* Conſuls at *Rome*. *Phlegon Trallianus* the freed man of *Adrian* the Emperour, ſaith he ſaw her.

Liv. Hiſt. l.4.

9. *Q. Fabius Maximus*, and *M. Claudius Marcellus* being Conſuls, a woman of *Spoletum* became a man.

Schenck. obſ. Med. l.4. p. 502.

10. It is manifeſt, ſaith S. *Auguſtine*, that in part of *Campania*, during the Reign of *Conſtantine* the Emperour, a Maid became a Man, and was carried to *Rome*.

Schenck. ibid. p.507.

11. At *Rome* in the time of *Alexander*, a Maid upon her wedding day became a Man.

Donatus in Hiſt. Med. mirab. l.6.c. 2.p.297.

A woman of *Cajeta* that was married to a Fiſherman (as *Antonius Panormita* related it to us, ſaith *Pontanus*) after fourteen years acquaintance with her Husband's Bed, was changed from a woman to a man. Upon which being aſhamed of her ſelf, as one expoſed to the deriſions of men and women: ſhe altered alſo her courſe of life, and entred into a Monaſtery, in which he was known to us the reſt of his life. He was buried in the Church of S. *Mary*.

Donat. Hiſt. Med. mirab. l.6.c.2. p. 297. Fulgoſ. l.1. c.6. p. 188.

13. There was a woman called *Æmilia*, married to *Antonius Spentas* a Citizen of *Ebulum*, who after twelve years marriage became a Male, married a wife, and when a controverſie aroſe about the reſtoring of her Dowry by her Husband: *Maſius Aquoſa*, by the command of King *Ferdinand*, ended the Suit; adjudging her Dowry to be repayed unto her.

Paræus, l.4. c.5.p. Schenck. obſ. l.4. obſ.6. p. 503.

14. *Antonius Loqueneus* affirmed unto me (ſaith *Pareus*) that he ſaw a man (at *Rhemes* in an Inn which had a Swan for the ſign of it, *Anno Dom.* 1560) who was ever reputed a Female, to the fourteenth year of her age; at which time it fell out, that wantoning in bed with a Maid that lay with her, the ſigns of a man brake out of her; which when her Parents were informed of, by the interpoſition of Eccleſiaſtical Authority, her name was chang'd from [illegible] to *John*, and from thenceforth ſhe wore the habit of a man.

Paræus, l.4. c. 5. p. Schenck. l.4 obſ.6 p.503 Schott. Phyſic. curioſ. l.1.c. 31.p.145. Sandys on Ovid. Metam. l.9. p. 184.

16. Some years ſince, ſaith the ſame *Paræus*, when I was in the retinue of *Charles* the Ninth; at *Vitriac* in *France*, there was ſhew'd me a man, call'd *Germanus Garnierus*, by ſome *Germanus Maria*, who before having been a Woman, was call'd *Maria*, he was of an indifferent Stature, a ſquare habit of Body, with a thick and red Beard. He was taken for a Virgin unto the fifteenth year of his age, at which time, running after the Hogs he kept (which had gotten into the corn) and leaping over a Ditch with great violence; it came to paſs, that the membranes being broke, the hidden evidences of a man, ſuddenly deſcended, and diſcovered themſelves, not without pain. Returning to their Cottage, with tears ſhe complained to her Mother, that her Bowels fell out, at which Spectacle, her Mother aſtoniſhed (conſulting with Phyſicians and Chirurgeons) was inform'd that her Daughter was become a man. The whole matter therefore being repreſented to the Cardinal Biſhop of *Lenuncurium*, he call'd an aſſembly, where ſhe receiv'd the name and habit of a man.

Schenck. obſ. l.4. obſ.6. p. 503.

16. I have heard the like, ſaith *Montanus*, of another Virgin, which I had related unto me by the Illuſtrious Queen *Elionora*, Couſin German to the Emperour *Charles* the Fifth.

Donat. Hiſt. mirab. l.6.c. 2.p.298.

17. *Anno* 1574. While I am writing theſe things (ſaith *Donatus*) in the City of *Spoleto*, in *Umbria*, a Girl of eighteen years of age, the Daughter of one *Toraccia*, and Siſter to *John Franciſcus de Anguilo* of *Norcia*, was chang'd into a man, as is witneſſed by divers inhabitants of that place.

Schenck. obſ. Med. l.4. obſ.6. p.503

18. In my time (ſaith *Cuelmannus*) at *Corbeil*, a Town of *France*, near unto the *Sequana*, there was a Girl, who for fourteen years had been educated amongſt the Maids, habited as they, and by no difference diſcernible from the reſt of them; yet about the time aforeſaid, ſhe had ſuch teſtimonies about her, that pleaded ſhe was no longer a Woman; that ſhe thereupon altered her Name and Apparel into thoſe of a man. *Cuelmannus* relates this upon the credit of a Phyſician, in a private Lecture of Anatomy, in the preſence of *Cellareus* and *Wolphius*, both eminent Phyſicians.

Hipocrat. part 8. l.6. Epidem. Aphor. 45. Zuin. Theat. vol.2. l.2. p. 282.

19. *Phiethuſa*, heretofore the Wife of *Pitheus Abdera*, while ſhe was young was very fruitful, but her Husband being forc'd into exile; it ceaſed a long time to be with her monthly, as it had uſed to be: whereupon ſhe was ſeiſed with pains, and redneſs in her joynts: after which her whole Body became Manlike, all over rough and hairy; ſhe had alſo a Beard, and her voice was become more deep. We try'd, ſaith *Hipocrates*, to Effeminate her again, but in a ſhort time ſhe dy'd: And he tells the like of *Namyſia*, the Wife of *Gorgippus*, who alſo dy'd, not long after the ſame thing had befallen her.

Donat. Hiſt. mirab. l.6.c. 2.p.297.

20. But that almoſt ſurpaſſes all credit, which is told by *Pontanus* of a Woman, who after ſhe had been delivered of a Son, became a man, which yet he confirms by the teſtimony of *Antonius Colotius* the *Umbrian*, and, ſaith he, this fell out about the year of our Lord, 1496.

Donat. ibid. p.298. Schenck. p. 503.

21. *Empedocles* of *Agrigentum*, a ſtickler for the *Pythagorean* Philoſophy, ſaith thus of himſelf in *Pholaſtratus*.

Et puer ipſe fui, nec non quandoq; puella.

I was both Boy and Girl at ſeveral times.

Schenck. p.503. Donat. ibid. p. 298.

22. *Auſonius* tells of a Boy at *Beneventum*, who ſuddenly became a Girl, and he hath it in theſe words.

Nec ſatis antiquum quod Campano in Benevento,
Unus Epheborum *Virgo repente fuit.*

At Benevent *(nor is it long ago,)*
A youngſter did unto a Virgin grow.

Uſher. his Annalss in Anno M. 3858. p. 473.

23. In *Abas* a City of *Arabia*, there was a certain Woman call'd *Herais*; ſhe was the Daughter of one *Diophantus*, a *Macedonian*, and begotten by him of an *Arabian* Woman: She was marry'd to one *Samaides*, after which ſhe changed her Sex, and of a Woman became a Man, taking upon her, her Fathers name *Diophantus*.

John. Choker. Fax Hiſt. cent. 1. c.23.

24. *Antonius Diuna*, a learned perſon, propounds the Queſtion, whether a Nun being turned

into Man, is obliged to become a Monk, or take upon him ſome Religious Order; he reſolves it in the Negative, in ſuch words as theſe: There was a Nun of St. *Dominicks*, in the City of *Vbeda*; ſhe was born in the Town call'd *Sabiote*, her name was *Magdalena Mugnoz*; the memory of her is yet freſh amongſt us: This Woman in the ſeventh year after ſhe had taken upon her the profeſſion of a Nun; was from a Woman turn'd into a Man. Being hereupon expell'd the Nunnery, ſhe put on man's cloaths; a Beard grew upon her chin, and ſhe was called *Franciſcus Mognoz.* This very *Francis* was afterwards my Client; and I pleaded for him in a cauſe of Rape; for a certain Woman accus'd him, that ſhe was known by him by violence, and got with Child. So that (adds he) if the like caſe ſhall fall out, ſeeing the foreſaid Nun (turned to a man) was turned out of the Nunnery; ſuch perſon without ſcruple may marry, or take Orders as he pleaſe.

CHAP. XXXIV.

Of the ſtrange rigour in puniſhments uſed by ſeveral Perſons and Nations.

WHereas, amongſt all the ſorts of Beaſts (how fierce and ravenous ſoever) there is not any that uſes to prey upon thoſe of his own kind: Man, as if he affected a brutality below that of the Beaſts themſelves; is not only a Wolf, but a Devil to ſuch as are of the ſame ſpecies with him. There are ſome men who ever ſtretch their Wits for the invention of an ingenious cruelty, and who (as if the viſage of death was not ſufficiently grim) ſtudy to ſhadow it with unuſual horrors: moding their puniſhments by the Council of *Caligula*, *ita feri ut ſentiant ſe mori*, they ſtrive to aſſemble ſeveral deaths, and to bring them ſo near together, that (if poſſible) they would give a thouſand in one. How prolifick the inventions of men have been in this kind, may be ſeen (in part) by the Examples that follow.

Sandys Travels, l.1.p. 62.

1. The Turks ſometimes, even for ſmall offences, uſe to lay a man down upon his back, hoiſt up his legs, and with a cudgel give him three or four hundred blows on the Soles of his Feeet, that ſo the Veins which aſſemble there may convey the pain to all the parts of the Body; and by this means the perſon ſo puniſh'd is made lame.

Purch.Pilg. p.1334. Sandys. ibid.62,63

2. They have alſo amongſt them a dreadful puniſhment, which is ganching; that is, they let the Body of a Man fall from on high, upon certain Hooks, that are faſtned below, on purpoſe to catch hold of him; and being thus taken, they ſuffer them there to hang until they die, by the anguiſh of their wounds, or elſe more miſerable famine.

Purch.ibid. p.1334. Sandys. ibid.p.63.

3. They have another which is yet more terrible; him whom they have deſign'd to this puniſhment, they draw over a Gibbet, and putting a ſmall Cord about his naked Waſte, two men pulling at the two ends, they inforce him to draw up his breath; ſtill pulling it ſtraiter and ſtraiter, till they have made him very ſmall; then with one blow they cut him off in the middle; that done, they clap the upper part on an hot Iron, or Plate of Copper, that ſears up the Veins; whereby they keep him in ſenſe of intolerable pain ſo long as they can. The perſon thus us'd, will retain both ſenſe and diſcourſe till he is taken down, and then he departs in an inſtant: while the upper part of the body is thus barbarouſly dealt with, they throw the neather part of it to the Dogs.

Purch.Pilg. vol.1. p. 557.

4. While Sir *Thomas Roe* was Embaſſador at the great *Moguls* Court, he ſaw ſome of his Nobles whipt (by his command) for drunkenneſs in this manner: They were ſtrip'd ſtark naked, and had one hundred and thirty ſtripes a piece, with a moſt terrible inſtrument, having four Cords, and at the ends of each of them Irons like Spurrowels, ſo that each ſtroke made four wounds: and when by reaſon of this cruelty, they lay for dead upon the ground; the *Mogul* caus'd the ſtanders by to kick them, and the Porters to break their ſtaves upon them; when they were thus mangled and bruiſed, they were carry'd out, one of them dying in the place.

Zuin.Theat. vol.1.l.2. p.160.

5. The *Muſcovites*, in the Examination of Thieves, Homicides, and the like, inſtead of putting to the Rack, to extort a confeſſion, they cauſe cold Water to be let fall drop by drop (from an high place) upon their bare heads; and this they look upon as a moſt intolerable puniſhment.

Alvarez Semed. Hiſtory of China, part 1.c.28. p.143.

6. In *China*, they have two ſorts of Racks, that of the Feet, and that of the Hands; for the Feet they uſe an Inſtrument, called *Kia Quen*; it conſiſts of three pieces of wood put in one traverſe, that in the middle is fixt, the other two is moveable, between theſe their Feet are put, where they are ſqueez'd and preſs'd, till the Heel-bone run into the Foot: For the Hands, they uſe alſo certain pieces of wood, they call them *Teanzu*; theſe ſmall pieces they put betwixt the Fingers: then they ſtraiten them very hard, ſeal them round about with Paper, and ſo they keep them for ſome ſpace of time.

Zuin.Theat. vol.1. l. 2. p.199.

7. The puniſhment with Ice amongſt the Northern Nations is this: They digg a hold in the Ice in two places, at diſtance from each other, then they tye the guilty perſon to a long Rope, then throw him into one of the holes; and then under the Ice, with a ſwift motion, they draw him through the Water out at the other hole.

Plut. Parrel. in Artaxerx. p. p.10019. Camer. hor. ſubciſ. Cent. 1.c.85.p. 403. Fulgoſ. l.9. c.2.p.1153 Lonicer. Theat. p. 351. Zonaræ Annal. tom. 1.fol.21. Pezel. Mellific. tom.1. p.194.

8. A moſt horrible and cruel puniſhment is that amongſt the *Perſians*, by which *Mithridates* the Domeſtical Servant of *Artaxerxes* was put to death. They take two Troughs, made on purpoſe ſo even, that the one is neither longer nor broader than the other. He that is to be puniſhed, is to be laid on his back, in one of them, and then covered with the other; after which they are both faſtned together, yet ſo as the Feet, Hands and Head lye without them, by holes made for that purpoſe; all the reſt of the Body being cover'd and hid within: while he thus lies, he hath Meat given, as much as he will eat, and if he will not eat, they conſtrain him to it by force, pricking his Eyes with Needles; when he hath eaten, they give him to drink Hony mingled with Milk, and they pour thereof not only into his Mouth, but alſo upon his Face, turning him, ſo that the Sun ever more ſtrikes into his Eyes; inſomuch, that his Face is continually cover'd over with Flies. And for as much as he doth within this Trough all

the neceſſities of nature, that a man eating and drinking is forced unto, of the filth and rottenneſs of his excrements there are worms engendred, which eat into his body: when they ſee that the miſerable creature is dead, they take off the upper trough, and find his fleſh all eaten by this Vermine even to his entrails. The forementioned *Mithridates*, when he had languiſh'd in this miſery the ſpace of ſeventeen days, he died at laſt in grievous and horrible torments. All this was to this great favourite at the inſtance of *Paryſatis* (the Mother of *Artaxerxes*) without any other reaſon, ſave that having drank too much (by the policy of a crafty Courtier) he was provoked to ſpeak too freely, and to boaſt of his valour abſurdly.

Sueton. in Tiberio. c. 52. 157. Fulgoſ. l. 9. c. 2. p. 1160. Lonicer. Theatr. p. 352.

9. *Tiberius Caſar* invented a new kind of torment; for he cauſed the privy members of ſome he was diſpleaſed with, to be tied faſt with a Lute ſtring, and then forc'd them to immeaſurable drinking, till by the extreme torture of their retained urine they expired.

Fulgoſ. l. 9. c. 2. p. 1168.

10. *Otho Antonius* Earl of *Monsferat*, and Prince of *Urbin*, cauſed a boy of his that waited upon him in his Chamber, to be wrapped up in Searcloths of Sulphur, Pitch and Roſin, and ſo to be burnt alive in manner of a lighted torch; the only cauſe he uſed him with this cruel ſeverity, was, for that he neglected to awake him at the preciſe hour he had appointed.

Fulgoſ. l. 9. c. 2. p. 1169.

11. *Nicholaus Picninus*, when under Duke of *Milan*, he beſieged the City of *Album Ingaunum*, he there took *Valens Fogarius*, and foraſmuch as he was found to have carried Letters from the Beſieged, he cauſed his head and heels to be tied together, till the man was thus turn'd in manner of a Globe, then he ordered that he ſhould be ſhot into the City from the mouth of ſuch a Gun as the Italians call *Bricola*, with a Mortar-piece; ſo that though the man died before he touched the earth, yet with that high fall he had, and force of the powder, he loſt all humane form, and few of his limbs were to be gathered up, ſome being loſt by the way.

Zuing. Theatr. vol. 1. l. 2. p. 199.

12. *Dracula* was the Prefect of the *Tranſalpine Hungary*: he is reported to have cauſed the feet of ſuch Turks as he had taken priſoners, to be flea'd, and then rubbed over with Salt, that done, he commanded Goats to be brought to lick the Salt and raw ſoles of their feet, that with the aſperity and roughneſs of their tongues they might encreaſe their torments.

Fulgoſ. l. 9. c. 2. p. 1168.

13. *Mahomet*, Emperour of *Conſtantinople* uſed extreme ſeverity to ſuch Captives as he had taken, and thought their ſervice unprofitable, through age, or other impediment: for he cauſed the end of a long pole to be thruſt up into their fundament, the other end of it was faſtned in the earth; thus were they raiſed up on high, as it were ſitting upon the upper end of the pole, being in this ſtate he cauſed meat to be reached up to them, ſo long as their torments would ſuffer them to continue alive.

Zuing. vol. 1. l. 2. p. 200. Lamprid.

14. *Alexander Severus* the Roman Emperour, when a Notary had return'd a falſe Breviate of a Cauſe into the Emperour's Council, he cauſed the Nerves of all his fingers to be cut ſo, that from thence forth he was never able to write.

Virgil. Æneid. l. 8. p. 266.

15. Such as had the misfortune to fall into the diſpleaſure of *Mezentius*, were uſed with a cruelty agreeable to the ſalvage and barbarous diſpoſition of that Tyrant. The beſt of Poets has thus deſcribed it:

Mortua quinetiam jungebat corpora vivis,
Componens manibuſque manus, atque oribus ora;
Tormenti genus, & ſanie taboque fluentes
Complexu miſero longâ ſic morte necabat.

Dead bodies to the quick he joyned, and
Compoſing face to face, and hand to hand,
Flowing with putrid filth (ſtrange torments) by
Embraces foul he ſlowly cauſed to die.

Wieri opera p. 812, 813. in lib. de ira. Fulgoſ. l. 5. c. 1. p. 558. Lonicer. Theatr. p. 353. Sandys Travels. l. 4. p. 200. Xophil. p. 57. in Augusto.

16. *Auguſtus Caſar* being at Supper with *Vedius Pollio*, it fell out that a ſervant of *Pollio*'s brake a Cryſtal Glaſs, who ſtreight commanded he ſhould be hal'd to capital puniſhment: and what was that? but to throw him for food to his Lampreys, many of which he kept in a pond near his houſe; the boy breaking from them that were ſeiſing of him, ran in to *Caſar*, caſt himſelf at his feet, and beſought him, not that he might not die, but that he might not die that unheard of and cruel death, *Caſar* aſtoniſh'd at the form of this unuſual cruelty, commanded forthwith that the boy ſhould be diſmiſſed his ſervice, and be at liberty, all the Glaſſes of that curious workmanſhip to be broken in his preſence, and the Fiſh pond to be filled up: For, ſaid he, I will take from *Pollio* all future occaſion of falling into ſuch precipitant everſions of the mind, or of deſtroying his ſervant hereafter in ſo cruel a manner, who, how baſe of birth ſoever, yet being a man, is of more value than all the Glaſſes and Veſſels of the world.

Wieri opera p. 825. l. de ira.

17. *Lyſimachus* being diſpleaſed with his Friend *Teleſphorus* the Rhodian, cauſed his ears and noſe to be cut off, and then having encloſed him in a Cage, he fed him there as a ſtrange and unuſual creature, his maimed face having made him loſe all humane reſemblance; hunger, and filth which his body had contracted (being there left in its own dung) his exulcerated ſides, by reaſon of the ſtraitneſs of his incloſure, theſe made him appear a foul and frightful ſpectacle to all that look'd upon him; and being thus made a monſter by his puniſhment, he was alſo depriv'd of all pity.

Camerar. hor. ſubciſ. cent. 2. c. 58. p. 245. Dinoth. memorabil. l. 5. p. 372, 373. Aul. Gell. noct. Attic. l. 6. c. 4. p. 172. Pezel. mellific. hiſt. tom. 2. p. 47.

18. *Attilius Regulus* being priſoner at *Carthage*, was by them ſhut up into a Dungeon, whereinto not ſo much as a glimpſe of light entred: a long time after he was haſtily brought into the *Forum*, or Market place, and laid right againſt the Beams of the ſcorching Sun, his eye-lids both the upper and the nether being turn'd, and tied ſo faſt, that he could not cloſe them, but held his eyes ſtaring againſt the Sun. The tormenters keeping him in that caſe, and never ſuffering him to ſleep, till he had ended his days in that miſerable torture. The news of his death being brought to *Rome*, the Gentlemen of *Carthage* that were priſoners there, were by the commandment of the Senate delivered into the hands of the Sons of *Regulus*, who ſhut them into a preſs ſet all over with long and ſharp pointed nails, where they were never ſuffered to ſleep, but ſtanding and watching were forc'd to recompenſe the loſs of his life with that of their own.

Baker's Chron. p. 202.

19. An Iriſh Friar of the order of the Carmelites, in the Reign of King *Richard* the Second, charged the Duke of *Lancaſter* with heynous crimes, as that he intended to deſtroy the King, and uſurp the Crown, ſhewing the time, the place, and other circumſtances of the whole plot, but the Duke, call'd to his anſwer, ſo clear'd himſelf, at leaſt gave ſuch colours of clearing, that the accuſer was committed to the cuſtody of *John Hol-*

land the King's half Brother, till a day appointed for further trial. The night before which day, the ſaid Lord *Holland*, and Sir *Henry Green*, are ſaid to have come to this Friar, and putting a cord about his neck, tied the other end about his privy members, and after hanging him up from the ground, laid a ſtone upon his Belly, with the weight whereof his back bone burſt aſunder; thereby putting him to a moſt tormenting death. An act not more inhumane than unadviſed; for though it took away the accuſer, yet it made the accuſation more ſuſpicious.

Wieri opera. 824. in l. de ira. Zonar. Annol. tom. 1. fol. 32. Sabellic. ex l. 8. c. 4. p. 438. Juſtin hiſt. l. 12. p. 238. Uſſer's Annals. A.M. 3675. p. 239.

20. *Beſſus* was the Prefect of *Bactria*, under *Darius* King of *Perſia*, who (when his Maſter had fought three Battels unfortunately with *Alexander*) finding him in his flight, bound him, and having mortally wounded him, left him to the mercy of his enemy then in purſuit. The Traytor afterwards fell into the hands of *Alexander*, who (to make him an example to late poſterity) cauſed the tops of two trees (growing over againſt each other) to be bent down together with a mighty force, and his limbs to be tied faſt to them both, which done, the trees upon the ſudden were left at liberty, and thus the body of the miſerable wretch, upon their parting was rent in ſunder, this kind of puniſhment the Greeks call *Diſphondonem*.

M. de Seres General hiſt of Frace. p. 1178, 1179. Howel's Epiſt. vol. 1. § Ep. 18. p. 30. Howel's hiſt. of Lewis 13. p. 7.

21. *Francis Ravillac* born in *Angoulesme*, by profeſſion a Lawyer was that infamous Villain who ſtabbed to the heart the moſt illuſtrious *Henry* the Fourth, King of *France*, for which he was put upon the Rack the twenty fifth of *May*, and had ſentence of death paſſed upon him the twenty ſeventh day, and his execution according to it, which was on this manner: He was brought out of priſon in his ſhirt, with a torch of two pound weight lighted in one hand, and the knife wherewith he had murdered the King chain'd to the other, and then he was ſet upright in a Tumbrel or Dungcart: in this manner he was carried to the *Greve*, where there was a ſtrong Scaffold built. At his coming up to the Scaffold he croſſed himſelf, a ſign that he died a Papiſt, then he was bound unto an Engine of Wood, made like unto S. *Andrew*'s Croſs, which done, his hand with the knife chain'd unto it was put into a Furnace, then flaming with fire and brimſtone, wherein it was in a moſt terrible manner conſumed, at which he caſt forth horrible cries like one tormented in Hell, yet would he not confeſs any thing. After which, the Executioners having made pincers red hot in the ſame Furnace, they did pinch his paps, the brawns of his Arms and Thighs, the calves of his Legs with other fleſhy parts of his body, pulling out collops of fleſh, and burning them before his face, then they poured into thoſe wounds ſcalding Oyl, Roſin, Pitch and Brimſtone molten together: after which they did ſet a hard roundel of clay upon his Navel, having a hole in the midſt, into which they poured molten lead, he roared out moſt horribly, yet he revealed nothing. But to make the laſt act of his Tragedy equal in torments to the reſt, they cauſed four ſtrong Horſes to be brought to tear his body in pieces; where being ready to ſuffer his laſt torment, he was again queſtioned, but would not reveal any thing, and ſo died without ſpeaking one word of God. But his Fleſh and Joynts were ſo ſtrongly knit together, as thoſe four Horſes could not in a long time diſmember him; but one of them fainting, a Gentleman who was preſent, mounted upon a mighty ſtrong Horſe, alighted, and tied him to one of this Wretches members, yet for all this they were conſtrain'd to cut the fleſh under his arms and thighs with a ſharp Razour, by which means his body was the eaſier torn in pieces, which done, the fury of the people was ſo great, that they pulled his diſmembered carcaſe out of the Executioners hands, which they dragged up and down through the dirt; and cutting off the fleſh with their knives, the bones which remain'd were brought to the place of execution, and there burnt, the aſhes were ſcattered in the wind, being held unworthy of earths burial. By the ſame ſentence all his Goods were declared forfeit to the King. It was alſo ordain'd, that the Houſe where he had been born ſhould be beaten down (a recompenſe given to the owner thereof) and that never any other ſhould be built upon the ground: That within fifteen days after the publication of the ſentence by ſound of Trumpet in the Town of *Angoulesme*, his Father and Mother ſhould depart the Realm, never to return again, if they did, to be hanged without form of proceſs, his Brethren, Siſters and other kindred were ever forbidden ever after to carry the name of *Ravillac*, enjoyning them to take another upon the like pains; the Subſtitute of the King's Attourney General having charge to ſee the execution of the ſaid ſentence at his peril.

Camerar. hor. ſubciſ. cent. 1. c. 87. p. 407.

22. In the time of the Emperour *Julian* the Apoſtate, *Marcus* Biſhop of *Arethuſa*, after he had firſt been impriſoned in a Cave under ground, he was afterward drawn forth and delivered to the youth of the City to prick him with Bodkins: Finally, being anointed with Brine and Honey, and ſhut in a Cage, he was therein hang'd up to the Sun, that the Flies and Waſps might eat him alive, which torment (ſaith *Suidas*) he endured with invincible courage and patience.

Zuing. Theatr. vol. 2. l. 7. p. 314. col. 2.

23. *Galeacius Sforza*, Duke of *Milan*, having heard the lamentation of a poor widow, over the corps of her Husband, who had lain unburied for three days, through the covetouſneſs of a Pariſh Prieſt, ſhe having no money wherewith to purchaſe him a Grave, the Duke commanded the price to be paid, the Grave to be digged, and the carcaſe to be thrown upon the Prieſt; for he would that they ſhould be both buried together, the one dead, and the other alive, this was his command, and himſelf took care for the execution of it accordingly.

CHAP. XXXV.

Of the unuſual Diſeaſes wherewith ſome have been ſeiſed, and when, and where ſome of them began.

THis world is a kind of great Hoſpital, wherein is contained a numberleſs number of miſerable creatures, wearied out with variety of infirmities and diſeaſes. *Horace* complains:

Horat. carm. l. 1. ode 3.

Poſt ignem atheria domo
ſubductum macies & nova febrium
Terris incubuit cohors:
Semotique prius tarda neceſſitas
Leti, corripuit gradum.

And as the impiety, luxury, and idleneſs of men hath advanced, in the ſame manner new diſeaſes have encroached upon us, and thoſe alſo accompanied with ſuch an unwonted malignity, and ſuch unheard of ſymptoms as are ſufficient to excite the admiration of the Reader.

Zacut. Luſit. prax. Adm. l. 3. obſ. 37. p. 347.

1. In the year 1600, there was a plague which made great devaſtation almoſt throughout all *Europe*, but eſpecially in *Spain*. At that time I obſerved divers in a certain Village very ſtrangely affected; for as ſoon as the plague had ſeiſed them, they were ſuddenly deprived of all ſenſe, their hair fell off their heads, a livid puſtule aroſe out at the end of their Noſe, which in the ſpace of twenty four hours eat it all off, then were the ſick taken with cold and mortification of the extreme parts, and ſo preſently died, not one of them eſcaped.

Zacut. Luſit. prax. Adm. l. 3. obſ. 94. p. 396.

2. The Braſilians have a diſeaſe which makes great deſtruction amongſt them, it's call'd in their language *Mabundo*, the Portugals call it *Bicho*, and the Dutch **de Worm**. In the firſt acceſſion of the Diſeaſe, the Patient is preſſed with a ſpontaneous laſſitude, an unuſual heat in the fundament, and an intolerable itch in thoſe parts; if this be without a Fever, it is ſoon cured with the juice of Lemmons: if neglected, the heat increaſes, an ulcer is bred, from whence flows a great deal of matter; this is alſo curable with the juice of Lemmons, and the juice of Tobacco; but if the ulcer through ignorance or inadvertency be not heeded, then all medicine comes too late, the ulcer ſpreads, the parts are mortified by inflammation, and (which is wonderful) all this without Fever or Thirſt, the ſick are exhauſted of all ſtrength, and falling into faintings, depart this life. A rare and ſtrange diſeaſe, which is obſerved to be only in the Weſtern parts: and whoſe only Antidote is Lemmons, and that of Tobacco.

Donat. hiſt. mediç. mirab. l. 6. c. 4. p. 308.

3. The Carbuncle (which is ſo peculiar an evil to the Province of *Narbon*) came firſt into *Italy* while *L. Paulus* and *Quintus Marcus* were Cenſors; two conſular perſons, *viz. Julius Rufus* and *Q. Lecanius Baſſus* died of it this very year. It's bred in the moſt private place of the body, and for the moſt part under the tongue, 'tis a hard red puſtule, black in the head of it, ſometimes livid, it ſwells the body, is without ſmart, itch, or any other ſymptom beſides ſleep; and oppreſſing the patient with a heavy ſleep, it ſends him out of the world in three days.

Donat. hiſt. med. mir. l. 6. c. 4. p. 308.

4. That Species of the Leproſie which is called *Elephantiaſis*, came not into *Italy* before the time of *Pompey* the Great: it commonly began in the face, or at the Noſtril, no bigger at firſt than a ſmall peaſe; it ſpreads it ſelf all over the body, which it deforms with divers ſpots, unequal skin, and a rough ſcab; at laſt it turns black, and waſtes the fleſh unto the very Bones, making the Fingers and Toes in the mean time ſwell. The Diſeaſe is peculiar to *Ægypt*, and if it fall upon the King, is fatal to the people; for Baths of humane blood are the uſual and frequent remedies that are prepared for him.

Krant. hiſt. Sax. l. 5. Donat. hiſt. mir. l. 6. c. 4. p. 310.

5. *Albertus Krantzius* tells, that at ſuch time as Duke *Godfrey* of *Bulogn* was in the Holy War, about *Niverna* there was a ſtrange kind of Diſeaſe diſcovered; for men burnt, being touch'd with an inviſible fire, a fire that pierc'd unto the very bowels and vitals, by occaſion of which, the hands of ſome, aud the feet of others fell off: the like was *anno* 1089, in the Weſt part of *Lorrain*, *Gaulter. tab. chron. p.* 631.

Procop. de bell. Goth. l. 2. Donat. hiſt. med. l. 6. c. 4. p. 310.

6. *Procopius* ſpeaks of a Famine amongſt the *Tuſcans*, and thereby a Diſeaſe fell amongſt them which took away many thouſands: the manner of their Diſeaſe and death he thus ſets down: Having nothing to eat, they became extenuated and pale, their skin clave to their bones; and whereas choler too much abounded in them, the Gall overflowed and infected the body and skin with its own tincture: at length the Diſeaſe prevailing, there was no moiſture left in the body, the skin was hard as leather that is tann'd, their viſages were changed from livid unto black, and the men ſeem'd like ſo many quench'd Torches, their countenance was ſtupid, and their aſpect lowring like unto thoſe who are mad, and in this condition they died.

Foreſt. obſ. medic. part. 3.

7. *Foreſtus* records, that in *Siracuſe* there was an univerſal Diſeaſe called the Hungry Sickneſs, in which people did deſire continually to eat, and were never ſatisfied: of this multitudes died. At laſt it was obſerved, that this diſeaſe came of Worms, which were expelled by Bole Armoniack and Triacle.

Schenck. obſ. med. l. 4. obſ. 8. p. 504.

8. *Hippocrates* tells of a Diſeaſe among the better ſort of the *Scythians*, by which they become emaſculated, and are called effeminate, being unable to perform the office of Husbands, they put on the habit, and diſpoſe themſelves into the ſociety of women, where they handle the Diſtaff, *&c.* *Hippocrates* ſuppoſes it may come from them by their too frequent and conſtant riding upon Horſes, by which their Hips are contracted, and they are made lame, to cure which, they open both their veins behind the ears, and draw much blood thence, which, ſaith he, if any man do, he is ſpeedily made barren.

Citeſ. opuſc. medic. 168.

9. That Pox which is the ſcourge of Whoremaſters, did firſt break forth in *anno* 1494, and from the Neapolitan Expedition was deriv'd unto all *Europe*, paſſing through all the Countries of it, by which means 'tis called by ſome the French, the Spaniſh, the Neapolitan Pox. *Nicholaus Leonicenus* without the injury of any Nation, calls it the Epidemical Scab. This Diſeaſe raged, during the whole year 1500, and in 1609, from new ſymtoms it was called the Cryſtalline Scab, and was ſomewhat more mortal than it had been before.

Citeſ. opuſc. med. p. 169. Donat. hiſt. medic. l. 6. c. 4. p. 309.

10. About *anno* 1530, the Diſeaſe called the Scurvy did firſt infeſt *Denmark*, *Norway* and *Lithuania* only, but now 'tis become deadly almoſt in all maritime places, eſpecially to Mariners, affecting them with putrefaction of the Gumbs, falling out of the teeth, virulent ulcers of the Jaws, as ſtinking and noiſome ſmell of the breath, an œdematous tumour of the whole body, eſpecially of the Legs and Feet, with livid ſpots in the skin, which turn at laſt to malignant ulcers.

Zuing. Theatr. vol. 2. l. 4. p. 350. col. 1.

11. *Johannes Baptiſta* of *Modena*, at the riſing of the Sun was every day ſeiſed with a vehement pain in the fore part of his head, which pain did gradually encreaſe till ſuch time as the Sun was got up to his meridian height; from that time his pain did diminiſh by degrees, ſo that at Sun-ſet it was quite gone.

Schenck. obſ. med. l. 5. obſ. 5. p. 176.

12. When I was at *Baſil*, ſaith *Cardan*, for two years together a peſtilence had afflicted thoſe only who were Helvetians, inſomuch that in all that time (which is ſtrange to relate) ſcarce one Frenchman or Italian died of it.

Schenck. obſ. l. 1. obſ. 10. p. 137.

13. *Eraſmus* ſaw an Italian who ſpake perfect Dutch (which yet he had never learn'd) it was

ſuppos'd he was poſſeſſed by the Devil; but being freed of ſome Worms wherewith he was infeſted, he recovered, not knowing that he had ever ſpoken Dutch.

Foreſtus de vitiis capitis.l.4. Plut.in Sylla.p. 474,475.

14. *Foreſtus* ſpeak of a Gentleman of *Portugal*, out of whoſe body the Lice ſwarm'd ſo faſt, that his two men did nothing elſe but ſweep them off with their hands; and this they did in that plenty, that they carried out Baskets full of them. Of this loathſome diſeaſe died *Sylla*, *Pherecides*, *Philip* the Second King of *Spain*, *Acaſtus* the Olynthian, *Caliſthenes*, *Mutius* the Lawyer, and *Eunus* the Author of the ſervile war.

Sennert. prax.med. l.5.part.§ 2.8.p. 307. Citeſ. opuſc. med.p.169. Clark. mir. c.103.p. 479.

15. About the year one thouſand five hundred ſixty, or ſeventy, the Polonian *Plica* broke forth, which plats and twiſts the hair of men and women in ſo terrible a manner, and ſo deforms their heads, that they ſeem to be Gorgons. Their hair abounds with lice and matter, for they dare not either clip it off, or diſentangle it with a Comb; if any man preſume to cut off thoſe locks, he is preſently ſtruck blind, or according to the variety of parts in which the virulent humour is lodged, he is miſerably tortured, his bones are ſtruck one againſt the other, his joynts are looſed, and a convulſion upon all the parts of his body; but if he nouriſh theſe locks and curls, though he is ſtrong and fleſhy, yet nevertheleſs doth he become weak, trembling and bloodleſs; but if they fall off of their own accord, and thereupon the force of the diſeaſe may have ſeem'd to have ſpent it ſelf, yet doth it grow afreſh upon them; nor doth it ceaſe till it hath twiſted all their hair in this manner, and filled it with naſtineſs and filth.

Polyd.virg. Angl.hiſt. l.26.p.561. Citeſ. opuſc. med.mir.l. 6.c.4.p. 309. Baker's Chron.p. 341. Stowes Annals.p.540. Zuing. Theatr. vol. 2.l.4.p. 338.

16. The Sweating Sickneſs in *England* began firſt in the beginning of the Reign of *Henry* the Seventh, it ſeiſed men with a deadly Sweat all over the body, and together with that a vehement pain and heat in the head and ſtomach infeſted them; ſome in bed or up not able to endure the heat, threw off their cloaths: others in their thirſt drank cold drink: and ſome there were who patiently bearing both the heat and ſtink (for the ſweat had a ſtinking ſmell) covered themſelves cloſe, increaſing their ſweat, but all of them immediately, or at leaſt, not long after their beginning to ſweat, died indifferently; ſo that ſcarce one of an hundred of the ſick recovered: the force of the Diſeaſe laſted twenty four hours, and then (the ſweating being over) they recovered; yet not ſo but that many afterwards relapſed and died of it. A ſtrange mortality was made by this Diſeaſe, for it ſlew ſo many, that Strangers wondered this Iſland ſhould be ſo populous as to bear and bury ſuch incredible multitudes. Some have obſerved, that no Stranger in *England* was touched by this Diſeaſe, yet the Engliſh were chaſed with it, not only here, but in other Countries abroad, which made them fear'd and avoided whereſoever they came. At laſt, the only remedy found out for it was this, if it ſeiſed any while they were up, to lie down with their cloaths on, if in Bed, there to reſt without riſing for twenty four hours, ſo covered in the mean time as not to provoke their ſweating, but to ſuffer it gently, and of its own accord to diſtil, to take no food at all, if able ſo to continue, nor any more of their accuſtomed (and that warm) drink than to quench their thirſt: above all, not to ſtir either hand or foot out of the Bed, to cool themſelves, for that was deadly to attempt.

17. It is reported by Authors worthy of credit (ſaith *Cardan*) that at *Conſtantinople* there aroſe a plague of a ſtrange kind of nature, all that were infected, or lay ſick of it, ſeem'd to themſelves to be ſlain by another man, and afflicted with this terrour, they died; moſt of them (while ſick) neither ſaw nor heard, but lay as perſons aſtoniſhed, or Planet-ſtruck, wholly diſpoſſeſs'd of their ſenſes and reaſon; and though they were in a Fever, accompanied with a cough, yet were they cold and pale.

Schenck. obſ.medic.l.6. obſ.3.p. 766. Zuing. Theatr. vol.1.l.1. p.16. Cal.Rhod. Lect.Antiq. l.2.c.6. p.51. Dinoth. memorab. l.6. p.442. Jul.Capitol.in Antonin.p. 181. Cal.Rhod. Lect.Antiq. l.8.c.12. p.365. Fulgoſ. l.1. c.6.p.130.

18. In the Reign of *M. Antoninus Philoſophus*, and *Ælius Verus*, there was at *Babylon* in the Temple of *Apollo*, a little Cabinet of Gold, which a Soldier lighting on by chance open'd, and thence breath'd out ſuch a peſtilent air, that it firſt infected the Parthians, then the adjacent Provinces, and crept on to almoſt all the habitable world: ſuch was the fury of that Plague, that it deſtroyed almoſt the third part of mankind; it waſted *Italy* in that manner, that the Farms, Fields and Towns were left without Inhabitants, ſo that they grew up to Woods and Ruines; and almoſt all the military Forces were conſumed by it.

Petr. Servii diſſertat. de ungu. Armar.p. 25,26.

19. *Gabriel Fonſeca* the chief Phyſician in *Rome* relates this Hiſtory, a noble Nun of the illuſtrious Family of the *Franchis*, aged 27, of a hot and dry temperament from her Birth, having formerly been variouſly affected, in the Month of *March*, 1637, fell into ſuch a wonderful voidance of urine, that ſeveral times in the compaſs of one ſingle day, exceeded the quantity of two hundred pounds weight; her urine was thin, and of like conſiſtence with water, in which there ſwimmed above ſomething like flakes of ſnow: and which was obſerv'd equally wonderful in this profuſion of water, wherein ſhe had continued for divers days, ſhe vehemently abhorred all kinds of drink: when I perſwaded her to it, leſt ſhe ſhould wholly melt into urine, ſhe thereupon hated me, wept, and was angry with the Phyſician that attended her, for calling me to his aſſiſtance. There was with us the excellent *Benedictus Averrhinus*, a famous Phyſician in the City, alſo *Jo. Jacobus Baldinus* a Phyſician of great reputation both in the City and the World, the Phyſician in ordinary to the Nunnery in *Campo Martio* wherein ſhe abode; and yet this Nun in a few days after recovered. After two Months ſhe fell into an abſolute ſuppreſſion of urine, burning with extraordinary thirſt: when I then attended (by reaſon of the abſence of the ordinary Phyſician) and that ſhe had made no water in fourteen days: at laſt with the uſe of the Spirit of Turpentine ſhe voided urine copiouſly, with a matter in it reſembling Sand and chalk.

Euſeb.Eccl. hiſt.l.9.c. 10.p.181, 128. Camerar. hor.ſubciſ.

20. The end of *Maximinus* the Tyrant is thus deſcribed by *Euſebius*: Having ſtaid in the Houſe while his Army was abroad, and hiding himſelf in his privy Chambers and Cloſets, he was ſtricken throughout all his body, with a ſtrange and unknown Diſeaſe, ſo that he threw himſelf upon the ground tranſpierced with griefs, vexed with the cruel twinge of torment, and overwhelmed with a wolviſh hunger that could never be ſatisfied. All his fleſh was taken with a ſecret fire ſent from Heaven, ſo that as it were burnt, and coming by little and little to be turn'd to aſhes, there was no more any ſhape of man to be ſeen in him, nothing being left but a carcaſe of Bones all dry, and as it were broiled, inſomuch that they who attended him in that caſe, gave out, that his body was as a ſepulchre, in which ſtinking carcaſe the ſoul was buried. The heat increaſing within the marrow, his eyes fell out of his head, ſo that he utterly loſt his ſight. Being in this miſerable ſtate, he confeſs'd himſelf taken, calling for death, and acknowledging it

was the juſt recompence of his fury, and inſolence againſt Chriſt; he drave his ſoul out of that infeſted den, wherein it was detain'd.

Joſeph.

21. *Antiochus*, the Son of *Demetrius*, as he returned from *Perſia*, was ſmote with a remedileſs pain in his Bowels, intolerable torments in all his inward parts, his Body breeding abundance of Worms, which iſſued out from the ſame, ſo that he rotted above ground, and by reaſon of the intolerable ſtink of his putrefi'd Body, no man could endure to come near him; nor was he himſelf able to endure that noiſome ſmell, that proceeded from him, ſo that he ended his life in much miſery.

Schenck.obſ. Med.l.1. obſ. 10. p. 137.

22. *Schenckius* tells of a certain melancholy Ruſtick, who always when the Moon was combuſt, made Verſes; but the combuſtion being over about two days, he utter'd not one learnrd word: He tells alſo of a Woman, who falling into a Diſeaſe, familiarly ſpake Latin, who yet ſo ſoon as ſhe was cured, knew not a word of that Tongue.

Zuin.Theat. vol.2.l. 7. p.543.col.2 Gault.tab. Chr.p. 535.

23. *Anno Dom.* 654. in the eleventh year of *Conſtance* the Emperour, it rain'd aſhes; at *Conſtantinople* Fire fell from Heaven, and a moſt grievous Plague followed for three Months in the Summer. A good and evil Angel did viſibly appear to all men, walking round the City; the evil Angel ſeemed to carry a hunting Spear in his hand: and look how oft he ſtroke with that upon the Door of any mans Houſe, by the command of the good Angel, ſo many Corps were found in that ſame Houſe the day following.

Cal.Rhod. Lect.Antiq. l.30.c.4. p. 1390. Zuin.Theat. vol.1.l.1. p.16.col.2.

24. In the Reign of *Lyſimachus*, the *Abderitæ* were infected with a new and ſtrange Diſeaſe; the manner of it was thus: Firſt, a violent and burning Fever univerſally ſeis'd them: Upon the ſeventh day after, they bled at Noſe very copiouſly, or others of them fell into an exceeding ſweat; and this was the end of the Fever: But a ridiculous affection was left upon their minds; for they all fell to acting of Tragedy; they thundred out Iambicks loud as they could: Eſpecially *Euripides* his *Andromeda*, and the part of *Perſeus* therein; ſo that the City was full of theſe pale and extenuated Actors, crying up and down the Streets:

O Love thou tyrant over Gods and Men!

and ſuch like. This dotage laſted till Winter, and ſharp cold put an end to it. The occaſion of all was this: *Archelaus*, a famous Tragedian had in Summer repreſented *Andromeda*; and in the Theatre they had got the cauſe of their Fever; and theſe repreſentations remain'd in their minds after their recovery.

CHAP. XXXVI.

Of the different and unuſual ways, by which ſome men have come to their deaths.

Trenchfields Hiſtory improv'd, p. 34.

THe Indian King of *Mexico*, upon the day of his Coronation, was cloathed with a Garment, all painted over with Skulls, and dead Mens bones; thoſe rude people intending to admoniſh him in his new Sovereignty of his own Mortality; and we read of *Joſeph* of *Arimathæa*, that he had his Tomb in his Garden; certainly it was to ſeaſon his pleaſures there, with the remembrance of his own frailty: it will be our Wiſdom to expect death in every place, and in every condition; ſeeing there is none that is priviledged againſt his approaches: By various accidents the Rich and Poor promiſcuouſly periſh, and ſo do the Young and Old: ſometimes (as it was in the race to the Sepulcher of Chriſt, *John* over-ran *Peter*) the Young and Strong make more haſte to the Tomb, than the Aged and Weak: For the great Creator hath planted us round with death; and the ways to it are ſuch and ſo many, as mock the prudence and beſt foreſight of the wiſeſt amongſt mortality to evade them.

Hyl. Coſmog.p. 253. Fulgoſ. l.9. c.12. p. 1333. Zuing. vol. 2.l.4. p. 362.

1. *Charles* the Second, King of *Navar*, having waſted his ſpirits with voluptuouſneſs and luxury, in his old age, fell into a lethargy, or elſe a palſie; and therefore to comfort his benummed limbs, he was by the advice of his Phyſicians; ſewed up in a ſheet, ſteeped in *Aqua vitæ*; the Chirurgeon having made an end of ſewing the ſheet, wanted a knife to cut off the thread, whereupon he took up the wax candle that ſtood by him, to burn it off; but the flame running by the thread, caught hold of the ſheet in an inſtant, which according to the Nature of *Aqua vitæ*, burnt with ſuch violence, that notwithſtanding all endeavours, the aged King miſerably expir'd in the midſt of the flames: This fell out, *Anno* 1386.

Fulgoſ. l.9. 12.p.1327. Kornman.de mir. mort.l. 6. c.38. p.19. Zonar. Annal.tom.3. p.119.

2. The Emperor *Jovinian*, Succeſſor to *Julian* the Apoſtate; being come to *Dadaſtana*, that bordereth on *Bythinia* and *Galatia*, lay in a Chamber that was new plaiſter'd with Lime upon the Walls; where his Head being ſurcharg'd with a venemous vapour (call'd on, and increas'd by a Fire of Charcoal, made in the Room) he was found that night ſtifled in his Bed, being in the three and thirtieth year of his age.

Full.worth. p.247. Devonſh.

4. In *Devonſhire* there is a ſtone call'd the Hanging Stones, being one of the bound-Stones, which parteth *Comb-Martin*, from the next Pariſh. It got the name from a Thief, who having ſtoln a Sheep, and ty'd it about his own Neck, to carry it home at his Back: he reſted himſelf for a while upon this Stone, which is about a foot high, until the Sheep ſtrugling, ſlid over the Stone on the other ſide, and ſo ſtrangl'd the Man.

Full.worth. p.257. Norfolk.

4. Dr. *Andrew Perne* (though very facetious) was at laſt heart-broken with a Jeſt, as I have been moſt credibly inform'd from excellent hands: He is tax'd much for altering his Religion four times in twelve years, from the laſt of King *Henry* the Eighth, to the firſt of Queen *Elizabeth*; a Papiſt a Proteſtant, a Papiſt a Proteſtant; but ſtill *Andrew Perne*; now it fortun'd he was at Court with his Pupil Archbiſhop *Whitgiſt*, in a rainy afternoon, when the Queen was (I dare not ſay willfully) but really reſolv'd to ride abroad; contrary to the mind of her Ladies, who were on horſeback (Coaches as yet being not common) to attend her. Now one *Clod*, the Queens Jeſter, was employ'd by the Courtiers to laugh the Queen out of ſo convenient a Journey. Heaven, ſaith he, Madam, diſſwades you, this heavenly minded man Archbiſhop *Whitgiſt*, and Earth diſſwades you, your Fool *Clod*, ſuch a lump of clay as my ſelf; and if neither will prevail with you, here is one that is neither Heaven nor Earth, but hangs betwixt both; Dr. *Perne* and he alſo diſſwades you. Hereat the Queen and the Courtiers laugh'd

heartily, whilſt the Doctor look'd ſadly; and going over with his Grace to *Lambeth*, ſoon ſaw the laſt of his life.

Raleigh. Hiſt.world, l.2.c.24. § 5.p.503.

5. *Anaſtaſius* the Emperor was ſlain with Lightning; ſo was *Strabo* the Father of *Pompey* the Great; ſo was alſo *Carus* the Emperour, who ſucceeded *Probus*, whilſt he lodged with his Army upon the River *Tigris*.

Full.Worth. p.266. Devonſhire

6. —— *Child*; his Chriſtian name is unknown, was a Gentleman the laſt of his Family, being of ancient Extraction (at *Plimſtook* in *Devonſhire*) and had great Poſſeſſions. It hapned that he hunting in *Dartmore*, loſt both his company and way in a bitter ſnow; having kill'd his Horſe, he crept into his bowels for warmth; and wrote this with his blood;

He that finds and brings me to my tomb,
The land at Plimſtook *ſhall be his doom.*

That Night he was frozen to death, and being firſt found by the Monks of *Taviſtock* they interr'd him in their own Abbey; and ſure it is, that the Abbot of *Taviſtock* got that rich Manor into his poſſeſſion.

Heylen. Coſmograſ. p. 931. Fulgoſ. l.9. c. 12. p. 1329. Socrates Eccleſ. Hiſt. l. 1.c.25.p. 250.

7. *Arrius*, who deny'd the Divinity of Chriſt, was ſent for by the Emperour *Conſtantine* to make recantation of his former hereſies; but he firſt wrote out a copy of his own opinions, which he hid in his boſome; and then writing out the recantation expected from him, took oath that he did really mean, as he had writen; which words the Emperour referr'd to the recantation, he to the paper in his boſome: but God would not be ſo cozened, though the Emperour was; for as he paſs'd in triumph through the Streets of *Conſtantinople*, he drew aſide into a private houſe of eaſe, where he voided his guts into the draught, and ſo dyed.

Fulgoſ. l.9. c. 12. p. 1323.

8. *Alexander* the *Elean* Philoſopher ſwimming over the River *Alpheus*, light with his breaſt upon a ſharp reed, which lay hid under the water; and receiv'd ſuch a wound thereby, that he dy'd upon it.

Fulgoſ. l.9. c. 12. p. 1323.

9. *Heraclius* the *Epheſian*, fell into a Dropſie, and was thereupon advertis'd by the Phyſicians to anoint himſelf all over with Cow-dung, and ſo to ſit in the warm Sun; his ſervant had left him alone, and the Dogs ſuppoſing him to be a wild Beaſt, fell upon him, and killed him.

Val.Max.l. 9.c.12. p. 270.

10. *Milo* the *Crotonian*, being upon his journey, beheld an Oak in the Field, which ſome body had attempted to cleave with Wedges; conſcious to himſelf of his great ſtrength he came to it, and ſeiſing it with both his hands, endeavoured to wreſt it in ſunder, but the Tree (the Wedges being fallen out) returning to it ſelf, caught him by the hands in the cleft of it, and there detain'd him to be devour'd with wild Beaſts, after his ſo many and ſo famous exploits.

Val. Max. l.9.c.12. p.270.

11. *Polydamas* the famous wreſtler, was forc'd by a tempeſt into a cave, which being ready to fall into ruines, by the violent and ſudden incurſion of the waters; though others fled at the ſigns of the dangers approach; yet he alone would remain, as one that would bear up the whole heap and weight of the falling Earth with his ſhoulders; but he found it above all humane ſtrength, and ſo was cruſh'd in pieces by it.

Jovii Elog.l.1. p. 16. Dinoth.l.8. p.555.

12. *Attila*, King of the *Hunns*, having marryed a Wife in *Hungary*, and upon his Wedding Night, ſurcharg'd himſelf with Meat and Drink; as he ſlept, his Noſe fell a bleeding, and through his Mouth found the way into his Throat, by which he was choak'd and kill'd, before any perſon was apprehenſive of the danger.

Fulgoſ.l. 9. c.12. p. 1328.

13. *Calo-Johannes*, Emperour of *Conſtantinople*, drew a Bow againſt a Boar in *Cilicia*, with that ſtrength, that he ſhot the Arrow through his own hand that held the Bow, the Pile of it was dipt in poyſon, as 'tis uſual in huntings, and of that wound he dyed in a few days, and left the Empire to his Son *Emanuel*, *Anno* 1130.

Fulgoſ. ibid. p. 1337.

14. *Giachetus Geneva*, a man of great reputation amongſt the *Salucians*, though he was ſtricken in years, and had had ſome Children by his Wife, yet being addicted to *Venus*, he privily let in a Girl at the back-door; and when one night he delay'd his coming to bed longer than he was accuſtomed to do; after they had knock and call'd in vain at his Study door, his Wife cauſed it to be broken open, and there was *Giachetus*, and the Girl, found both dead in mutual imbraces, and in a ſhameful and baſe poſture.

Baker's Chr. p.510. Full.Church Hiſt.l.9. Cent. 16. p. 109. Faithful Annaliſt. p. 129.

15. In the nineteenth year of Queen *Elizabeth*, at the Aſſize held at *Oxford*, *July* 1577. one *Rowland Jenks*, a Popiſh Bookſeller, for diſperſing ſcandalous Pamphlets, defamatory to the Queen and State, was arreigned and condemned; but on the ſudden there aroſe ſuch a damp, that almoſt all preſent were endanger'd to be ſmothered: The Jurors dyed that inſtant. Soon after dyed Sir *Robert Bell*, Lord Chief Baron; Sir *Robert de Oly*, Sir *William Babington*, Mr. *de Oly* high Sheriff, Mr. *Wearnam*, Mr. *Danvers*, Mr. *Fettiplace*, Mr. *Harcourt* Juſtices; Mr. *Kerle*, Mr. *Naſh*, Mr. *Greenwood*, Mr. *Foſter*, Gentlemen of good account; Serjeant *Barham*, an excellent Pleader; three hundred other perſons preſently ſickned and dyed within the Town, and two hundred more ſickning there dyed in other places; amongſt all whom there was neither Woman nor Child.

Val.Max.l. 9.c.12. p. 270.

16. *Anacreon* the Poet had exceeded the ſtated term of humane life; yet while he was endeavouring to cheriſh the poor remainders of his ſtrength, by the juyce of Raiſins; the ſtone of one of them ſtuck ſo faſt in his dry and parched Throat, that it occaſioned his death.

Dinoth. l.8. p.557. Zuing. vol. 2.l.7.p.515

17. Pope *Adrian* the Fourth, being at *Anagnia*, thundring out excommunication and curſes againſt the Emperour *Frederick* the Firſt, retired to a Fountain for coolneſs ſake, out of which he drank a little water, together with which a Flie entred his Mouth, and ſo clave unto his Throat, that it could not be removed by any endeavours of the Phyſicians, ſo that to the amazement of all men he periſhed thereby.

Schenck.obſ. l.2.p.202.

18. *Tarquinius Priſcus*, while he was at Dinner, feeding upon Fiſh; one of the Fiſh-bones ſtuck ſo unfortunately croſs his Throat, that (not being to be remov'd) he miſerably dyed thereby on the ſame night.

Sueton. Dinoth.l.8. p.555.

19. *Druſus Pompeius*, the Son of *Claudius Caſar*, by *Herculanilla*, to whom the Daughter of *Sejanus* had a few days before been aſſured, being a Boy, and playing; he caſt up a Pear on high, to receive it again into his mouth; but it fell ſo full, and deſcended ſo far into his Throat, that ſtoping his breath, he was preſently ſuffocated by it, before any help could be had.

Schenck.obſ. l.2. obſ.1.p. 202.

20. *Terpander* was an excellent Harper, and while he was ſinging to his Harp at *Sparta*, and opened his mouth wide, an unhappy waggiſh perſon that ſtood by; threw a Fig into his Mouth ſo unluckily, that he was ſtrangled by it.

21. *Lewis* the Seventh, ſirnamed the *Groſſe*,

King

Di Serreſ. Hiſt.France p.108. Dinoth. l.8. p.558.

King of *France*, would needs have his Eldeſt Son *Philip* crowned King in his life time, which *Philip* ſoon after riding in the Suburbs of *Paris*, his Horſe frighted at the ſight of a Sow; threw him out of his Saddle ſo unhappily, that he dy'd within few hours after.

Schenck. l.5 obſ.2.p.635

22. We have ſeen, ſaith *Valleriola*, how *Ludovicus Vives*, a Senator at *Mompelier*, receiving but a ſlight and ſmall hurt in the palm of his hand, ſuch as did ſcarce reach throw the skin to the fleſh; yet thereby fell into a ſudden convulſion, and dyed the ſeventh day after he had received the hurt.

Schenck. p.637.

23. We have obſerv'd *Johannes Baptiſta*, an *Argentine*, to dye at *Padua* of a hurt receiv'd in his little Finger, ſaith *Horatius Augenius*.

Schenck. l.5 obſ.4.p.652

24. *Marcus Sobiratius* of *Avignion*, a virtuous young man, and of great hopes; having a ſlighter hurt upon the heel, than to ſuſpect any misfortune from thence; did yet dye of it upon the ſeventeenth day, after he had receiv'd it.

Barthol. Hiſt. Anatomic. Cent. 4. Hiſt.89. p.409.

25. Diſcord ariſing about a year ſince in *December*, betwixt the Students and the Servants of the Noblemen in *Copenhagen*; *Nicholas Andreas*, a Student in Divinity, though innocent entring in at the Regent Gate, receiv'd a hurt upon three of his Fingers; a Surgeon took care of him, and dexterouſly bound up his wounds: but the day following, a convulſion took him, which every day encreaſing, was upon the eleventh day the death of that learned and well diſpoſed young man.

Barthol. ibid. Cent.3 Hiſt.42.p. 84.

26. I ſaw a Woman, who playing with a Boy, it ſo fell out, that he thruſt a Needle into her Knee, ſhe neglected ſo ſlight a wound, but being ſeis'd with a convulſion, ſhe dyed upon the third day after.

Heyl. Coſmog.p.667.

27. *Frederick* the firſt Emperour of the Germans, bathing himſelf in *Cydnus*, a River of *Cilicia* of a violent courſe, the ſwiftneſs of the ſtream tripp'd up his heels, and he not able to recover himſelf, was ſuddenly drown'd.

Bakers Chr. p.62.

28. *Gerard*, Archbiſhop of *York*, in the Reign of *Henry* the Firſt, a man though learned, yet of many ill parts; ſleeping one day in his Garden after Dinner, never awak'd again, but was there found dead.

Zacch. Queſt. Med. legal. l.2.tit.2. p.60.

29. Pope *Clement* the Seventh was poyſon'd by the ſmell of an empoyſoned Torch that was born before him; for having receiv'd of the ſmoak of it into his body, he was kill'd by it. *Kornman. de mirac. mortuor. lib.6.cap.28.p.12.*

Camer. hor. ſubciſ. Cent. 2. c.12. p. 45. Heyl. Coſmog.p.535.

30. *Anno Dom.* 830. *Popiel* the ſecond of King *Polonia*, careleſs of matters of State, gave over himſelf to all manner of diſſoluteneſs, ſo that his Lords deſpiſed him, and call'd him the *Polonian Sardanapalus*. He feared therefore that they would ſet up one of his Kinſmen in his ſtead, ſo that by the advice of his Wife, whom he ragingly lov'd; he feign'd himſelf ſick, and ſent for all his Uncles, Princes of *Pomerania* (being twenty in number to come and ſee him) whom (lying in his bed) he inſtantly pray'd, that if he chanc'd to dye, they would make choice of one of his Sons to be King, which they willingly promiſed, in caſe the Lords of the Kingdom would conſent thereto. The Queen enticed them all, one by one to drink a health to the King, as ſoon as they had done, they took their leave. But they were ſcarce got out of the Kings Camber, before they were ſeis'd with intolerable pains; and the corroſions of that poyſon, wherewith the Queen had intermingled their draughts, and in a ſhort time, they all dyed. The Queen gave it out as a judgement of God upon them, as having conſpired the death of the King; and proſecuting this accuſation, cauſed their bodies to be taken out of their graves, and caſt into the Lake *Goplo*. But by a miraculous transformation, an innumerable number of Rats and Mice did ruſh out of thoſe bodies; which gathering together in crowds, went and aſſaulted the King, as he was with great jolity feaſting in his Palace. The Guards endeavoured to drive them away, with weapons and flames, but all in vain. The King perplex'd with this extraordinary danger, fled with his Wife and Children into a Fortreſs, that is yet to be ſeen in that Lake of *Goplo*, over againſt a City call'd *Cruſphitz*, whither he was purſued with ſuch a number of theſe creatures, that the Land, and the Waters were covered with them, and they cry'd and hiſs'd moſt fearfully, they entred in at the Windows of the Fortreſs, having ſcaled the Walls, and there they devoured the King, his Wife and Children alive, and left nothing of them remaining, by which means all the race of the *Polonian* Princes was utterly extinguiſhed; and *Pyaſt* a Husbandman, at the laſt, was elected to ſucceed.

Camer. hor. ſubciſ. Cent. 2.c.12. p. 46,47. Heyl. Coſmog.p.417.

31. *Anno Dom.* 968. *Hatto* the ſecond Duke of *Franconia*, ſirnamed *Bonoſus*, Abbot of *Fulden*, was choſen Archbiſhop of *Mentz*: In his time was a grievous dearth, and the poor being ready to ſtarve for want of Food; he cauſed great companies of them to be gathered, and put into Barns, as if there they ſhould receive Corn, and other relief: But he cauſed the Barns to be ſet on fire, and the poor to be conſumed therein, ſaying withal, That they were the Rats that did eat up the Fruits of the Land. But not long after, an Army of Rats, gathered themſelves together (no man can tell from whence) and ſet upon him ſo furiouſly, that into what place ſoever he retired himſelf, they would come and fall upon him: If he climb'd on high into Chambers; they would aſcend the wall, and enter at the windows, and other ſmall chinks and creviſes; the more men attempted to do them away, the more furious they ſeem'd, and the more to encreaſe in their number. The wretched Prelate ſeeing he could find no place by Land ſafe for him, reſolved to ſeek ſome refuge by the waters, and got into a boat to convey himſelf to a Tower, in the midſt of the *Rhine*, near a little City, called *Bingen*: But the Rats threw themſelves by infinite heaps into the *Rhine*, and ſwam to the foot of the Tower, and clambering up the wall, entred therein, and fell upon the Archbiſhop, gnawing and biting, and throttling and tearing, and tugging him moſt miſerably till he dyed. This Tower is yet to be ſeen, and at this day call'd Rats Tower. It is alſo remarkable, that whiles the Archbiſhop was yet alive, and in perfect health, the Rats gnawed and razed out his name, written and painted upon many walls.

Plut. Parell. p.474. in Sylla. Dinoth. memorab. l.8. p.554.

32. *Sylla* the Dictator had at firſt an inward ulcer, through which his fleſh (having contracted corruption) was wholly turned into lice, nor could any remedy be found for ſo great an evil, the ſhifting of Garments, uſe of Baths, change of Diet, would do no good; but ſuch a number of Lice did perpetually iſſue out, together with fleſh, as overcame all endeavours to cleanſe him: long did this diſeaſe afflict him, till at laſt in great miſery and horrible torments he ended his days.

33. *Anno Dom.* 1217. *Henry* the Firſt was King

Lipſ. monit. l.2.c.14. p. 347. of *Spain*, being yet a Child, nor did he long enjoy the Kingdom ; for after the ſecond year of his Reign, he was taken away by a ſad and unexpected accident : For while, at *Valentia*, he was playing in the Court-yard of the Palace with his equals ; it fortun'd that a tile fell from the houſe upon his head ; which ſo brake his skull, that he dy'd of the wound upon the eleventh day after he receiv'd it.

Zuin.Theat. vol.2.l.7. p.462. Saxo. l.10. 34. *Haquinus*, King of *Norway*, had in pitch'd Field overcame *Haraldus*, the Son of *Gunilda*, who with the aſſiſtance of the Danes had invaded his Kingdom ; and while he was upon return to his Ships ; there was ſeen a Dart (uncertain from what hand it came) long hovering in the Air, as if it knew not where to light, while every man was apprehenſive of the danger of his own perſon ; it at laſt fell with that force upon the head of *Haquinus*, that it ſlew him in the place ; ſome ſuppoſe it was procur'd by the witchcraf of *Gunilda*, in revenge of her Sons diſhonour : however *Haraldus*, by this unhop'd for death of his enemy, obtain'd the Kingdom of *Norway*.

Joſeph. de bello Judaic.l.7. c. 6. Zuin.Theat. vol.2.l.7. p.501. 35. The Romans under *Titus* had entred the Temple of *Jeruſalem* ; the Jews ſet fire on it with a purpoſe to drive them thence, or conſume them there ; amongſt others that were diſtreſſed in the flames, was one *Artorius* ; who having eſpy'd below his Camrade *Lucius*, call'd to him with a loud voice ; That he made him his Heir of all he had, if he would ſtand to receive him (as he leapt down) into his arms ; he readily came and ſtood to receive him : *Artorius* was ſav'd, but *Lucius* oppreſſed with the fall of him, was ſo bruiſed upon the ſtones, that he dyed upon it.

Zuin.Theat. vol.2.l.7. p.515. Gilbert. Cogn. Narrat.l.1. 36. A certain Prieſt that was well skill'd in ſwimming, and groping for Fiſh, had in a deep place, under the Banks light of a Pearch, which to hold the better, he put into his mouth, and ſo to ſwim back to his companions ; the Pearch, with her ſtrugling, ſlipt ſo far into his Throat, that the miſerable Prieſt was ſtrangled by it, notwithanding all the endeavours his aſſociates could uſe to the contrary ; *ſic perca Parca fuit* (ſaith my Author) thus the Fiſh was his fate.

Camer. hor. ſubciſ. Cent. 2.c.79. p. 310. 37. *Nicon*, the *Thaſian* Champion was dead, and a Statue erected in memory of him, and his exploits ; one of his Rivals in Honour, out of a deep hatred he had conceiv'd againſt the deceaſed ; and being not able to reach his perſon, with a club laid load upon his Statue, which being thus beaten, fell with ſuch a weight upon the injurious perſon below it, that it cruſh'd and bruiſed him to death upon the place, ſaith *Suidas*.

Stradæ proluſ.l.3. prælect.4.p. p.315. 38. We read in *Strada*, of a Baker in that Street of *Rome*, which is call'd *Suburra*, who having ſneez'd twenty three times in one continued breath, dy'd upon the twenty fourth.

Fulgoſ. l.9. c.12. p. 1328. 39. *Grimoaldus*, King of the *Lombards*, upon the ninth day, after he had opened a vein in his arm, by the advice of the Phyſicians, took a Bow into his Hand, and ſhot at a Pidgeon, by which the Vein was again ſo ſuddenly and unhappily uncloſed, that it poured out ſo much Blood as ſufficed to carry out his life along with it.

Plin. Nat. Hiſt. l.7. c. 53.p. 185, 186. 40. I will ſhut up this Chapter with ſome ſuch Examples of ſudden death, as I meet with in *Pliny*, and they are ſuch as followeth ; two of the *Cæſars*, that had been Pretors, dy'd one at *Piſa*, and the other at *Rome*, in the Morning, as they were putting on their Shooes. Q. *Æmylius Lepidus*, as he was going out of his Bed-chamber, hit his great Toe againſt the Door ſide, and therewith dy'd. *Caius Aufidius*, going to the Senate ſtumbled, and dy'd immediately. An Embaſſador of the *Rhodians*, who had to the admiration of all that were preſent, pleaded their cauſe before the Senate, in the very entry of the Council-houſe, as he was going forth, fell down dead, and never ſpake word. *Cn. Bebius Pamphilus*, who had been Prætor dy'd ſuddenly, as he was asking a Boy what it was a clock. *Aulus Pompeius*, as he had finiſhed his Prayers. *Juventius Thalna*, as he was ſacrificing. *Servilius Panſa*, as he ſtood at a Shop in the Market-place, leaning upon the ſhoulder of his Brother *P. Panſa*. *Bebius* the Judge, as he was adjourning the day of ones appearance in the Court. Mr. *Terentius Corax*, as he was writing Letters in the Market place. *C. Julius* a Surgeon, as he was dreſſing the ſore Eye of another. L. *Manlius Torquatus*, at Supper, reaching a Cake to one of his Gueſts. L. *Durius Valla*, as he drank a Potion of honey'd Wine. *Appius Auſeius*, newly come out of the Bath, and as he ſupp'd up a reer Egg. *P. Quintius Scapula*, as he was at Supper in the Houſe of *Aquilius Gallus*. *Decimus Sauſeius* the Scribe ; as he was at Dinner in his own Houſe.

* *Nemo tam divos habuit faventes,*
Craſtinum ut poſſit ſibi polliceri :
Res Deus noſtras celeri citatas
Turbine verſat.

* Senec. *in* Thyeſt. c.3.

CHAP. XXXVII.

Of the dead Bodies of ſome great Perſons, which not without difficulty found their Graves ; and of others not permitted to reſt there.

THe Grave is the common Houſe and home that is appointed for all the living ; that ſafe harbour, that lies open for all thoſe Paſſangers, that have been toſs'd upon the troubled Sea of this mortal life. Here

The purpl'd Princes ſtrip'd of all their pride,
Lye down uncrowned by the poor mans ſide.

Only it ſometimes ſo falls out, that ſome great perſons are not ſuffered to go to reſt, when their bed is made ; and others are pull'd out of thoſe Lodgings, whereof they had once taken a peaceable poſſeſſion.

1. No ſooner had the Soul of that victorious Prince, *William* the Conquerour, left his Body, but that his dead Corps was abandon'd by his Nobles and Followers, and by his meaner Servants he was diſpoil'd of Armor, Veſſels, Apparel, and all Princely Furniture, his naked Body left upon the Floor, his Funeral wholly neglected ; till one *Harluins*, a poor Country Knight, undertook the carriage of his Corps to *Caen* in *Normandy*, to St. *Stephens* Church, which the dead King had formerly founded. At his entrance into *Caen*, the Covent of Monks came forth to meet him ; but at the ſame inſtance, there happen'd a great Fire, *Baker's Chr. p.44,45. Speed's Chr. p.434. Full.Church Hiſt.l.3. Cent.11.p.9*

ſo that as his Corps before, ſo now his Herſe was of all men forſaken, every one running to quench the Fire. That done, they return and bear the Corps to the Church: The Funeral Sermon being ended, and the ſtone coffin ſet in the earth in the Chancel; as the Body was ready to be laid therein, there ſtood up one *Anſelm Fitz-Arthur*, and forbad the Burial, alledging that that very place, was the Floor of his Fathers Houſe, which this dead King had violently taken from him, to build this Church upon; Therefore, ſaid he, I challenge this ground, and in the name of God forbid that the body of this diſpoiler be covered with the Earth of my Inheritance. They were therefore inforced to compound with him for one hundred pounds. Now was the Body to be laid in that ſtone Coffin; but the Tomb prov'd too little for the Corps, ſo that preſſing it down to gain an entrance, the Belly not bowel'd brake, and ſent forth ſuch an intolerable ſtink amongſt the aſſiſtants at the Funeral; that all the Gums and Spices fuming in their Cenſers, could not relieve them; but in great amazement all of them haſted away; leaving only a Monk or two to ſhuffle up the Burial, which they did in haſte, and ſo gat them to their Cells: Yet was not this the laſt of thoſe troubles, that the Corps of this great Prince met with; but ſome years after, at ſuch time as *Caen* was taken by the French unner *Chaſtilion* 1562. his Tomb was rifled, his Bones thrown out, and ſome of them, by private Soldiers, brought as far as *England* again.

Full. Church Hiſt. l. 4. Cent. 15. p. 170. Speed's Chr. p. 661 Stowe's Survey of London, p. 507.

2. *Katherine de Valois*, Daughter to *Charles* the Sixth, King of *France*, Widow of King *Henry* the Fifth; ſhe was marry'd after to, and had Iſſue by, *Owen ap Tudor*, a Noble Welſhman; her Body lies at this day unburied in a looſe Coffin at *Weſtminiſter*, and ſhew'd to ſuch as deſire it. It's ſaid it was her own deſire, that her Body ſhould never be buried, becauſe ſenſible of her fault, in diſobeying her Husband King *Henry* upon this occaſion. There was a Prophecy amongſt the Engliſh people, that an Engliſh Prince born at *Windſor* ſhould be unfortunate, in looſing what his Father had acquir'd; Whereupon King *Henry* forbad Queen *Katherine*, (being with Child) to be delivered there, but ſhe out of the corrupt principle of *nitimur in vetitum*, and affecting her Father before her Husband, was there brought to bed of King *Henry* the Sixth, in whoſe Reign the fair Victories, woven by his Fathers Valor, were by cowardice, careleſneſs, and contentions unravell'd to nothing. Yet the Story is told otherwiſe by others, *viz.* that ſhe was bury'd by her Son, King *Henry* the Sixth, under a fair Tomb, and continued in her Grave ſome years, until King *Henry* the Seventh, laying the foundation of a new Chappel, caus'd her Corps to be taken up: But why the ſaid *Henry* being her great Grand-child, did not order it to be re-interr'd is not recorded; if not done by caſualty and neglect, it is very ſtrange, and ſtranger if out of deſign.

Joſeph. Bell. Judaic. l. 1. c. 7. p. 570. Joſeph. Antiq. Jud. l. 14. c. 13. p. 559.

3. *Ariſtobulus*, King of the Jews, was by *Cn. Pompeius* ſent to *Rome* in bonds; afterwards he was enlarged by *Cæſar* (when he had overcome *Pompey*) and ſent into *Syria*; there by the favourites of *Pompeys* part, he was taken away by poyſon, and for ſome time deny'd buryal in his Native Country; the dead Body being kept preſerv'd in Honey; till at laſt it was ſent by *Marcus Antonius* to the Jews, to be laid in the Royal Monuments of his Anceſtors.

Quint. Curt. l. 10. p. 3. Diodor. Sic. l. 18. p. 593 Ælian. Var. Hiſt. l. 12. c. 64. p. 347.

4. The great *Alexander*, who had attain'd to the height of Military Glory, dy'd at *Babylon*, not without ſuſpicion of poyſon; this great man, for whom ſo much of the world, as he had conquered, was ſo much too little, was compell'd to expect the leiſure of his mutinous Captains, till they would be ſo kind, as to bury him: Seven days together, his dead Corps lay neglected: in thoſe heats of *Meſopotamia*, greater than which are rarely to be found in any Country: At laſt command was given to the *Ægyptians* and *Chaldeans* to embalm the Body according to their Art, which they did: yet was it two years before the miſerable remainders of this Heroe, could be ſent away towards its Funeral; then it was receiv'd by *Ptolemæus*, by him carry'd firſt to *Memphis*, and ſome years afterwards to *Alexandria*, where it lay, and ſome ages after was ſhew'd to *Auguſtus Cæſar*; after his Victory over *Antonius* and *Cleopatra*.

Zuin. vol. 3. l. 10. p. 1024.

5. *Michael Palæologus*, Emperour of *Conſtantinople*, in the Council at *Lions*, under Pope *Gregory* the Twelfth, was reconciled to the Latin Church: there in ſign of his agreement, he and thoſe that were with him, publickly ſang the *Nicene* Creed: By reaſon of which he fell into ſuch a hatred of the Greeks: that when he dy'd, the Monks and Prieſts forbad his Body to be bury'd: and his Son *Andronicus*, who ſucceeded him, though otherwiſe dutiful enough, not only deny'd him the honour of an imperial Funeral, but ſcarce allow'd him that of a mean perſon; he only commanded a few in the night to carry him far from the Camp, and there cover him with Earth, that the Body of ſo great a perſon might not be torn in pieces by wild Beaſts.

Zuing. Theat. vol. 3. l. 10. p. 1023.

6. *Jacobus Patius* had conſpired againſt the *Medices*, for which he was publickly hang'd, but by the permiſſion of the Magiſtrates, his dead body was laid in the Monuments of his Anceſtors: but the enraged multitude dragg'd it out thence, and buryed it in the common Field, without the Walls of the City; where yet they would not ſuffer it to reſt, but in another popular fury, they fetch'd it out thence, drew it naked through the City, by the ſame halter wherewith he had been before hanged; and ſo threw it into the River *Arnus*.

Zuin. vol. 3. l. 10. p. 1023.

7. The Carcaſe of Pope *Julius* the Second was digg'd up, and his Ring taken from off his Finger by the Spaniards, at ſuch time as *Rome* was taken by the Army of the Emperour *Charles* the Fifth, which was *Anno Dom.* 1527.

Knowl's Turk. Hiſt. p. 403. Barlet. Hiſt. of Scanderbeg, l. 12. p. 496.

8. *Scanderbeg* the moſt famous Prince of *Epirus*; dy'd in the ſixty third year of his age, upon the 17*th.* of *January*, *Anno Dom.* 1466. when he had reigned about twenty four years: his dead Body was, with the great lamentation of all men, buryed in the Cathedral Church of St. *Nicholas* at *Lyſſa*, where it reſted in peace; until that about nine years after the Turks coming to the ſiege of *Scodra*, by the way took the City of *Lyſſa*, and there with great devotion digg'd up his bones, reckoning it ſome part of their happineſs, if they might but ſee or touch the ſame, and ſuch as could get any part thereof, were it never ſo little, cauſed the ſame to be ſet, ſome in Silver, ſome in Gold to hang about their Necks, or wear upon their Bodies, perſwading themſelves by the wearing thereof, to be partakers of ſuch good fortune and hap, as had *Scanderbeg* himſelf whilſt he lived.

Jacob. Capell. Hiſt. Sacr. & exotic. p. 418.

9. The Sepulcher of the Great *Cyrus*, King of *Perſia*, was violated in the days of *Alexander* the Great, in ſuch manner; that his bones were diſplaced

Pezel. melliſ. tom.2. p.378.

diſplaced and thrown out, and the Urn of Gold that was fixed in his Coffin, when it could not be wholly pulled away, was broken off by parcels. When *Alexander* was inform'd hereof, he cauſed the *Magi* who were entruſted with the care and keeping thereof, to be expoſed unto tortures, to make them confeſs the authors of ſo great a violation and robbery, but they denyed with great conſtancy that they had any hand in it, or that they knew by whom it was done. *Plutarch* ſays that it was one *Polymachus* a noble *Pellean*, that was guilty of ſo great a crime. It is ſaid, that the Epitaph of this mighty Monarch was to this purpoſe: O mortal that comeſt hither (for come I know thou wilt) know that I am *Cyrus* the Son of *Cambyſes*, who ſettled the Perſian Empire, and ruled over *Aſia*, and therefore envy me not this little heap of earth, wherewith my body is covered.

CHAP. XXXVIII.

Of entombed Bodies, how found at the opening of their Monuments; and of the parcel Reſurrection near Gran Cairo.

Vaugh. Flor. ſolitud. p.137.

SUch as held the pre-exiſtency of Souls, write of them, that when they are commanded to enter into bodies, they are aſtoniſhed, and ſuffer a kind of *deliquium* or trance, that they hiſs and murmur like to the ſuſpirations of the wind, complaining in ſuch manner as this. Miſerable wretches in what have we ſo fouly treſpaſſed; what offence ſo heynous, and worthy of ſo horrible a puniſhment have we committed, as to be ſhut up, and impriſoned for it in theſe moiſt and cold carcaſes? That thereupon they comforted themſelves with the thoughts of the bodies diſſolution, and petitioned before their captivity that their enlargement might be haſtened, through the fall and corruption of their priſons. I inſiſt not upon the truth of theſe matters, but pretend only to ſhew in what manner theſe ſhells of mortality have been found after the bird hath been fled: and that ſome bodies have made far leſs haſte to putrefaction than others; whether from any peculiarity in their texture, or preſervative virtue in their conditure, let others examine.

Fulgoſ. lib.1. c.6. p.177, 178. Lonicer. Theatr. p.233. Zonar. Annal. l.3. Gaulter. tab. chron. p.569.

1. At ſuch time as *Conſtantine* reign'd together with *Irene* his Mother, there was found in an ancient Sepulchre in *Conſtantinople*, a body with a plate of Gold upon the breſt of it, and therein thus engraven, *In Chriſtum credo qui ex Mariâ Virgine naſcetur: O Sol, Imperantibus Conſtantino & Irene iterum me videbis*: that is, *I believe in that Chriſt who ſhall be born of* Mary *a Virgin: O Sun, thou ſhalt ſee me again, when* Conſtantine *and* Irene *ſhall come to reign.* When this Inſcription had been publickly read, the body was reſtored to the ſame place where it had been formerly buried.

Baker's Chron. p.360.

2. In the tenth year of *Henry* the Seventh, at the digging of a new foundation in the Church of S. *Mary Hill* in *London*, there was then found and taken up the body of *Alice Hackney*, ſhe had been buried in that Church an hundred and ſeventy five years before, yet was ſhe then found whole of skin, and the joints of her Arms pliable, her Corps was kept above ground four days without any annoyance, expoſed to the view of as many as would behold it, and then recommitted to the earth.

Faithful Annaliſt. p. 224. 225.

3. In the Reign of King *James*, at *Aſtley* in *Warwickſhire* upon the fall of the Church, there was taken up the Corps of *Thomas Grey*, Marqueſs of *Dorſet*, who was there buried the tenth of *October*, 1530, in the twenty ſecond year of King *Henry* the Eighth, and albeit he had lain ſeventy eight years in this Bed of corruption, yet his eyes, hair, fleſh, nails and joints remain'd in manner as if he had been but newly buried.

Fullers worthies. p. 284. Northamptonſhire.

4. *Robert Braybrook* born at a Village in *Northamptonſhire*, was conſecrated Biſhop of *London*, *Jan.* 5. 1381. he was after that Chancellour of *England* for ſix Months, he died *anno* 1404. and was buried under a Marble Stone in the Chappel of S. *Mary* in the Cathedral of S. *Paul*, *London*, yet was the body of this Biſhop lately taken up and found firm, as to skin, hair, joynts, nails, &c. For upon that fierce and fatal fire in *London*, *Sept.* 2. 1666. which turn'd ſo much of *Pauls* into rubbiſh, when part of the floor fell into S. *Faiths*, this dead perſon was ſhaken out of his Dormitory, where he had lain and ſlept ſo unchanged as you have heard no leſs than two hundred ſixty and two years. His body was expoſed to the view of all ſorts of people for divers days; and ſome thouſands did behold and poiſe it in their arms, till by ſpecial order it was reinterred.

Zacch. Quæſt. medico legal. l.4. lit.1. quæſt. 10. p.239.

5. At the taking down of the moſt ancient Church of S. *Peter* in *Rome* (to make way for that new and moſt magnificent one ſince erected in its ſtead) there was found the body of Pope *Boniface* the Eighth, all whole, and in no part diminiſhed.

Zacch. ib. p.239.

6. Some years ſince at the repairs of the Church of S. *Cæcilia* beyond the River *Tiber*, there was found the body of a certain Cardinal, an Engliſh man, who had been buried there three hundred years before, yet was it every way entire, not the leaſt part of it periſhed, as they report who both ſaw and handled it.

Zacch. ib. p.239.

7. Not long ſince at *Bononia*, in the Church of S. *Dominick*, there was found the body of *Alexander Tartagnus* (a Lawyer at *Imola*) which was perfectly entire, and no way decayed, although it had had lain there from his deceaſe above one hundred and fifty years.

Pauſan. in Eliacis. l.5. ad finem.

8. *Pauſanias* hath the Hiſtory of a Soldier whoſe body was found with wounds freſh, and apparent upon it, although it had been buried ſixty two Olympiads, that is, no leſs than two hundred forty eight years.

Baker's chron. p.85. Stowes Annals. p.55. Cardan. de varietat. l.8. c.40. Kornman. de mirac. mort. l.3. c.1. p.2. Zuing. Theatr. vol.2. l.7. p.516.

9. In the Reign of King *Henry* the Second, *anno* 1089, the Bones of King *Arthur* and his wife *Guenevor* were found in the Vale of *Avalon*, under an hollow Oak, fifteen foot under ground, the hair of the ſaid *Guenevor* being then whole and freſh, of a colour yellow, but as ſoon as it was touched it fell to powder, as *Fabian* relateth: this was more than ſix hundred years after his death; his Shin-bone ſet by the Leg of a tall man, reached above his Knee the breadth of three Fingers. *Hieronymus Cardanus* tells of his Father, that after he had been twenty years buried, and they then had occaſion to open his monument, they found that in all that time there was nothing of his fleſh conſumed, ſave only his lips, and that but at the end of them, and alſo his eyes were ſomewhat waſted.

11. *Kornmannus* tells, that in *Valentia* a City of *Spain*, there was found the body of *Adonizam*, the

ſervant

Korman. de mirac. mort. l. 8. c. 26. p. 17. Zacch. Qu. medic. leg. l. 4. tit. 1. qu. 10. p. 239.

ſervant of King *Solomon*, together with his Epitaph in Hebrew: it appeared that he had lain buried above two thouſand years, yet was he found uncorrupted, ſo excellent a way of conditure, a rich embalming of the dead were thoſe skilled in, who lived in the Eaſtern Countries. He alſo mentions the body of *Cleopatra*, which had remain'd undamaged for an hundred and twenty five Olympiads, *viz.* 500 years, as appears by the Letter of *Heraclius* the Emperour to *Sophocles* the Philoſopher. I remember not to have read any thing like this amongſt the Romans; unleſs of the body, as ſome ſay, of *Tulliola* the Daughter of *Cicero*, which was found entire and uncorrupted, after (as ſome have computed it) one thouſand and three hundred years.

Cel. Antiq. lect. l. 3. c. 24. p. 120.

Camerar. hor. ſubciſ. cent. 1. c. 11. p. 75. Johnſt. nat. hiſt. claſſ. 10. c. 6. p. 343.

12. I have often ſeen in a well known place of *Germany* (ſaith *Camerarius*) a young Gentleman's Tomb, who was buried in a Chappel where his predeceſſours lay. He was the faireſt young man of his time, and being troubled with a grievous ſickneſs in the flower of his age, his Friends could never get ſo much of him, as to ſuffer himſelf to be repreſented in ſculpture or Picture to ſerve for poſterity, only this (through their importunity) he agreed unto, that after he ſhould be dead, and ſome days in the ground, they ſhould open his Grave, and cauſe him to be repreſented as they then found him. They kept promiſe with him, and found that the worms had half gnawn his face, and that about the midriff and the back-bone there were many Serpents. Upon this they cauſed the Spectacle, ſuch as they found it, to be cut in ſtone, which is yet at this preſent to be ſeen among the armed Statues of the Anceſtors of this young Gentleman. So true (it ſeems) is that of *Eccluſ.* 10. 12. *When a man dieth he is the heritage of Serpents, Beaſts and Worms.*

Of Bodies dead engender Worms, of Worms a rotten ſtink:
And then as horrible a ſtate, as mind of man can think.

Fuller's Worthies. p. 320. Eſſex.

13. To this may be annexed the enſuing Relation, written by the pen of Mr. *Thomas Smyth*, of *Sewarſtone* in the Pariſh of *Waltham* Abbey, a diſcreet perſon, not long ſince deceaſed. It ſo fell out, that I ſerved Sir *Edward Denny* (towards the latter end of the Reign of Queen *Elizabeth*, of bleſſed memory) who lived in the Abbey of *Waltham croſs* in the County of *Eſſex*, which at that time lay in ruinous heaps. And then Sir *Edward* began ſlowly now and then to make even, and re-edifie ſome of that Chaos. In doing whereof *Tomkins* his Gardiner came to diſcover (among other things) a fair marble ſtone the cover of a Tomb hewed out in hard ſtone. This cover with ſome help he remov'd from off the Tomb, which having done, there appeared to the Gardiner, and Mr. *Baker* Miniſter of the Town (who died long ſince) and to my ſelf, and Mr. *Henry Knagge* (Sir *Edward*'s Bayliff) the anatomy of a man lying in the Tomb aforeſaid, all the bones remaining, bone to his bone, not one bone diſlocated: in obſervation whereof we wondred to ſee the bones ſtill remaining in ſuch due order, and no duſt or other filth beſides them to be ſeen in the Tomb. We could not conceive that it had been an Anatomy of bones only, laid at firſt in the Tomb, yet if it had been the carcaſe of a † man, what became of his fleſh and entrails? For (as I have ſaid before) the Tomb was all clean of filth and duſt beſides the bones. This when we had well obſerved, I told them, that if they did but touch any part thereof, that all would fall aſunder; for I had only heard ſomewhat formerly of the like accident. Trial was made; and ſo it came to paſs. For my own part I am perſwaded, that as the fleſh of this Anatomy to us became inviſible, ſo likewiſe would the bones have been in ſome longer continuance of time. Oh what is man then which vaniſheth thus away like unto ſmoak or vapour, and is no more ſeen? Whoſoever thou art that ſhalt read this paſſage, thou mayſt find cauſe of humility ſufficient.

† It is generally conceived the body of King Harold.

Zacch. queſt. med. leg. l. 4. tit. 1. q. 10. p. 235.

14. It's ſaid, that in the Iſles of *Arran* in the *Connachlio* Sea: the dead bodies of men do not putrefie, but expoſed to the air remain uncorrupted; ſo that by this means the ſurvivers come to know their Grandfathers, great Grandfathers, great great Grandfathers, and a long order of their dead Anceſtors, to their great admiration. *Kornman. de mirac. mortuor. lib. 3. cap. 4. p. 5.*

Curt.

15. The body of *Alexander* the Great lay for ſeven days together in a hot Country unburied, and altogether uncorrupted.

Schenck. obſ. medic. l. 6. obſ. 3. p. 769.

16. We know ſome, ſaith *Alexander Benedictus*, who have been laid in their Graves half alive, and ſome noble perſons have been diſpoſed into their Sepulchres, whoſe life has lain hid in the ſecret repoſitories of the heart. One great Lady was thus entombed, who was after found dead indeed; but ſitting, and remov'd from her place, as one that had return'd to life amongſt the carcaſes of the dead: ſhe had pulled off the hair of her head, and had torn her breaſt with her nails, ſigns too apparent of what had paſſed, and that ſhe had long in vain called for help, while alone in the ſociety of the dead.

Camerar. hor. ſubciſ. cent. 2. c. 70. p. 283.

17. *Alexander Guaynerius* ſpeaking of the old and great City of *Kiovia* near the *Boryſthenes*, there are, ſaith he, certain ſubterranean Caverns, extended to a great length and breadth within ground; here are divers ancient Sepulchres, and the bodies of certain illuſtrious Ruſſians, theſe, though they have lain there time out of mind, yet do they appear entire. There are the bodies of two Princes in their own Country habit, as they uſed to walk when alive, and theſe are ſo freſh and whole as if they had but newly lain there. They lie in a Cave unburied, and by the Ruſſian Monks are ſhewed unto Strangers.

Camerar. ib. p. 283.

18. *Laurentius Mullerus* tells us alſo, that in this City there is a Temple with admirable Vaults, in which divers bodies are kept uncorrupted, as if they were boiled, not livid and black, but with a freſh and lively colour of the skin: the tradition is that they are the bodies of ſome Martyrs, and that the Tartars in their incurſions preſume not to touch them, becauſe it has prov'd dangerous to them heretofore to endeavour it. He alſo remembers, that in a vaulted Chappel there is to be ſeen the body of a woman, wrapt in a thin and tranſparent ſheet, and ſo entire, that the yellow hair and all the members of it will abide the touch. It's ſaid to be the body of the Martyr *Barbara*.

Camerar. ib. p. 283, 284.

19. Such as write the Hiſtory of the *Weſt Indies* tell us, that many of that Country-men upon the high Mountains (at a certain time of the year) are found as it were congealed and dead, the bodies of theſe perſons are firm, without corruption, inward or outward, and ſo remain. D. *Paludanus* (an excellent Phyſician, and a ſtudious collector of exotick rarities) told me that at his houſe he had two ſuch *Indians* moſt entire, that

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they had no ill ſavour, that they were not lurid with a pale and dead colour, but that to the beholders afar off their skin ſeemed reddiſh, and that in all other things (motion only excepted) they were like to the living. He ſaid that it came to paſs by the blowing of the South-wind, which hath ſuch a power to ſtupefie and congeal, and that in open places it often befals the Indians (in reſpect of their bodies) if they find not out places where to ſecure themſelves. This faithful witneſs occaſions me to give the more credit to *Cornelius Witflietus*, when he tells that in the mountainous parts of the Provinces of *Chil*, there blows a wind that proves dangerous, not in reſpect of its vehemence, but its notable ſubtilty. Heretofore the firſt Diſcoverers of this Country having on foot got over the high mountains, came to this place, but now by reaſon of dangerous wind or air, they diſpatch the voyage by Sea. The breath of this wind is ſo hurtful, that it oppreſſes the vital heat in the Bowels, kills the paſſenger immediately, hurts not the dead body in the leaſt, but preſerves it free from corruption and putrefaction. They ſay that *Almagro* in his return back, which was five months from his coming, found divers of his Soldiers together with their Horſes dead with cold, that they were freſh and whole, and ſo alſo their Horſes, both in ſuch poſture as they were when they were alive at the inſtant of their congelation.

Camerar. hor. ſubciſ. cent. 1. *c.* 73. *p.* 340. *Kornman. de mirac. mortuor. l.* 2. *c.* 38. *p.* 28.

20. *Camerarius* tells of a Kinſman of his, a perſon of Honour, who, though he had not ſeen, yet had heard by many of the truth of that which follows, and that at *Cairo* and in other places in *Ægypt* it is held as a ſolemn thing and common, alſo for my better ſatisfaction he ſhewed me a Book Printed long before at *Venice*, containing the Deſcription of divers Voyages made by Venetian Embaſſadours to the Princes of the Northern *Aſia*, into *Æthiopia*, and to other Countries. Amongſt the reſt was a diſcourſe out of which I have taken ſome words towards the end, the ſence whereof is this: *Anno* 1540, upon the twenty fifth of *March*, many Chriſtians accompanied with certain Janizaries, went from *Cairo* to a little barren Mountain, about half a league off: it was in times paſt aſſign'd for the burial of the dead: in this place there meet ordinarily every year an incredible multitude of perſons to ſee the dead bodies there interred, coming out (as it were) of their Graves and Sepulchres. This beginneth the Thurſday, and laſteth till the Saturday, and then all vaniſheth away. Then may you ſee Bodies wrapped in their cloaths after the old faſhion: but they ſee them not either ſtanding or walking, but only the arms or the thighs, or ſome other part of the body which you may touch; if you go farther off, and preſently come forward again, you ſhall find theſe arms or limbs appearing more out of the ground, and the more you change places, the more divers and eminent theſe motions are ſeen. At the ſame time many Tents are erected about this Mountain; for both whole and ſick that come thither in great Troops believe verily, that whoſoever waſheth himſelf the night before the Friday, with a certain water drawn out of a pond thereby, hath a remedy to recover or maintain health. This is the report of the Venetian: beſides which we have alſo the relation of a Jacobin of *Ulm* named *Fœlix*, who hath travelled in thoſe Quarters of the Levant, and hath publiſhed a Book in the Almain Tongue, of what he ſaw in *Paleſtine* and *Ægypt*, wherein he makes the ſame Relation.

Mr. Greg. in his Notes and Obſervations. p. 130, 131. *Heyl. Coſm. l.* 4. *p.* 924. *Sandy's Relat. l.* 2. *p.* 127.

This Parcel Reſurrection of Legs and Arms, *&c.* uſeth to be ſeen and believed upon Good Friday, and the Eve of that, ſaith Mr. *Gregory*, and then adds out of *Simon Goulartius*, from the relation of one *Stephen du Plais* an eye-witneſs, and a man of very good and ſober note in his acknowledgment. And he told me moreover that he had (and others had done ſo too) touched divers of theſe riſing members. And as he was once ſo doing upon the hairy head of a child, a man of *Cairo* cryed out aloud, *Kali, kali ante materaſde*, that is to ſay, *Hold, hold, you know not what you do.*

Hect. Boeth. l. 18. *Zuing. Theatr. vol.* 2. *l.* 7. *p.* 567.

21. In the year 1448, in the ruines of an old Wall of that beautiful Church at *Dumferlin* in *Scotland*, there was found the body of a young man in a Coffin of Lead, wrapped up in Silk; it preſerved the natural colour, and was not in the leaſt manner corrupted, though it was believed to be the body of the Son of King *Malcolme* the Third, by the Lady *Margaret*.

Crantz. Metrop. l. 3. *c.* 42. *&* 48. *Zuing. vol.* 2. *l.* 7. *p.* 566.

22. The body of *Albertus Magnus* was taken out of his Sepulchre, to be interred in the midſt of the Chancel in a new built Tomb for that purpoſe; it was two hundred years from the time wherein he had been firſt buried; yet was he found entire, without any kind of deformation, unleſs it was this, that his jaw ſeemed to be ſomewhat fallen. I know not whether this is imputable to the Divine Power, or to the virtue of thoſe things wherewith he was embalmed, but I ſaw the thing I ſpeak of with theſe eyes of mine, and I teſtifie by this writing the truth of the Relation.

Johnſt. nat. hiſt. claſſ. 10. *c.* 6. *p.* 343.

23. At the opening of the Sepulcher of *Charles Martel*, there was no part of his body to be found therein; but inſtead thereof a Serpent was found in the place. *Vid. Kornman. de mirac. mortuorum, lib.* 4. *cap.* 86. *p.* 35.

CHAP. XXXIX.

Of ſuch Perſons as have return'd to life after they have been believed to be dead.

WHen a Bird hath once broken from her Cage, and has taſted the ſweetneſs of the air, and which is more, of the pleaſure of ſociety and liberty, it's not an eaſie thing to allure her back to the place of her former reſtraint. And it is as hard to conceive, that a Soul which has once found it ſelf in a ſtate of enlargement, ſhould willingly return any more into the ſtrait and uneaſie priſon of the Body. But it ſeems (by what follows) that there are certain laws on the other ſide of death, to which it muſt obey, by vertue of which we read of ſo many morſels caſt up again which death ſeemed to have ſwallowed quite down.

Fulgoſ. l. 1. *c.* 6. *p.* 155. *Plin. nat. hiſt. l.* 7. *c.* 52. *p.* 184. *Zacch. qu. med. leg. l.* 4. *hiſt.* 1. *qu.* 11. *p.* 241. *Kornman. de mirac. mortuor. part* 2. *c.* 27. *p.* 22.

1. That is wonderful which befel to two Brother Knights of *Rome*, the elder of them was nam'd *Corſidius*, who being in the repute of all men dead, the tables of his laſt will and teſtament were recited, in which he had made his Brother the Heir of all he had: But in the midſt of the Funeral preparations, he roſe with great cheerfulneſs upon his Legs, and ſaid, That he had been with his Brother, who had recommended the care of his Daughter unto him, and had alſo ſhewed him where he had

hid a great quantity of Gold under ground, wherewith he ſhould defray his Funeral Expences. While he was ſpeaking in this manner to the admiration of all that were preſent, there came a meſſenger with the news of his Brother's death; and the Gold was alſo found in the very place as he had ſaid.

Plut. Fulgoſ. l.1. c.6.p.p. 155. Kornman. mirac. mortuor. part. 2.c.31.p. 24.

2. *Plutarch* in his Book *de anima*, writes of one *Enarchus*, who being accounted, and left for dead by the Phyſicians, not long after return'd to life, affirming, that thoſe ſpirits who had withdrawn him from this life, were ſeverely reproved by their Chief; for that through their miſtake they had brought him inſtead of *Nicanda* the Tanner, who the ſame day and hour (being ſick of a Fever) died in his Bed. Beſides this, as a teſtimony of his return to life, he told *Plutarch* (who was then ſick) that he ſhould ſpeedily recover of that diſeaſe, as indeed he did.

Fulgoſ. l.1. c.6. p.157. Kornman. de mirac. mort.l.2.c. 32.p.24.

3. A like caſe with the former is ſet down by *Gregorius* thus: There was, ſaith he, one *Reparatus* a Roman, who being ſtiff and cold was given over by his Relations, as one who was undoubtedly dead, when ſoon after he return'd to life, and ſent to the Shrine of S. *Laurence* in *Rome*, ſuch as ſhould enquire concerning *Tiburtius* the Prieſt there, if any thing had newly befallen him. In the mean time while the meſſenger was gone, he told them that were with him, that he had ſeen that *Tiburtius* tormented in Hell with terrible flames. The meſſenger he had ſent return'd with this news, that *Tiburtius* was that very hour departed this life, and ſoon after *Reparatus* himſelf died.

Fulgoſ. l.1. c.6. p.158.

4. *Stephanus* a Roman, a perſon of great virtue, and very wealthy, went to *Conſtantinople* about the diſpatch of ſome Affairs he had there, where he died. And for as much as the day was far ſpent, and inclining towards Evening, ſo that preparations for his Funeral could not be conveniently made in that ſhort time, he was therfore laid out, and kept in the houſe till the morrow, at which time he aroſe from the dead, and ſaid, that he was brought before a certain Judge, where he heard them loudly reprehended and rated, by whom he was thither brought; for that the Judge had given them order not to bring him, but one *Stephanus* a Blackſmith, who was one of his Neighbours: they ſent therefore to that Blackſmith, and it was found that he died in that very hour. And this, ſaith *Gregorius*, I have heard related by the mouth of *Stephanus* himſelf.

Fulgoſ.ib. p.159. Kornman. de mirac. mort.l.2. c.33. p.25.

4. Near unto this is that which S. *Auguſtine* ſaith was ſeen by himſelf in the perſon of one *Curina*: this man liv'd in a Village near unto *Hippo* in *Africa*, where S. *Auguſtine* was Biſhop, falling into a grievous ſickneſs, he was reputed by almoſt all perſons as dead, having loſt all his ſenſes, and receiving no kind of nouriſhment, when he had lain ſome days in this poſture, that which detain'd his Friends from the burial of him was, that ſome of them thought ſome little breath was yet in his Noſtrils: but when theſe alſo were now of the mind that he was departed, on the ſudden he opened his eyes, and bade them ſend ſpeedily to *Curina* a Smith and his Neighbour to ſee how he did, and when word was brought back that he was newly dead, he told them that he was brought before a Judge who ſharply rebuked the ſpirits that had brought him inſtead of the other *Curina*; that thereupon he was reſtored to life, that in this extaſie he had ſeen Paradiſe, and many other things he related; amongſt others, that he was admoniſhed to be baptized by S. *Auguſtine* at *Hippo*, being therefore reſtored to his health, he did as he was adviſed.

Fulgoſ.ib. p.160.

6. While *Narſes* was in *Italy* there was a great Plague in *Rome*, whereof in the houſe of *Valerianus* the Advocate, a young man fell ſick, he was his Shepherd, and a Liburnian by Nation; and when he was ſuppoſed to be dead, he ſtraight returned to himſelf, and calling his Maſter to him, told him that he had really been in Heaven, and had there underſtood how many, and who they were that ſhould die out of his Houſe in that great plague; and having named them, told his Maſter that he ſhould ſurvive his ſervants. To confirm the truth of what he ſaid, he added that he had learned all kind of Tongues: and in the ſame hour diſcourſed with his Maſter in Greek, he alſo made trial with others that were skilled in other languages, whereas before he only underſtood the Latine. When he had lived thus two days, he grew into a Frenzy, and ſtriving to bite his own hands, he died: as many as (as by name) he had ſaid ſhould die, followed him ſoon after, but his Maſter remain'd free from infection, according as he had predicted.

Fulgoſ.ib. l.1. c.6.p. 160.

7. *Everardus Ambula*, a German Knight, fell ſick in *Germany* in the time of Pope *Innocent* the Third, and when he had lain for ſome time as one dead, returning to himſelf, he ſaid, that his Soul was carried by evil ſpirits into the City of *Jeruſalem*, thence into the Camp of *Saladine* (who then reigned in *Ægypt*) from thence it was conveyed to *Lombardy*, where in a certain Wood he had ſpoken with a German Friend of his: laſtly, he was brought to the City of *Rome*, the ſite, the form of places and Buildings of which, together with the features of divers Princes there, he moſt exactly deſcribed as they were: whereas this is matter of admiration, yet that encreaſes the wonder, that he with whom he ſaid he did converſe in the Wood, affirmed that he had there at the ſame time and hour diſcourſed with this *Everardus* according as he had declared.

Plin. nat. hiſt.l.7.c. 52.p. 184. Valer. Max. l.1.c.8.p. 29.

8. *Acilius Aviola* was concluded dead both by his Domeſticks and Phyſicians; accordingly he was laid out upon the ground for ſome time, and then carried forth to his Funeral Fire; but as ſoon as the flames began to ſeiſe his body, he cryed out that he was alive, imploring the aſſiſtance of his Schoolmaſter, who was the only perſon that had tarried by him, but it was too late, for encompaſſed with flames, he was dead before he could be ſuccored.

Valer.Max. l.1.c.8.p. 30.

9. *Lucius Lamias* had been Prætor, and being departed this life, he was carried (after the Roman manner) to be burnt, being ſurrounded with flames, he cryed out that he lived, but in vain, for he could not be withdrawn from his Fate.

Plat. de repub.l. 10. Fulgoſ. l.1. c.6.p.155. Zuing. Theatr.vol. 2.l.7.p. 555. Kornman. de mirac. mort.l.2. c. 28.p.23.

10. *Plato* tells of *Erus Armenius*, how he was ſlain in Battel amongſt many other: when they came to take up the dead bodies upon the tenth day after, they found, that though all the other carcaſes were putrid, this of his was entire and uncorrupted, they therefore carryed it home, that it might have the juſt and due Funeral Rites performed to it; two days they kept it at home in that ſtate, and on the twelfth day he was carryed out to the Funeral Pile, and being ready to be laid upon it, he return'd to life, to the admiration of all that were preſent: he declared ſeveral ſtrange and prodigious things, which he had ſeen and known, during all that time that he had remained in the ſtate of the dead.

Zuing. Theatr. vol. 2.l.7.p. 564.

11. One of the Noble Family of the *Tatoriedi*, being ſeiſed with the Plague in *Burgundy*, was ſuppoſed to die thereof, was put into a Coffin to be

carry'd to the Sepulchers of his Anceſtors, which were diſtant from that place, ſome four German miles: Night coming on, the Corps was diſpos'd into a Barn, and there attended by ſome Ruſticks: Theſe perceiv'd a great quantity of freſh Blood to drain through the chinks of the Coffin; whereupon they opened it, and found that the Body was wounded by a Nail, that was driven into the ſhoulder through the Coffin, and that the wound was much torn by the jogging of the Chariot he was carry'd in: but withal, they diſcover'd that the natural heat had not left his breſt. They took him out, laid him before the fire; he recover'd as out of a deep ſleep, ignorant of all that had paſs'd: He afterwards marryed a Wife, by whom he had a Daughter; marryed afterwards to *Huldericus a Pſirt*: from his Daughter came *Sigiſmundus a Pſirt*; chief Paſtor of St. *Maries* Church in *Baſil*.

CHAP. XL.

Of ſuch who after death have concerned themſelves with the affairs of their Friends and Relations.

THe Platoniſts ſpeak of ſome Souls, that after they are departed from their bodies, they have yet a ſtrange hankering after them: whereupon it is that they haunt the dormitories of the dead, and keep about the places where their bodies lye interr'd, and are therefore call'd by the Philoſophers Body-lovers. I know not under what reſtraints ſouls are, when once ſeparate from their bodies, nor what priviledges ſome of them have above others; but if the following relations are true, ſome of theſe here ſpoken of, have been as mindful of their Friends and Families, as others were affected to the bodies, they had before deſerted.

Gregor. de repub. l.21. c.4.§9. p. 772. Delrio diſq. mag.l.2. Quæſt.26. § 5.p. 202, 203. Fulgoſ. l.1. c.4.p.92. Lavater.de ſpectris,part 1. c.15.p. 65. Heyw. Hierarch. l.9.p. 602.

Ludovicus Adoliſius, Lord of *Immola*, ſent a Secretary of his upon earneſt buſineſs to *Ferrara*; in which journey, he was met by one on Horſeback, attir'd like an Hunts-man, with an Hawk upon his fiſt, who ſaluted him by his name, and deſired him, to intreat his Son *Lodowick*, to meet him in that very place, the next day, at the ſame hour, to whom he would diſcover certain things of no mean conſequence, which much concerned him, and his eſtate. The Secretary returning and revealing this to his Lord, at firſt he would ſcarce give credit to his report, and jealous withal, that it might be ſome train laid to intrap his life, he ſent another in his ſtead; to whom the ſame Spirit appeared in the ſhape aforeſaid, and ſeemed much to lament his Sons diffidence; to whom if he had come in perſon, he would have related ſtrange things, which threatned his Eſtate, and the means how to prevent them: Yet deſired him to recommend him to his Son, and tell him, that after twenty two years, one month and one day prefix'd, he ſhould looſe the government of that City, which he then poſſeſſed, and ſo he vaniſhed. It hapned juſt at the ſame time the ſpirit had predicted (notwithſtanding his great care and providence) that *Philip* Duke of *Milain*, the ſame night beſieged the City, and by the help of the ice (it being then a great Froſt) paſt the Moat, and with ſcaling Ladders, ſcaled the Wall; ſurpriz'd the City, and took *Lodowick* Priſoner. He was in League with *Philip*, and therefore feared no harm from him.

Delrio.diſq. mag.l.2. Quæſt.26.§ 5.p.202. Greg. de Repub.l.21. c.4.§9.p. 772.

2. Two wealthy Merchants, travelling through the *Taurine* Hills into *France*, upon the way met with a man of more than Humane Stature; who thus ſaid to him: *Salute my Brother* Lewis Sforza, *and deliver him this Letter from me*: They were amaz'd, and asking who he was? he told them, that he was *Galeacius Sforza*, and immediately vaniſh'd out of ſight. They made haſte to *Milain*, and delivered the Dukes Letter, wherein was thus written: *O, O, O* Lewis, *take heed to thy ſelf, for the Venetians and French will unite to thy ruine, and to deprive thy Poſterity of their Eſtate. But if thou wilt deliver me 3000 Guilders, I will endeavour that the Spirits being reconcil'd, thy unhappy fate may be averted; and this I hope to perform, if thou ſhalt not refuſe what I have requeſted: Farewel.* The Subſcription was: *The Soul of* Galeacius *thy Brother.* This was laugh'd at by moſt as a fiction, but not long after, the Duke was diſpoſſeſs'd of his Government, and taken Priſoner by *Lewis* the Twelfth, King of *France*. Thus far *Bernard Arulnus*, in firſt Section, of the Hiſtory of *Milain*, who alſo was an eye witneſs of what hath paſs'd.

Baron.Annal. tom.5. Anno 412. Delrio diſquiſit. mag. l.2.qu.26. p.203. Dr.More in Immortal. Soul,l.2,c. 16.p.132.

3. *Cæſar Baronius* tells that there was an intire friendſhip betwixt *Michael Mercatus* the Elder, and *Marſilius Ficinus*; and this friendſhip was the ſtronger betwixt them, by reaſon of a mutual agreement in their ſtudies, and an addictedneſs to the Doctrines of *Plato*. It fell out that theſe two diſcourſed together (as they us'd) of the ſtate of man after death, according to *Plato*'s opinions, (and there is extant a Learned Epiſtle of *Marſilius* to *Michael Mercatus*, upon the ſame ſubject) but when their diſputation and diſcourſe was drawn out ſomewhat long: They ſhut it up with this firm agreement, That which ſoever of them two ſhould firſt depart out of this life (if it might be) ſhould aſcertain the ſurvivor of the ſtate of the other Life, and whether the Soul be immortal or not. This agreement being made, and mutually ſworn unto, they departed. In a ſhort time it fell out, that while *Michael Mercatus*, was one Morning early at his Study, upon the ſudden he heard the noiſe of a Horſe upon the gallop: and then ſtoping at his door, withal he heard the voice of *Marſilius* his friend, crying to him, *O* Michael! *O* Michael, *thoſe thing are true, they are true.* *Michael* wondring to hear his friends voice, roſe up, and opening the Caſement, he ſaw the backſide of him, whom he had heard, in white, and gallopping away upon a white Horſe: He call'd after him, *Marſilius*, *Marſilius*; and follow'd him with his Eye. But he ſoon vaniſh'd out of ſight. He amaz'd at this extraordinary accident, very ſolicitouſly enquired, if any thing had happened to *Marſilius* (who then liv'd at *Florence*, where he alſo breath'd his laſt) and he found upon ſtrict enquiry, that he dyed at that very time, wherein he was thus heard and ſeen by him.

In vitâ Chryſoſt. per Eraſm.p.7. c.2. Lavat.de ſpectris, part 1.c.13 p.61.

4. We read in the life of *John Chryſoſtom* of *Baſiliſcus*, the Biſhop of the City *Comana*, (the ſame who with *Lucianus* a Prieſt of *Antioch*, ſuffer'd Martyrdom under *Maximianus* the Emperour) that he appeared to St. *Chryſoſtom* in his

exile, and ſaid, *Brother* John, *be of good heart and courage, for to morrow we ſhall be together*: Alſo that before this, he had appear'd to the Prieſt of that Church, and ſaid, *Prepare a place for our Brother* John, *for he is to come preſently*: And that theſe things were true, was afterwards confirm'd by the event.

Treaſ. Ancient and Modern times, l.4.c.21.p.346, 347.

5. *Charles* the Eighth, King of *France*, invaded the Kingdom of *Naples*, *Alphonſo* was then King of it; and howſoever before, he brag'd what he would do; yet when the French were in *Italy*, and came ſo far as *Rome*, he took ſuch a fright, that he cryed out every night, he heard the Frenchmen coming, and that the very Trees and Stones cry'd *France*. And as *Guicciardine* affirmeth (who was not a man either eaſily to believe, or raſhly write Fables) it was credibly and conſtantly reported, that the Spirit of *Ferdinand* his Father, appear'd to one that had been his Phyſician, and bad him tell his Son *Alphonſo* from him, that he ſhould not be able to reſiſt the Frenchmen; for God had ordain'd, that his Progeny ſhould, (after many great afflictions) be depriv'd of their Kingdom, for the multitude and great enormity of their ſins: and eſpecially for that he had done (by the perſwaſion of *Alphonſo*) himſelf in the Church of St. *Leander* in *Chaia*, near to *Naples*, whereof he told not the particulars; the ſucceſs was that *Alphonſo* (terrifi'd waking and ſleeping with the repreſentations of ſuch Noblemen as he had cauſed ſecretly to be murdred in priſon) reſign'd his Crown to his Son *Ferdinando*; and ran away into *Sicily*, in ſuch haſte that importun'd by his Mother-in-Law, to ſtay for her only three days; he told her, that if ſhe would not go preſently with him, he would leave her; and that if any ſought to ſtay him, he would caſt himſelf headlong out of the window. His Son *Ferdinand* having aſſembled all his forces, durſt make no reſiſtance, but fled before the French from place to place, till at length almoſt all his Subjects forſook him, and rebelled againſt him; whereupon he fled alſo into *Sicily*, and within a while dyed there: So *Charles* conquer'd the whole Kingdom; his Soldiers having not had occaſion ſo much as to put on their armour all the Voyage.

Niceph. l.8. c.23.p.344 Zuin.Theat. vol.2.l.7. p.565.

6. *Muſcnius* and *Chryſanthius*, both Biſhops; dy'd in the time of the *Nicene* Council; before ſuch time as all preſent had ſubſcribed to the Articles of Faith then agreed unto. The reſt of the Biſhops, went to their Sepulchers, and deſiring there ſubſcription alſo, as if they were alive, they left the Schedule of Subſcription at their Tombs; when after it was found, that the dead perſons had in a miraculous manner ſubſcribed their names in this manner. *Chryſanthius* and *Muſonius*, who were conſenting with the Fathers in the ſacred Oecumenical Synod of *Nice*, though tranſlated in reſpect of the Body: yet with our own hands we have ſubſcribed to this Schedule.

Kornman.de mirac.Mortuor.part 2. c.15.p.15. Ruffin. Eccleſ.Hiſt.l.1 c.5.p. Socrat. Eccleſ. Hiſt. l. 1.c.12. Fulgoſ. Ex. l.1.c.6.p. 63.

7. *Spiridion*, Biſhop of *Cyprus* had a Daughter call'd *Irene*, with whom a friend of his had left certain Ornaments of a great value; which ſhe being over careful of, hid under the earth, and ſhortly after dyed. In ſome time after, came he who had intruſted her; and finding that ſhe was dead; demanded his goods at the hands of the Father, both with entreaties and threats. *Spiridion* that knew not what to do in the caſe, and ſaw that the mans loſs was become his calamity; went to the Tomb of his Daughter, beſeeching God that he would ſhew ſomething of promiſed Reſurrection before the time, nor was he deceiv'd in his hopes, for his Daughter *Irene* appeared to him, and having declared in what place ſhe had diſpoſed of the mans goods, ſhe vaniſhed away.

CHAP. XLI.

Of the ſtrange ways, by which Murders have been diſcover'd.

Malmesb. p. 174. Rog. Hoved. Anno 1070 πϱοϖυλ. ad Monaſtic. Anglic. fol. 12.

VVIlliam the *Norman* built a fair Monaſtery, where he wan the Garland of *England*: and in the Synod held *Anno* 1070. at *Wincheſter*; King *William* being preſent, as alſo the Legats of Pope *Alexander*, it was by that Synod decreed amongſt other things; that whoever was conſcious to himſelf, that he had ſlain a man in that great Battle, ſhould do penance for one whole year, and as many years as he had ſlain men, and ſhould redeem his Soul, either by building a Church, or by eſtabliſhing a perpetual allowance to ſome Church already built; ſo great a crime did they eſteem the ſheding of Humane Blood, though (as they ſuppoſe) in a juſt War. Sure I am that God Almighty as well to declare his deteſtation of that crimſon ſin of murther, as to beget and retain in us a horror thereof; hath moſt vigorouſly employ'd his providence, by ſtrange and miraculous ways, to bring to light deeds of darkneſs; and to drag the bloody Authors of them out of their greateſt privacies and concealment unto condign puniſhments: It were an infinite thing to trace the ſeveral foot-ſteeps of Divine Providence in this matter: It will be ſufficient to produce ſome Examples, wherein we ſhall find enough to make us adore at once the Wiſdom, and Goodneſs, and Juſtice of God.

Petr. Servius in diſſertat. de ung. armar. p.37,38.

1. *Julianus Malacava*, a Black-ſmith by Profeſſion, was vehemently in love with a certain Maid; and not knowing any other way to obtain his deſires, beſides that of Marriage with his beloved, began to think how he might compaſs the death of his Wife, he accompliſh'd his divelliſh deſign with a Halter; and ſtrangled his Wife, who was then big with child; the third day after, the Woman was found dead; her Husband was gone into the Country, and of all others was the leaſt ſuſpected; the Child in the mean time was taken out of the Womb of the dead Mother, and laid by; but at the entrance of the cruel Father, the dead Child bled freſh at the Noſe: This was upon the third of the Nones of *February*, 1632. At the ſight of this blood the Magiſtrare entred into ſome ſuſpition of the Murderer, he ſent him to priſon, and laid him in irons: when he came upon further examination, he confeſs'd the whole as it was: and was deſervedly executed the twelfth of the Kalends of *December* 1633. this Hiſtory was ſent me from the publick Records of *Ceſena*; for an unqueſtionable truth.

Beard's Theatre of Gods Judgments, l.2. c.10.p.285

2. *Parthenius*, Treaſurer to *Theodobert*, King of *France*, had traiterouſly ſlain an eſpecial friend of his, call'd *Auſanius*, together with his Wife *Papianilla*, when no man accuſed, or ſo much as ſuſpected him thereof, he detected himſelf in this ſtrange manner: As he ſlept in his bed, he ſuddenly roared out, crying for help, or elſe he periſhed; and being demanded what he ailed; he

half aſleep anſwered, That his friend *Auſanius* and his Wife, whom he had murdered long before, did now ſummon him to anſwer it before the Tribunal of God. Upon this confeſſion, he was apprehended, and after due examination ſtoned to death: Thus, though all witneſſes fail, yet the murderers own conſcience is ſufficient to betray him.

Beard's Theat. l.2. c.11.p. 295 296.

3. *Auno Dom.* 867. *Lothbroke*, of the Blood Royal of *Denmark*, and Father to *Humbar* and *Hubba*, entred with his Hawk into a Cock-boat alone, and by tempeſt was driven upon the coaſt of *Norfolk* in *England*: where being found, he was detain'd and preſented to *Edmund*, at that time King of the Eaſt *Angles*. The King entain'd him at his Court, and perceiving his ſingular dexterity and activity in Hawking and Hunting, bare him an eſpecial favour: By this means he fell into the envy of *Berick*, the Kings Faulconer; who one day, as they hunted together, privily murder'd, and threw him into a buſh. It was not long e'er he was miſs'd at Court; when no tidings could be heard of him, his Dog, who had continued in the Wood with the Corps of his Maſter, till Famine forc'd him thence, at ſundry times came to Court, and fawn'd on the King; ſo that the King ſuſpecting ſome ill matter, at length follow'd the trace of the Hound, and was led by him to the place where *Lothbroke* lay; inquiſition was made, and by circumſtance of words, and other ſuſpicions, *Berick* the Kings Faulconer, was ſuppos'd to be his murtherer: The King commanded him to be ſet alone in the ſame Boat of *Lothbroke*'s, and ſo committed to the mercy of the Sea; by the working of which he was carry'd to the ſame Coaſt of *Denmark*, from whence *Lothbroke* came: the Boat was well known, and he examin'd by torments; to ſave himſelf, he ſaid he was ſlain by King *Edmund*: And this was the firſt occaſion of the *Danes* arrival in this Land.

Beard's Theatre of Gods Judgments, l.2.c. 11.p.299.

4. *Luther* tells a ſtory of a certain *Almain*, who in his Travel fell amongſt Thieves, and they about to cut his Throat; the poor man eſpi'd a flight of Crows, and ſaid, *O Crows, I take you for my witneſſes, and revengers of my death:* About two or three days after, theſe Thieves drinking together at an Inn, a company of Crows came and lighted upon the top of the Houſe; at this the Thieves began to laugh, and ſaid one of them, *Look yonder are they who muſt avenge his death, whom we lately ſlew:* The Tapſter over heard, he declares it to the Magiſtrate, who cauſed them to be apprehended; and upon their diſagreeing ſpeeches, and contrary anſwers, urg'd them ſo far, that they confeſs'd the truth, and receiv'd their deſerved puniſhment.

Beard's Theatre, l.2. c.11.p.302 Clarks mirror.c.86. p.381.

5. In *Leiceſterſhire*, not far from *Lutterworth*, a Miller had murder'd one in his Mill, and privily bury'd him in a ground hard by: This Miller remov'd into another Country, and there liv'd a long ſpace; till at laſt, guided by the providence of God, for the manifeſtation of his Juſtice, he returned unto that place, to viſit ſome of his Friends: While he was there, the Miller, who now had the Mill, had occaſion to dig deep in the ground, where he found the carcaſe of a man: This known, the Lord put it into their hearts, to remember a Neighbour of theirs, who twenty years before was ſuddenly miſs'd, and ſince that time not heard of; and bethinking themſelves who was then Miller of that Mill; behold he was there ready in the Town, not having been there for many years before: This man was ſuſpected, and thereupon examined, and without much ado confeſſed the fact, and was accordingly executed.

Baker's Chr. p.614.

6. In the ſecond year of King *James* his Reign, a ſtrange accident happened to the terrour of all bloody Murderers; which was this: One *Anne Waters*, enticed by a Lover of hers, conſented to have her Husband ſtrangled, and bury'd under the Dunghil in a Cow-houſe: whereupon the man being miſſing by his Neighbours, and the Wife making ſhew of wondering what was become of him. It pleaſed God, that one of the Inhabitants of the Town, dreamed one night that his Neighbour *Waters* was ſtrangled and buryed under the Dunghil in a Cow-houſe; and upon declaring of his dream, ſearch being made by the Conſtable, the dead body was found, as he had dreamed; and whereupon the Wife was apprehended, and upon examination confeſſing the fact, was burnt: And now what hope can Murtherers have of being concealed, when they are ſubjected to be diſcovered by any mans dream?

Dinoth. de rebus & factis Mem. l.8.p.584. Plut. de ſerâ numinis vindictiâ Fitzherb.ol. Relig. & Policy, part 1.c.26.p. 26.p.262.

7. *Beſſus* the *Pæonian*, and a Captain, had privily ſlain his Father; but being at a Dinner at a certain time, he roſe up haſtily, and with his Spear began to break a Neſt of Swallows, that was made on the outſide of the Houſe, and to kill the young ones; they who were preſent diſliking the action, reprov'd him for being ſo fierce in a matter of nothing; when he with a troubled mind reply'd, *Do you call it a thing of nothing? Do ye not hear how they falſly accuſe me of killing my Father?* This being declared to the Judges, gave occaſion to them of Inquiring into the death of the old man: And *Beſſus* being found guilty by his own confeſſion, was put to death in ſuch manner, as the Law alotted to a Paricide.

Clark's Mirroir. c. 86.p.381. Paſquier, Beard's Theatre of God's Judgments, l.2. c.11.p. 300.

8. A Merchant of *Lucca*, travelling to *Roan* in *Normandy*, was in the way murdered by a Frenchman his Servant, and thrown amougſt the Vines. As the fact was doing, comes by a blind man lead by a Dog (as 'tis uſual in that caſe) and hearing one groan, asked who it was? The murtherer anſwer'd, That it was a ſick man eaſing himſelf; the blind man thus deluded, the vilain with his Maſters Money, and Bills of Exchange, ſets up a Shop at *Roan*. In the mean time the Merchant was expected at *Lucca*, and when he came not, a Meſſenger was diſpatch'd to ſeek him; who after much inquiry, heard at an Inn, that ſix Months before, a *Luquois* Merchant lodged there, and was going towards *Paris*. But the Meſſenger hearing nothing of him there, began to ſuſpect that he was murthered, and made his complaint to the Parliament at *Roan*, who cauſed inquiry to be made, if any about that time had ſet up a new Shop, and finding that the man aforeſaid had, they cauſed him to be arreſted; but he upon examination deny'd the fact, till the dead Corps was heard of; and the blind man alſo hearing of this inquiry, inform'd what he had heard about that place, where the Corps was found, and what he was anſwered, ſaying withal, that he knew the voice from any others. Many Priſoners therefore were ordered to ſpeak the ſame words to the blind man, together with the Murtherer: But amongſt them all he owned his voice; whereupon the vilain poſſeſt with abundance of horror, confeſs'd the act, and was deſervedly executed.

Beard's Theatre, l.2. c.11.p. 310

9. *Anno* 1551. at *Paris*, a certain young Woman was brain'd by a Man with a Hammer, near

unto St. *Opportunes* Church, as ſhe was going to midnight Maſs, and all her Rings and Jewels taken from her. This Hammer being left with the Corps, was known to be a poor Smiths there by, who thereupon being ſuſpected of the Murder, was put to ſuch torture, as utterly depriv'd him of the uſe of his Limbs, whereby to get his living, ſo that reduced to extreme poverty, he ended his life in great miſery. All this while, which was the ſpace of twenty years the Murderer remain'd unknown, and the memory of the murder ſeem'd to be buryed with the dead woman in her grave. But mark the Juſtice of God: One *John Flaming*, Serjeant of the Subſidies at *Paris*, being at St. *Leups*, a Village by *Montmorency*, chanc'd at Supper to ſay he had left his Wife at home ſick, and no body with her but a little Boy; there was an old man then preſent named *Monſtier*, and a Son-in-Law of his, who immediately went that night away; at ten in the Morning came to *Flaming*'s Houſe, with each of them a basket of Cherries, and a Green-Gooſe, as if preſents from the Husband, they were let in by the boy, whom they preſently murdered, yet not ſo, but the woman heard his cry, and therefore locked faſt the Chamber Door, and cry'd for help out at the Window; the Neighbours ran in, took theſe two villains, one in the Funnel of a Chimney, and the other in a Well in the Cellar, with nothing but his Noſe above Water. Theſe two being condemned, and brought to the place of Execution, *Monſtier* deſired to ſpeak with the Smiths Widow, of whom he asked forgiveneſs, confeſſing he had ſtollen from him his Hammer, and had therewith kill'd the Woman at St. *Opportunes*: Thus the Smiths innocency was detected, and the Murderer found out after twenty years from the commitment.

Beard's Theatre, l. 2. c. 11. p. 305

10. A Murderer at *Tubing* betray'd his murder by his own ſighs, which were ſo deep and inceſſant in grief, not of his fact, but of his ſmall booty, that being but ask'd the queſtion, he confeſſed the crime, and underwent worthy puniſhment.

Fabrit. Montan. de Providentiâ, p. 45, 46.

11. At *Tiguri*, a certain vagabond Rogue, in the night had kill'd his companion, that lay with him in a Barn; and having firſt removed the dead Corps ſomewhat out of ſight, fled betimes in the Morning, towards *Egliſavium*, a Town under the government of the *Tigurines*. But the Maſter of the Barn, having in the Morning found the ſigns of a murder, ſoon after found alſo the dead body. In the mean time the Murderer was got far upon his way, yet by the noiſe of Crows and Jays, which follow'd and aſſaulted him; he was taken notice of by ſome Reapers, then in the Field, who were ſomewhat terrifi'd at the novelty of ſo unuſual a thing. The Murderer for all this holds on his way, and now might he ſeem to be out of danger, when there came ſuch as were ordered to make purſuit after him: who enquire of the Reapers, if any man had paſs'd by that way? who tell them they had ſeen none, beſides one only fellow, who as he paſſed, was ever and anon, moleſted with the Crows and Jays, that they thence did conjecture he was ſome villain, and that if they made haſte, they might undoubtedly take him. The wretch was ſoon after ſeis'd by them, and broken upon the Wheel, at his execution with ſighs and prayers, I heard him acknowledge the providence of God, a clear inſtance of which he had receiv'd in ſo unuſual a detection of himſelf.

Knowle's Turk. Hiſtory, 1311.

12. *Anno* 1611. Some of the *Engliſh* Embaſſadors men entred into a quarrel with ſome of the *Jamoglans*, of the next *Seraglio*, in which Tumult one of the Embaſſadors men threw a ſtone, and ſmote a *Jamoglan* on the forehead, that he dyed in a few hours. The *Aga* of the *Seraglio* complained hereof to the Grand *Viſier*, who preſently ſent the ſub-Baſſa of *Galatia* to make inquiry of the fact. The Embaſſador went himſelf to the *Seraglio*, and ſent for his men which had been in the quarrel, and willed the *Turks* to deſign the man which had thrown the ſtone, who all with one ſhout ran upon one *Simon Dibbins*, a man that was newly come from *Candia*, where he had ſerv'd the *Venetians*, and was now entertain'd into the Embaſſadors ſervice. This *Simon* was not he that threw the ſtone, yet the *Turks* would have none but him, on him they laid hands and drag'd him away. The Embaſſador enterpos'd, but in vain; the *Engliſh* offer'd great ſums for his life, but the *Turks* would have blood for blood: The day of execution being appointed, the Embaſſador ſent his Chaplain to the Priſon, to prepare him for death, who examining him how he had formerly liv'd, he confeſſed that ſome few years before he had in *England* kill'd a man, for which he had fled to *Candia*, from whence he came to *Conſtantinople*, where he was now to ſuffer for that which he did not: the juſt Judgement of God thus purſuing him, he was hanged at the Embaſſadors Gates.

Beard's Theatre, l. 2. p. 304.

13. *Henry Renzovius*, Lieutenant to the King of *Denmark* in the Dukedome of *Holſatia*; in a Letter of his to *David Chytreus* writes thus: A Traveller was found murdered in the High-way, near to *Itzehow* in *Denmark*; and becauſe the murderer was unknown, the Magiſtrates of the place cauſed one of the hands of him that was ſlain to be cut off, and hung up by a ſtring on the top of the room in the Town Priſon; about ten years after the Murderer coming upon ſome occaſion into the Priſon, the hand that had been a long time dry, began to drop Blood upon the Table that ſtood underneath it; which the Gaoler beholding ſtay'd the fellow, and advertiſed the Magiſtrates of it, and examining him, the Murderer giving glory to God, confeſſed his fact, and ſubmitted himſelf to the rigor of the Law, which was inflicted on him, as he well deſerved.

Clark's Mirroir. c. 104. p. 500.

14. *Smyth* and *Gurney*, two Watermen of *Graveſend*, were ſome years ſince hired by a Graſier, to carry him down to *Tilbury Hope*, for he intended to go to a certain Fayr in *Eſſex* to buy Cattle: Theſe villains perceiving he had Money, conſpired to take away his life, and accordingly, as they went, one of them cut his Throat, and the other taking his Money, threw him over-board. This murther was conceal'd divers years, but this Summer 1656. thoſe Murderers, as they were drinking together fell out, and one of them in his paſſion, accuſed the other of murder, and he again accuſed him; upon which being apprehended and examined, they confeſs'd the fact, were condemn'd at *Maidſtone* Aſſizes, and are hang'd in chains at *Graveſend*.

Lonicer. Teat. p. 436.

15. *Anno* 1656. A Woman in *Weſtphalia*, being near the time of her travel, went to the next village, to confeſs her ſelf, in her confeſſion ſhe told the Prieſt, ſhe had newly found a purſe full of Money, and therefore deſired him, that he would ſpeak of it publickly, that it might be reſtor'd to the right owner. The Prieſt told her it was ſent to her from Heaven, that ſhe ſhould reſerve it to her ſelf and enjoy it; the woman

thus inform'd, kept the Purſe to her ſelf. In her return home, ſhe was to paſs thorow a Grove, into which ſhe was no ſooner come, but the pains of Travel came upon her: In the mean time a Noble Perſon, who had loſt the Purſe, rode up to her, and demanded, if ſhe had not found one; ſhe beſeeches him, That for the Love of God, he would ride to the next Village for ſome woman to aſſiſt her in her labour, and that ſhe would reſtore him the Purſe he ſought after: the Nobleman rode as faſt as he could, to call ſome woman. In which time of his abſence, came the wicked Prieſt, cuts off the womans head, and ſeiſes upon the purſe. The Nobleman returning with the women, are witneſſes of this Tragical Spectacle; but who had done it was unknown. It was a time when the Snow lay thick upon the ground; and finding ſome footſteps, he purſued them, till he overtook the Prieſt, whom he ſeis'd and found his purſe upon him; he ty'd him therefore to the tail of his Horſe, and ſo drag'd him to the Magiſtrate to be puniſhed: his ſentence was to be thrown into a Caldron of boyling Oyl, which was accordingly executed on *January* 20. 1656.

Clark's Mirroir. c. 86. p. 380. Plut. Morals, p. 962. Solin. c. 20. p. 275.

16. A Soldier in the Army of King *Pyrrhus* being ſlain; a Dog which he had, could by no means be enticed from the dead body; but the King paſſing by, he fawn'd upon him, as it were, craving help at his hands: whereupon the King cauſed all his Army to march by in order; and when the Murderers came, the Dog flew fiercely upon them, and then fawn'd upon the King: thoſe Souldiers being hereupon examined, confeſſed the fact, and were hang'd.

Lonicer. Theat. p. 284.

17. A Lockſmith, young and given to luxury, kill'd both his Parents with Piſtols, out of a deſire to enjoy their Money and Eſtate; having committed this horrible murder, he went preſently to a Cobler, and there bought him a pair of Shooes; leaving behind his old and torn one, which the Cobler's Boy threw under his ſeat, which he ſate upon. Some hours after the door of the houſe, where the ſlain were, was commanded by the Magiſtrate to be open'd, where were found the dead bodies; which the ſon ſo lively lamented, that no man had the leaſt ſuſpicion of him to be the author of ſo great a villany: But it fell out by accident, that the Cobler had obſerved ſome ſpots of blood upon the Shooes left with him; and it was noted, that the ſon had more Money about him than he us'd to have; the Magiſtrates mov'd with theſe things, put the man into priſon, who ſoon confeſſed the fact, and received the puniſhment, worthy of his crime. This was (by the relation of *Luther*) at *Regimont* in *Boruſſia*. *Anno* 1450.

Lonicer. Theat. p. 586.

18. In *Mets*, a City of *Lorain*, the Executioner of the City, in the night and abſence of the Maſter, got privily into the Cellar of a Merchants Houſe; where he firſt ſlew the Maid, who was ſent by her Miſtreſs to fetch ſome Wine; in the ſame manner he ſlew the Miſtreſs, who wondring at her Maids ſtay, came to ſee what was the reaſon: This done, he fell to rifling Cheſts and Cabinets. The Merchant (upon his return) finding the horrible murder and plunder of his Houſe, with a ſoul full of trouble and grief complains to the Senate; and when there were divers diſcourſes about the murder, the Executioner had alſo put himſelf in the Court with the crowd, and murmur'd out ſuch words as theſe: That ſeeing there had been frequent brawls betwixt the Merchant and his Wife, there was no doubt, but he was the author of that Tragedy in his Houſe; and, ſaid he, were he in my hands, I would ſoon extort as much from him. By theſe, and the like words, it came to paſs, that the Merchant was caſt into priſon, and being in a moſt cruel manner tortured by this Executioner (though innocent) confeſſed himſelf the murderer, and ſo was condemned to a horrible death, which he ſuffer'd accordingly. Now was the Executioner ſecure, and ſeemed to be freed of all danger; when the wakeful Juſtice of God diſcovered his villany: For he wanting Money, had pawn'd a Silver Bowl to a Jew; who finding upon it the Coat of Arms of the Merchant, newly executed, ſent it to the Magiſtrate, and with notice that the Merchants Coat was upon it. Whereupon the Executioner was immediately caſt into Priſon, and examined by torture how he came by that Cup: he there confeſſed all, as it had been done by him, and that he was the only murderer: Thus the innocency of the Merchant was diſcover'd, and the Executioner had the due puniſhment of his wickedneſs.

Zuin. Theat. vol. 2. l. 7. p. 464. col. 2. Fitzherb. of Relig. & Polic. part 1. c. 35. p. 441.

19. *Ibycus* the Poet, was ſet upon by Thieves in hope of prey; and ſeeing their Knives at his Throat, he call'd to ſome Cranes, which he ſaw then flying over his head, that they would revenge his death: Theſe Murderers afterwards ſitting in the Market-place; a Flock of Cranes again flew over them, upon which, ſaith one of them, *Behold the revengers of* Ibycus. This ſaying was catch'd up by ſome preſent, they were ſuſpected of his murder, examined by torture, confeſſed the fact, and were executed.

Beard's Theat. l. 2. c. 11. p. 303.

20. Certain Gentlemen in *Denmark*, being on an Evening together in a Stove, fell out amongſt themſelves, and from words fell to blows, the Candles being put out, in this blind fray, one of them was ſtab'd by a Poynard. Now the Deed-doer was unknown by reaſon of the number, although the Gentleman accuſed a Purſevant of the Kings for it, who was one of them in the Stove: *Chriſternus* the Second, then King, to find out the Homicide, caus'd them all to come together in the Stove, and ſtanding round about the dead Corps, he commanded that they ſhould, one after another, lay their right hand on the ſlain Gentlemans naked breſt, ſwearing they had not kill'd him. The Gentlemen did ſo, and no ſign appeared to witneſs againſt them; the Purſevant only remain'd, who (condemned before in his own conſcience) went firſt of all, and kiſſed the dead mans feet, but as ſoon as he laid his hand on his breſt, the blood guſhed forth in great abundance, both out of his Wound and Noſtrils, ſo that urg'd by this evident accuſation, he confeſſed the murder, and by the Kings own ſentence, was immediately beheaded. Hereupon aroſe that practice (which is now ordinary in many places) of finding out unknown murders, which by the admirable Power of God, are for the moſt part reveal'd, either by the bleeding of the Corps, or the opening of its Eye, or ſome other extraordinary ſign, as daily experience teaches.

Dugdale Antiq. Warw. illuſtrated, p. 37, 38.

21. Sir *Walter Smyth* of *Shirford* in *Warwickſhire*, being grown an aged man, at the death of his Wife, conſider'd of a Marriage for *Richard* his Son and Heir, then at mans eſtate; to that end made his mind known to Mr. *Thomas Chetwin* of *Ingeſtre* in *Staffordſhire*, who entertaining the motion in the behalf of *Dorothy* his Daughter, was contented to give 500*l.* with her: But no ſooner had the old Knight ſeen the young Lady, but he became

came a Suiter for himſelf, profering 500 *l.* for her, beſides as good a Joynture as ſhe ſhould have by his Son; had the match gone forward; this ſo wrought upon *Chetwin*, that he effectually perſwaded his Daughter, and the Marriage enſued accordingly: It was not long e'er her affections wandring, ſhe gave entertainment to one *William Robinſon* of *Drayton Baſſet*, a Gentleman of twenty two years of age: And being impatient of all that might hinder her full enjoyment of him; ſhe contriv'd how to be rid of her Husband. Having corrupted her waiting Gentlewoman, and a Groom of the Stable, ſhe reſolv'd by their help, and the aſſiſtance of *Robinſon* to ſtrangle him in his bed; and though *Robinſon* came not the deſigned night, ſhe no whit ſtagger'd in her reſolutions; for watching her Husband till he was fallen a ſleep, ſhe call'd in her complices; and caſting a long Towel about his neck, caus'd the Groom to lye upon him, to keep him from ſtruggling: whilſt her ſelf and the Maid ſtraining the Towel, ſtop'd his breath. Having thus diſpatched the work, they carry'd him into another room, where a Cloſe Stool was placed, upon which they ſet him. An hour after the Maid and Groom were got ſilently away: to palliate the buſineſs, ſhe made an out-cry in the houſe, wringing her hands, pulling her hair, and weeping extremely; pretending that miſſing him ſome time out of bed, ſhe went to ſee what the matter was, and found him in that poſture. By theſe feigned ſhews of ſorrow, ſhe prevented all ſuſpicion of his violent death; and not long after went to *London*, ſetting ſo high a value upon her Beauty, that *Robinſon* became neglected. But within two years following, this woful deed of darkneſs was brought to light in this manner. The Groom before mentioned, was entertained with Mr. *Richard Smyth*, Son and Heir to the murder'd Knight, and attending him to *Coventry*, with divers other Servants, became ſo ſenſible of his villany, when he was in his cups, that out of good nature, he took his Maſter aſide, and upon his knees beſought his forgiveneſs, for acting in the murder of his Father, declaring all the circumſtances thereof. Whereupon Mr. *Smyth* diſcreetly gave him good words; but wiſhed ſome others he truſted, to have an eye to him, that he might not eſcape; when he had ſlept, and better conſider'd what might be the iſſue thereof. Notwithſtanding which direction, he fled away with his Maſters beſt Horſe; and haſting preſently into *Wales*, attempted to go beyond Sea; but being hindred by contrary winds, after three eſſays to lanch out, was ſo happily purſu'd by Mr. *Smyth*, who ſpared no coſt in ſending to ſeveral Ports, that he was found out and brought priſoner to *Warwick*; as was alſo the Lady and her Gentlewoman, all of them with great boldneſs denying the fact: and the Groom moſt impudently charging Mr. *Smyth*, with endeavour of corrupting to accuſe the Lady (his Mother-in-law) falſly, to the end he might get her Joynture; but upon his arreignment (ſmitten with the apprehenſion of his guilt) he publickly acknowledged it, and ſtoutly juſtified what he had ſo ſaid to be true, to the face of the Lady, and her Maid, who at firſt with much ſeeming confidence pleaded their innocency; till at length, ſeeing the particular circumſtances thus diſcovered, they both confeſſed the fact; for which having judgment to die, the Lady was burnt at a ſtake, near the Hermitage on *Woolvey* Heath (towards the ſide of *Shirford* Lordſhip) where the Country people, to this day, ſhew the place; and the Groom with the Maid ſuffer'd death at *Warwick*. This was about the third year of Queen *Maries* Reign, it being *May* the 15, 1 *Mariæ* that Sir *Walters* murder ſo happened.

The end of the Firſt Book of the Wonders of the Little World.

THE SECOND BOOK.

CHAP. I.

Of the Imagination or Phantaſie, and the force of it in ſome perſons, when depraved by melancholy, or otherwiſe.

IMagination the work of Fancy, ſaith Dr. *Fuller*, oftentimes produces real effects, and this he confirms by a pleaſanter inſtance than ſome of theſe that follow.

Fuller.

1. A Gentleman had lead a company of children into the Fields beyond their wonted walk, and they being now weary, cryed to him to carry them. The Gentleman not able to carry them all, relieved himſelf with this device, he ſaid he would provide them Horſes to ride home with, and furniſhed himſelf and them with Geldings out of the next Hedge: the ſucceſs was (ſaith my Author) that mounted fancy put metal into their Legs, and they came cheerfully home.

*Zacut.Luſit.prax.adm.l.*1. *obſ.* 44. *p.* 34.

2. There was one who fell into a vain imagination that he was perpetually frozen; and therefore in the very Dog-days continually ſate near the Fire, crying out that he ſhould never be warm, unleſs his whole body ſhould be ſet on fire: and whereas by ſtealth he would caſt himſelf into the fire, he was bound in chains in a ſeat near the fire, where he ſate night and day, not able to ſleep by reaſon of this fooliſh fancy: when all the counſels of his Friends were in vain, I took this courſe for his cure, I wrapped him in Sheepskins from head to foot, the wool was upon them, which I had well wetted with *Aqua Vitæ*; and thus dreſſed, I ſet him at once all on fire; he burnt thus for half an hour, when dancing and leaping, he cryed out he was now well, and rather too hot,: by this means his former fancy vaniſhed, and he in a few days was perfectly well.

*Zacut.Luſit.prax.adm.l.*1. *obſ.* 45. *p.* 35, 36.

3. A Noble Perſon in *Portugal* fell into this melancholy imagination, that he continually cryed out, God would never pardon his ſins. In this agony he continued penſive, and waſted away, various preſcriptions in Phyſick were uſed to no purpoſe, as alſo all kinds of Divertiſements and other means. At laſt we made uſe of this Artifice, his Chamber door being locked, about midnight at the Roof of his Chamber (we had ſtripped off the tile for that purpoſe) there appeared an artificial Angel, having a drawn Sword in his right, and a lighted torch in his left hand, who called him by his name, he ſtraight roſe from his Bed, and adored the Angel, which he ſaw cloathed in white, and of a beautiful aſpect, he liſtned attentively to the Angel, who told him all his ſins were forgiven, and ſo extinguiſhed his Torch and ſaid no more. The poor man overjoyed, knocked with great violence at the door, raiſes the Houſe, tells them all that had paſſed; and as ſoon as it was day, ſent for his Phyſicians, and relates all to them, who congratulated his felicity, calling him a righteous perſon. He ſoon after fell to his meat, ſlept quietly, perform'd all the offices of a ſound man, and from thence forth never felt any thing of his former indiſpoſition.

*Additam. ad Donatum, per Hoſtium.l.*7.*c.*3.*p.* 664, 665.

4. *Anno Dom.* 1610. attending upon my Prince at *Prague*, as his Phyſician, it fell out, that upon the eighteenth of *July* there was born a boy, whoſe Liver, Inteſtines, Stomach, Spleen, with a great part of the Meſentery, hung out all naked below his Navel. He lived but a few hours, and then with miſery enough exchanged that life for death which he had newly begun. If any demand the reaſon of ſo monſtrous a deformity, he ſhall find no other than the imagination of the Mother, who being asked by Doctor *Major* and my ſelf, whether happily ſhe had not given ſome occaſion to ſuch a Birth, ſhe anſwered with tears, that three Months before her delivery, ſhe was conſtrain'd by ſome Soldiers to be preſent at the killing of a Calf, at the opening of it ſhe felt an extraordinary motion in her ſelf, when ſhe ſaw how the bowels came tumbling down from the Belly.

*Addit. ad Donat. per Hoſt.l.*7.*c.*3.*p.* 667.

5. In the ſame City of *Prague*, much about the ſame time there was the like, if not a greater miracle of nature: a woman was delivered of a Son, who was born with his foreskin cut and inverted; and this came to paſs through the vehement imagination of the Mother, who three weeks before ſhe fell in travel, had liſtened very attentively to a Gueſt in her Houſe, who diſcourſed, and exactly deſcribed the manner of the Jewiſh Circumciſion, at one of which he had that morning been preſent. I may be an eye-witneſs of this, for I was brought by *Kepler* the great Mathematician, to behold that Boy who was then two years of age.

*Id. ibid. p.*668.

6. *Gulielmus Fabricius* relates a notable Hiſtory to this purpoſe; thus, *Anno* 1600, an honeſt Matron in *Rol* near the *Lemane Lake*, at the beginning of the ſecond month from her conception, chanced to paſs by the Image of a Crucifix, and looking over curiouſly and intentively upon the broken and diſtorted Legs of the Thief that hung on the left ſide, ſhe was therewith ſo mov'd and affected, that at the end of her time ſhe was deliver'd of a Girl who was deform'd in her right Leg, after the ſame manner as ſhe had beheld in the Thief.

*Nich.Tulpii obſerv.med.l.*1.*c.*18.*p.* 37.

7. There was an excellent Painter, who having been for ſome time infeſted with black choler, fell into this ſtrange and falſe imagination, he verily believ'd that all the Bones of his Body were become ſo flexible and ſoft, that they might as eaſily be cruſhed together, and folded one within another as a piece of Wax: his mind having receiv'd

ceived this impreſſion, he kept himſelf in his Bed a whole Winter together, fearing if he ſhould riſe, that the misfortune which he feared would certainly befal him. He was afterwards cured of his conceit by the artifice of his Phyſician, as is down at large in the ſame Chapter.

8. *Rodericus Fonſeca* tells of one, who being ſick of a burning Fever, pointing from his Bed with his Finger to the Floor of the Chamber, he beſought them that ſtood near him, that they would ſuffer him to ſwim a while in that Lake: the Phyſician agreed to it, and he walking carefully about, ſaid, that now the water was as high as his Knees, ſtraight it was come to his Loins, and ſoon after it reached as high as his Throat: this done, (behold the force and ſtrength of imagination) he ſaid he was very well, and ſo indeed it fell out.

Roderic. Fonſeca de ſanitat. tuendâ. c.24. p.95.

9. A certain woman being very big (according to uſual computation) did reckon with her Neighbours, that ſhe ſhould come about the Feaſt of the Epiphany, or of the three Kings: ſome therefore told her by way of alluſion, that ſhe ſhould be delivered of three Kings: Pray God grant it, ſaid ſhe. At her time therefore ſhe was delivered of three Male Children, one of which was of the colour of an Æthiopian, as one of thoſe three Kings are commonly painted. This ſtory, ſaith *Gemma*, I thought meet to ſet down, becauſe it was ſeen at *Lovaine*, and is confirmed by ſufficient teſtimony.

Schenck. obſ.med. l. 4. obſ.1. p. 544.

10. Another woman was delivered of a Child all hairy and rough, having too intentively looked upon the picture of *John Baptiſt*, as he is ordinarily painted in his Garments of Camels hair.

Schenck. ib. p.543. Paræus l. 24. c.7.

11. *Anno* 1638. at *Leyden* a woman of the meaner ſort, who lived near the Church of S. *Peter*, was delivered of a Child well ſhaped in every reſpect, but had the head of a Cat. Imagination was that which had given occaſion for this Monſter; for while ſhe was big ſhe was frighted exceedingly with a Cat which was gotten into her Bed.

Barthol. hiſt. Anatom. Cent.3. hiſt. 44. p.210.

12. A very ingenious Phyſician has divers times related to me, that being called to a young Lady, he found, that though ſhe much complain'd of health, yet there appeared ſo little cauſe either in her body, or her condition, to gueſs that ſhe did any more than fancy her ſelf ſick, that ſcrupling to give her Phyſick, he perſwaded her Friends rather to divert her mind by little journeys of pleaſure. In one of which, going to S. *Winifred's* Well, this Lady who was a Catholick, and devout in her Religion, and a pretty while in the water to perform ſome Devotions, and had had occaſion to fix her eyes very attentively upon the red Pebble Stones, which in a ſcattered order made up a good part of thoſe that appeared through the water, and a while after growing big, ſhe was delivered of a Child, whoſe white skin was copiouſly ſpeckled with ſpots of the colour and bigneſs of thoſe ſtones: and though now this Child hath liv'd already ſeveral years, yet ſhe ſtill retains them.

Mr. Boyl's exp. philoſ. exp.11. p. 151.

13. In *England* there was one that would not piſs, leſt all the blood in his body ſhould paſs that way, he had therefore tied up for ſome days that paſſage he was ſo much in fear of, whereupon there was ſuch a tumour, that had not his Brother looſed the Bonds, he had certainly died: *Samuel Collins* an Engliſh man, and Doctor of Phyſick, my intimate friend at *Montpelier*, ſaw, and was well acquainted with this melancholy man.

Barthol. hiſt. Anatom. cent.1. hiſt. 79. p. p.115.

14. One was perſwaded that his Noſe was grown to that prodigious length and greatneſs, that he thought he carried along with him, as it were the trunck of an Elephant, which was always a great hindrance to him, ſo that ever and anon he thought it ſwam in his diſh. A Phyſician was ſent for, who underſtanding his Diſeaſe, dextrouſly and without diſcovery, holds a long ſtuffed thing to his Noſtrils, and then ſnatching up a Razour, and taking up ſome part of the fleſh, he whipt off this counterfeit Noſe, and then with a ſoporiferous potion and wholſome Diet he completed his cure.

Schenck. obſ.med. l. 1. obſ.1. p.124. Barthol. hiſt. Anat. cent.1. hiſt. 79. p.114. Lemn. de complex. l. 2. c.6.

15. There was one who thought his Buttocks were made of Glaſs, ſo that all that he did he performed ſtanding, fearing, that if he ſhould ſit down, he ſhould break his Buttocks, and that the Fragments of the Glaſs ſhould flie hither and thither.

Schenck. l. 1. obſ.1. p. 124. Barthol. hiſt. Anat. cent. 1. hiſt.79. p. 114.

16. *Montanus* tells of one who thought all the ſuperficies of the world was made of Glaſs, thin and tranſparent, and that underneath there lay a multitude of Serpents, that he lay in his Bed as in an Iſland, whence if he ſhould preſume to venture, that then he ſhould break the Glaſs, and ſo falling amongſt the Serpents, he ſhould ſpeedily be devoured; and therefore to prevent that miſhap, he was reſolv'd not to ſtir from the Iſland of his Bed.

Lemn. de complex. l. 2. c.6. Montan. conſil.23. Schenck. obſ.med. l. 1. p.124.

17. I have ſeen a woman, ſaith *Trallianus*, who was poſſeſſed with this fancy, ſhe carryed her middle finger always bent, ſuppoſing, that thereon ſhe carried the whole world: ſhe alſo wept, fearing, that if at any time ſhe unbent her finger, that then the whole worlds Fabrick would fall into Ruines.

Trallian. l. 1. c.16. Schenck. l. 1. obſ.1. p. 123.

18. *Thraſilaus* the Son of *Pythodorus*, who was ſeis'd with that kind of madneſs, that he verily thought, that all the Ships which put to ſhore upon the *Pyræum* were his own, he would therefore number them, diſmiſs them, and when they return'd, receive them with that joy, as if he was the Maſter of all their Cargo. Of ſuch as were wracked he enquired not at all, but ſuch as came ſafe he wonderfully rejoyced at, and in this pleaſure did he paſs his life. But when his Brother return'd from *Sicily*, he caught and committed this pleaſant perſon to the care of Phyſicians, by whom he was cured: yet affirming that he never liv'd ſo happily and pleaſingly, as being altogether freed of trouble, and yet in the mean time enjoyed many pleaſures.

Athenæus deipnoſ. l. 12. c.ult. p. 554. Schenck. obſ. l. 1. obſ. 1. p.123. Zuing. Theatr. vol. 1. l. 1. p.18.

19. A young man troubled with Hypochondriack melancholy had a ſtrong imagination that he was dead, and did not only abſtain from meat and drink, but importun'd his Parents that he might be carried unto his Grave, and buried before his fleſh was quite putrefied. By the counſel of Phyſicians he was wrapped in a winding ſheet, laid upon a Bier, and ſo carried upon mens Shoulders towards the Church. But upon the way two or three pleaſant Fellows (ſuborned to that purpoſe) meeting the Herſe, demanded aloud of them that followed it, whoſe body it was that was there coffin'd, and carried to burial. They ſaid it was a young man's, and told them his name. Surely, replyed one of them, the world is well rid of him, for he was a man of a very bad and vicious life, and his Friends have cauſe to rejoyce that he hath rather ended his days thus, than at the Gallows. The young man hearing this, and vexed to be thus injured, rowſed himſelf upon the Bier, and told them that they were wicked men to do him that wrong which he had never deſerved, that if he was alive, as he is not, he would teach them to ſpeak better of the dead. But they proceeding to deprave him, and to give him much more diſgraceful

Heywood's Hierarchy. p.551.

ful and reproachful language, he not able longer to endure it, leaped from the Herſe, and fell about their ears with ſuch rage and fury, that he ceaſed not buffeting with them till he was quite wearied; and by this his violent agitation the humours of his body altered, he awakened as out of a ſleep or trance, and being brought home, and comforted with wholſome diet, he within a few days recovered both his priſtine health, ſtrength and underſtanding.

Lemn. de complex.l. 2.c.6. Schenck.l. 1.obſ.1.p. 124.

20. In our memory, ſaith *Lemnius*, a noble perſon fell into this fancy, that he verily believ'd he was dead, and had departed out of this life, inſomuch that when his Friends and Familiars beſought him to eat, or urged him with threats, he ſtill refus'd all, ſaying it was in vain to the dead. But when they doubted not but that this obſtinacy would prove his death, and this being the ſeventh day from whence he had continued it, they bethought themſelves of this device. They brought into his room, which on purpoſe was made dark, ſome perſonated fellows wrapped in their ſheets, and ſuch grave cloaths as the dead have, theſe bringing in meat and drink began liberally to treat themſelves. The ſick man ſees this, and asks them who they are, and what about? They told him they were dead perſons. What then, ſaid he, do the dead eat? Yes, yes, ſay they, and if you will ſit down with us you ſhall find it ſo. Straight he ſprings from out his Bed, and falls too with the reſt: Supper ended, he falls into a ſleep, by vertue of a liquor given him for that purpoſe. Nor are ſuch perſons reſtored by any thing ſooner than ſleep.

Schenck. obſ.med.l. 4.obſ. 1.p. 543. Pareus.l. 24.c.7.

21. A noble woman, though both her Husband and her ſelf were white, was yet delivered of a child of the colour of an Æthiopian, whom, when ſhe was like to ſuffer as an Adultereſs, *Hippocrates* is ſaid to have delivered, by explaining the cauſes of ſuch things, and by ſhewing the picture of an Æthiop in the Chamber where ſhe and her Husband lay, and with which, it ſeem'd, the fancy of the woman had been ſtrongly affected.

Horat.Ep. l.2. Dr.Reyold's Treatiſe of paſſions.c. 21.p.213.

22. *Horace* tells of a Noble Argive, who in an empty Theatre believ'd he ſaw and heard I know not what rare Tragedians. But that being cured by the care of his Friends, he complain'd that they had extorted from him a moſt delightful pleaſure, and had taken from him a grateful errour of his mind.

——*Fuit haud ignobilis Argis*, &c. ſaith the Poet.

Who, though he heard rare Tragedies of Wit,
And in an empty Theatre did ſit,
And give applauſe, in other things expreſs'd
All well, good Neighbour, kind man to his Gueſt,
A courteous Husband, and one who would not
Be raging mad at the breaking of a pot.
Knew haw to ſhun a precipice, had wit
To 'ſcape a Well, and paſs an open pit.

This man recovered by the helps of art
And care of Friends, us'd ſadly to complain
Friends, I'm not ſav'd by this your love, but ſlain:
Robbed of that ſweet delight I then did find
In the ſo grateful errour of my mind.

Sir Kenelm Digby his Treatiſe of Bodies.c. 38.p.329.

23. There was a Lady, a Kinſwoman of mine, who uſed much to wear black patches upon her face, as was the faſhion amongſt young women, which I to put her from, uſed to tell her in jeſt, that the next child ſhe ſhould go with, whiles the ſolicitude and care of thoſe patches were ſo ſtrong in her fancy, ſhould come into the world with a great black ſpot in the midſt of its forehead, and this apprehenſion was ſo lively in her imagination at [illegible] time ſhe proved with child, that her Daughter was born marked juſt as the Mother had fancied, which there are at hand witneſſes enough to confirm, but none more pregnant than the young Lady her ſelf, upon whom the mark is yet remaining.

Cælius Rhodig. Antiq. lect.l.17.c. 2.p.765. Girald. hiſt. Poet. Dialog.3.

24. *Piſander* a Rhodian Hiſtorian, laboured under ſuch a melancholy fancy, that he was in continual fears leſt he ſhould meet his own Ghoſt, for he verily believ'd even while he was alive that his ſoul had deſerted his body. Such another perſon as this was in *Ferrara*, ſaith *Giraldus*, who could by no means be perſwaded by *Nicholaus Leonicenus* his Phyſician, that it was impoſſible for bodies to walk up and down without their ſouls, he approv'd of ſuch reaſons as was propounded, granting all the premiſes, but ever when they went about to infer the concluſion, he would then cry out he denied the whole of it.

Laert.l.2.c. 18.

25. *Menedemus* a Cynick Philoſopher fell into that degree of melancholy, that he went up and down in the dreſs of a fury, ſaying, he was ſent as a meſſenger from Hell, to bring the Devils an account of the ſins of all Mortals.

CHAP. II.

Of the Comprehenſiveneſs and Fidelity of the Memories of ſome Men.

NExt unto that of Reaſon, man is not endowed with a choicer and more neceſſary faculty than that of memory, the treaſury and ſafe repoſitory of all the Arts and Sciences, of all the Axioms and Rules which we have heaped up, and with great ſtudy, labour, and long experience laid together, for the better conduct and Government of life in this our mortal ſtate. It is confeſſed it is a delicate and frailer part of the ſoul, and firſt of all others that receives the injurious impreſſions of age: yet how long it hath been retained in ſome in its wonted vigour, how heightned and improved in others, ſee in the following inſtances.

Zuing. Theat.vol. 1.l.1.p.34.

1. *Avicenna* an excellent Phyſician and Philoſopher, read over the Books of *Ariſtotle*'s Metaphyſicks forty times, and thereby ſo fixed them in his memory, that he was able to repeat them without Book.

Clarks marrow of Eccleſ. hiſt.

2. *Anthony Walleus* by the help of the art of memory in ſix months ſpace learn'd by heart the whole Epitome of *Pagnine*, with ſuch excellent ſucceſs, that thereby he was enabled well to interpret any place of the holy Scriptures, and to give a reaſon for it.

3. Mr. *Humphrey Burton* a Gentleman of good worth in the City of *Coventry*, being at this time of my writing this, *viz. Sept.* 10. 1676. of the age of eighty and three, beſides his many and other accompliſhments, can by the ſtrength and firmneſs of his memory give the ſum of any Chapter in the New Teſtament, and of the Chapters in divers

Books of the Old Teſtament in a Latine Diſtich with as much readineſs, and as little heſitation as if he had directly read them out of a Book: I my ſelf have frequently put him to the trial, wherein though I have obſerv'd no order, but nam'd here a Chapter at the beginning, then one towards the end, then again return'd to the middle, and ſo on purpoſe prevented any aſſiſtance he might have from an orderly ſucceſſion and dependance, yet could I no ſooner name the Chapter and Book whereof I deſired the account, but he was ready with his Diſtich.

Plin.l.7.c. 24.p.168. Solin.c.7. p.195.

4. *Cineas* the Embaſſadour of King *Pyrrhus*, the very next day that he came to *Rome*, both knew, and alſo ſaluted by their names all the Senate, and the whole order of the Gentlemen in *Rome*.

Zuing. Theatr. vol. 1.l.1.p.34.

5. *Franciſcus Cardulus* a learned man, was able to write two pages entire which any other man ſhould read, in the ſame order he read them; or if any of the company had rather he would repeat them backwards.

Jani Nicii pinacothec. 2. Imag.1. p.2.

6. I have heard it from one who was preſent at the diſcourſe, that in the preſence of a Prince of *Germany*, when mention was made of *Tacitus*, that *Juſtus Lipſius* did then ſay, that he had the Golden Volume ſo firm and entire in his memory, that nothing had ever ſlipt him therein, he challenged any to make a trial of what he ſaid: And go to, ſaid he, ſet one here with a Poynard, and if in repeating of *Tacitus* all over, I ſhall miſs but in one word let him ſtab me, and I will freely open my Breaſt or Throat for him to ſtrike at.

Quenſtedt. dialog. de patria viror. illuſt.p. 486.

7. The Works of *Homer* are his *Iliads* and *Odyſſes*, the former conſiſts of twenty four Books, and ſo alſo the latter. His *Iliads* hath in it thirty one thouſand ſix hundred and ſeventy Verſes, and I ſuppoſe his *Odyſſes* hath no leſs, and yet it is ſaid of *Joſephus Scaliger*, that in one and twenty days he committed all *Homer* to his memory.

Zuing. vol. 1.l.1.p.33.

8. *Antonius* the Ægyptian Eremite, without any knowledge of Letters, yet by the frequent hearing of them read, had the whole body of the Scriptures without book, and by diligent thinking of them, did well underſtand them, ſaith S. *Auguſtine* in his Prologue to his firſt Book *de Doctrinâ Chriſtianâ*.

Zuing. vol. 1.l.1.p.34.

9. *Hortenſius*, who for his Eloquence was called the King of Cauſes: of him *Cicero* writing to *Brutus*, There was, ſaith he, in that man ſuch a memory, as I have not known a greater in any. It's ſaid of him, that ſitting on a time in the place where things were expoſed to publick ſale for a whole day together, he recited in order all the things that were ſold there, their price and the names of the Buyers; and by the account taken of them, it appeared that he had not been deceiv'd in any of them. *Cicero* comparing him with *Lucullus*, ſaith *Hortenſius* his memory was the greater for words, but that of *Lucullus* for things.

Zuing. vol. 1.l.1.p.24.

10. *Lucius Lucullus* a great Captain and Philoſopher, by an admirable ſtrength of memory was able to give ſo ready an account of all affairs at home and abroad, as if he had had them all at once preſented before his eyes.

Jani Nicii pinacoth. prima.p.69.

11. *Pompeius Garigliamus*, a Canon of the Church of *Capua*, was of ſo great a memory, as I remember not to have known his like: he was ſo well and throughly known in all *Plato*, *Ariſtotle*, *Hippocrates*, *Galen*, *Themiſtius*, *Thomas Aquinas* and others, that as an admirable inſtance of his memory, he would upon occaſion not only repeat their ſentences but the very words themſelves.

Senec. controv.l.1. in proœm. Muret. variar. lect.l. 3.c.1.p.53. Heyl. Coſm. p.244. Cœl. Antiq. lect.l.10.c. 15.p.456.

12. Age, ſaith *Seneca*, hat done me many injuries, and deprived me of many things I once had, it hath dulled the ſight of my eyes, blunted the ſenſe of hearing, and ſlackened my Nerves. Amongſt the reſt I have mentioned before is the memory, a thing that is the moſt tender and frail of all the parts of the ſoul, and which is firſt ſenſible of the aſſaults of age: that heretofore this did ſo flouriſh in me, as not only ſerv'd me for uſe, but might even paſs for a miracle, I cannot deny; for I could repeat two thouſand names in the ſame order as they were ſpoken, and when as many as were Scholars to my Maſter, brought each of them ſeveral Verſes to him, ſo that the number of them amounted to more than two hundred, beginning at the laſt I could recite them orderly unto the firſt: nor was my memory only apt to receive ſuch things as I would commit to it, but was alſo a faithful preſerver of all that I had entruſted it with.

Zuing. vol. 1.l.1.p.34.

13. *Lippus Brandolinus* in his Book of the condition of humane life, reports of *Laurentius Bonincomtrius*, that at eighty years of age he had ſo perfect and entire a memory, that he could remember all that had happened to him when he was a Boy, and all that he had read in his youth, and could recite them in ſuch a manner, that you would think he had ſeen or read them but that very day.

Hakew. Apol.l.3.c.6. §1.p.226.

14. *Æneas Sylvius* in his Hiſtory of the council of *Baſil* (at which himſelf was preſent) tells of one *Ludovicus Pontanus* of *Spoleto* a Lawyer by profeſſion, who died of the peſtilence at that Council at thirty years of age, that he could recite not the titles only, but the entire bodies of the Laws, Being, ſaith he, for vaſtneſs and faſtneſs of memory not inferiour to any of the Ancients.

Strada proluſ. acad.l. 1.proluſ.1. p.7. Hakew. Apol.l.3.c.6. §1.p.225.

15. *Fumianus Strada* in his firſt Book of Academical Proluſions, ſpeaking of *Franciſcus Suarez*, He hath, ſaith he, ſo ſtrong a memory, that he hath S. *Auguſtine* (the moſt copious and various of the Fathers) ready by heart, alledging every where, as occaſion preſents it ſelf, fully and faithfully his ſentences, and which is very ſtrange, his words: nay, if he be demanded any thing touching any paſſage in any of his Volumes (which of themſelves are almoſt enough to fill a Library) I my ſelf have ſeen him inſtantly ſhewing and pointing with his finger to the place and page in which he diſputed of that matter.

Hakew. Apol.l.3.c.6. §.1.p.226.

16. Dr. *Raynolds* excelled this way, to the aſtoniſhment of all that were inwardly acquainted with him, not only for S. *Auguſtine*'s Works, but alſo all Claſſical Authors; ſo that it might be truly ſaid of him, that which hath been applyed to others, that he was a living Library, or a third Univerſity. Upon occaſion of ſome Writings which paſſed to and fro betwixt him and Dr. *Gentilis*, then our Profeſſour of the Civil Laws, he publickly confeſs'd, that he thought Dr. *Raynolds* had read, and did remember more of thoſe Laws than himſelf, though it were his Profeſſion.

Plin.l.7.c. 24.p.168.

17. *Carmidas* a Grecian, or *Carneades* as *Cicero* and *Quintilian* call him, was of ſo ſingular a memory, that he was able to repeat by heart the contents of moſt Books in a whole Library, as if he had read the ſame immediately out of the Books themſelves.

Zuing. vol. 1.l.1.p.34. Seneca.l.1.

18. *Portius Latro* had ſo firm a memory by nature, and that ſo fortified by art, it was at once ſo capacious and tenacious, that he needed not to read over again what he had written, it ſufficed that he had once wrote it, and though he did that with great ſpeed, yet did he in that time get it by heart. Whatſoever he had entruſted with his memory in this kind could never be eraſed, whatſoever he had once pronounced without Book, he

ſtill remembred. Enjoying the happineſs of ſuch a Memory, he needed not the aſſiſtance of Books; he gloried that he wrote down all in his mind, and what he had there written, he ever had in ſuch readineſs, that he never ſtumbled at the calling to mind of any one word. He ſpake as if he had read out of a Book: if any man propos'd the name of any great General (ſuch a Memory had he as to Hiſtory) that immediately he could recount all that he had done, and would relate his exploits in ſuch a manner (not as if he repeated what he had before read) but as if he read what he had newly written.

Clark's Mirroir. c. 81. p. 356.

19. The Memory of the famous *Jewel*, Biſhop of *Salisbury*, was rais'd by Art and Induſtry to the higheſt pitch of Humane Poſſibility; for he could readily repeat any thing that he had penn'd after once reading of it. And therefore uſually at the ringing of the Bell, he began to commit his Sermons to heart, and kept what he learn'd ſo firmly, that he uſed to ſay: That if he were to make a Speech premeditated, before a thouſand Auditors, ſhouting or fighting all the while, yet could he ſay whatſoever he had provided to ſpeak. Many barbarous and hard names out of a Kalender, and fourty ſtrange words Welſh, Iriſh, *&c.* after once reading, or twice at the moſt, and ſhort meditation, he could repeat both forwards and backwards, without any heſitation. Sir *Francis Bacon*, reading to him only the laſt clauſes of ten lines in *Eraſmus* his Paraphraſe in a confuſed and diſmembred manner, he after a ſmall pauſe rehearſed all thoſe broken parcels of ſentences the right way, and the contrary without ſtumbling.

Zuing. vol. 1. l. 1. p. 33.

20. *Petrarch* ſpeaks of a certain Soldier, a friend of his, and his companion in many a Journey, that he had ſuch a Memory, that though he was afflicted with publick and private calamities (which are wont either to deſtroy, or at leaſt to diſturb and weaken the Memory) he could yet faithfully retain all that he had ſeen or heard, even to the obſervation alſo of the time and place, wherein the thing was ſaid or done, he was moſt deſirous of. And thoſe things, which he had heard many times before, if they were again ſpoken of, and that any thing was added or diminiſhed, he was able to correct it. By which means it came to paſs, that while he was preſent, *Petrarch* was the more cautious and circumſpect in ſpeaking.

Zuing. vol. 1. l. 1. p. 35.

21. *Jerome* of *Prague* (the ſame that was burnt alive in the Council of *Conſtance*, had (it appears) a moſt admirable Memory; whereof *Poggius* in his Epiſtle to *Leonardus Aretinus*, produces this as an argument; that after he had been three hundred and forty days in the bottom of a ſtinking and dark Tower, in a place where he not only could not read, but not ſo much as ſee; yet did he alledge the Teſtimonies of ſo many of the Learnedſt, and Wiſeſt perſons in favour of his Tenets; cited ſo many of the Fathers of the Church, as might have ſufficed, and been more than enow, if all that time he had been intent upon his ſtudy, without the leaſt moleſtation or diſturbance.

Zuing. vol. 1. l. 1. p. 34.

22. *Nepotianus*, couſin to *Heliodorus* the Biſhop, by his Siſter, was of that notable Memory, that in diſputations and familiar conference, if any man cited a Teſtimony, he could ſtreight know from whence it was, as ſuppoſe this was *Tertullians*, this *Cyprians*, that from *Lactantius*, &c. to conclude, with continual reading he made his boſome the Library of Chriſt.

Gregoraſ. l. 7. p. 30. Zuing. vol. 1. l. 1. p. 34.

23. *Theodorus Metochites*, who in the Reign of *Andronicus Paleologus*, was an eminent perſon, by the excellency of the Memory, had attain'd to the very height of Learning. If you ask'd him of any thing that was new, or of Antiquity, he would ſo recount it, as if he recited it out of ſome Book; ſo that in his diſcourſes, there was little need of Books, for he was a living Library, and, as it were, an Oracle, where a man might know all that he had deſired.

Zuing. vol. 1. l. 1. p. 35.

24. *Chriſtopherus Longolius*, had ſuch a Memory, that ſcarce any continuance of time was able to remove thoſe things from his mind, which he had once fixed there. Being often ask'd of many different things, concerning which he had read nothing of many years; yet would he anſwer with as much readineſs to each of them, as if he had read them but that very day. If at any time a diſcourſe chanced to be of ſuch things as were treated on by divers and different Authors, when the things were the ſame, yet would he ſo diſtinguiſh of them in his diſcourſe, reciting every Author in his own words; that he ſeemed to ſpeak them not by heart, whereby miſtakes may ariſe; but as if he had read them out of the Books themſelves: When he did this often, he ſo rais'd the admiration of Auditors, that they thought he made uſe of ſome Artifice, and not of his natural Memory.

Muret. Variar. lect. l. 3. c. 1. p. 54, 55. Petr. Servi. de unguent. Armario, p. 63. Zuin. Theat. vol. 1. l. 1. p. 35.

25. In *Padua*, near unto me, dwelt a young man of *Corſica* of good birth, and ſent thither to ſtudy the Civil Law. In the ſtudy of which, he had ſpent ſome years with that diligence and attention, that there was now raiſed amongſt us a great opinion of his Learning. He came often, almoſt every day to my houſe, and there going a report, that he attain'd to an Art of Memory, by aſſiſtance of which he was able to perform that, which another could not believe unleſs he beheld it. When I heard this, I had a deſire to behold theſe wonderful things, as one that am not very credulous of ſuch matters as come by hearſay. I therefore deſir'd him to give me ſome ſuch kind of inſtance of his Art, as he ſhould think fit. He told me he would do it, when I pleas'd. Immediately, then ſaid I; and when he refus'd not, all we who were preſent went into the next room; there did I dictate Latin, Greek and Barbarous names, ſome ſignificant, others not, ſo many, and ſo different, having not the leaſt dependance one upon the other, that I was weary with dictating, the Boy with writing what I dictated, and all the reſt with hearing, and expectation of the iſſue. We thus diverſly wearied, he alone call'd for more. But when I my ſelf ſaid it was fit to obſerve ſome meaſure; and that I ſhould be abundantly ſatisfi'd, if he could but recite me the one half of thoſe, I had caus'd already to be ſet down. He fixing his eyes upon the ground, (with great expectation on our part) after a ſhort pauſe began to ſpeak. In brief, to our amazement, he repeated all we had wrote in the very ſame order they were ſet down, without ſcarce a ſtop or any heſitation: and then beginning at the laſt, recited them all backwards to the firſt; then ſo as that he would name only the firſt, third, fifth, and in that order repeat all: and indeed, in what order we pleas'd, without the leaſt errour. Afterwards when I was more familiar with him, (having often try'd him, and yet never found him ſpeaking otherwiſe than the truth) he told me once (and certainly he was no boaſter) that he could repeat in that manner 36000 names, and

which was yet the moſt ſtrange, things ſtuck in his Memory, that he would ſay (with little ado) he could repeat any thing he had intruſted with it a year after. For my own part, I made tryal of him after many days, and found he ſaid true. He taught *Franciſcus Molinus*, a young Patrician of *Venice*, and who had but a weak Memory, in the compaſs of but ſeven days, wherein he had learn'd of him, to repeat five hundred names with eaſe, and in what order he pleas'd.

Zuin.Theat. vol.1.l.1.p. 34.

26. *Francis*, King of *France*, excell'd well nigh all thoſe of his time, in the firmneſs and readineſs of his Memory, what every particular Province ought to contribute, what Ways and what Rivers were moſt convenient for their paſſage; out of what Winter Quarters a party of Horſe might be moſt ſpeedily drawn, all theſe, and the like matters, even concerning the remoteſt Cities, he did comprehend with that ſingular Wit and Memory; that the Nobles, who were improved in thoſe affairs, by daily and conſtant imployments, thought he held them in his Memory; as if they lay there in an Index.

CHAP. III.

Of the Sight and the vigor of that ſenſe in ſome, and how depraved in others.

IN *Cilicia*, near unto the Town of *Ceſcus*, there is (ſaith M. *Varro*) a Fountain that hath the name of *Nus*; the Waters whereof have this admirable quality, that they render the Senſes of all ſuch as taſte of them; more exquiſite and ſubtile. It may be ſuſpected that ſome of thoſe, who are mentioned in the following Examples, had cleared their eyes, with the Waters of this Fountain; or ſome other of the like quality, thereby attaining to a quick-ſightedneſs, not inferiour to that of the *Lynx* it ſelf.

Camer.hor. ſubciſ.Cent. 3.c.82. p. 310. Johnſt.Nat. Hiſt. cl.10. c.7.p.346.

1. There was not many years ſince a Spaniard call'd *Lopes* at *Gades*, who from an high Mountain, call'd *Calpe*, would ſee all over the oppoſite ſtrait, out of *Europe* unto the *Affrican* ſhore, the paſſage from whence (as *Cleonardus* witneſſeth) is no leſs than three or four hours ſail in a calm Sea, he could from the top of this Mountain diſcern, all that was doing in that far diſtant Haven, or upon the Land near unto it, and did diſcover it, ſo that by the induſtry of this notable ſpy; they of *Gades* did oftentimes avoid thoſe deſigns, which the Pyrates had upon them. This was told me by a perſon of great Honour and Dignity; who there receiv'd it from himſelf, in the preſence of others: and amongſt other things, he ſaid of him, that his Eyebrows had hair upon them of an extraordinary length.

Plin.l.7.c. 21.p.167. Solin. c.6. p.191.

2. We find incredible examples of the quickneſs of eye-ſight in Hiſtories: *Cicero* hath recorded that the whole Poem of *Homer*, call'd his *Iliads*, was written in a membrane, or piece of Parchment, in ſo ſmall a Character, that the whole was to be couched, and incloſed within the compaſs of a Nut-ſhell.

Plin.Ibid.p. 167. Val.Max.l. c.8.p.32. Solin.c.6. p.191. Ælian. Var. Hiſt. l.11.c.13. p.285.

3. The ſame Writer makes mention of one that could ſee and diſcern out right 135 miles; and (ſaith he) *Marcus Varro* names the man, calling him *Strabo*: Of whom he further adds, that during the *Carthaginian* War, he was wont to ſtand and watch upon *Lilybaum*, a Promontory in *Sicily*, to diſcover the Enemies Fleet, looſing out of the Haven of *Carthage*, and was able at that diſtance to count and declare, the very juſt number of their Ships.

Sueton. in ejus vitâ, c.68.p.160. Zuing. vol. 2.l.2. p. 230. Plin.l.11. c.37.

4. *Tiberius* the Emperour had eyes of an extraordinary bigneſs; and thoſe ſuch (which is the wonder) that could ſee, even in the night and darkneſs; but it was ſo, only for a ſmall time, at the firſt opening of them, after ſleep, by degrees they afterwards grew dull, and he could ſee no more than others.

Camer.hor. ſubciſ. Cent. 2.c.8.p.31.

5. *Joſephus Scaliger* (in the life of his Father) writes both of him and himſelf, that both of them having blewiſh eyes, they could ſometimes ſee in the night, as well as we can in the twilight, and that this continued with him from his childhood, to the twenty third year of his age.

Camer.ibid. p.30.

6. Even in our age (ſaith *Pierius*) I have heard *Marcus Antonius Sabellicus* (while he ſtudied Greek with us) affirm of himſelf, that as oft as he was wak'd in the night, he was able, for ſome time, very clearly to diſcern the Books, and all other furniture of the Chamber where he lay.

Zuing. vol. 2.l.5. p. 293.

7. *Hieronymus Cardanus*, in the beginning of his youth, had that in common with *Tiberius* and the reſt, that he could ſee in the dark as ſoon as he wak'd, all that was in the room, but ſoon after, all that ability did deſert him, he ſays the cauſe was the heat of the brain, the ſubtilty of the ſpirits, and the force of imagination.

Cæl.Rhod. Antiq. lect. l.15.c.2.p. 668.

8. *Cælius* having related (out of *Pliny*) the Hiſtory of *Tiberius*, his ſeeing in the dark; ſaith moreover, that the ſame thing had ſometimes happened to himſelf, calling God to witneſs, that he ſpake nothing but the truth.

Camer. hor. ſubciſ. Cent. 3. c.81. p. 310. Gell.Noct. Attic.l.9.c. 4.p.

9. *Gellius* writes, that in the remoteſt parts of the Country of *Albania*; the Inhabitants there do grow bald in their childhood; and that they can ſee much more clearly in the night, than in the day; for the brightneſs of the day diſſipates, or rebates the edge of their ſight.

Bartbol.de luce homin. l.1.c.14.p. 107.

10. *Fabritius ab Aquapendente*, relates the Hiſtory of a man of *Piſa*, who had ſuch a conſtitution of the eye, that he could ſee very well in the night: but either not at all, or elſe very obſcurely in the day.

Barthol. ibid.p.107.

11. *Sophronius* in his Book of Spirits, tells of *Julianus* a Monk, that for the ſpace of ſeventy years, he never lighted nor had a Candle; who, nevertheleſs was uſed to read Books throughout, in the darkneſs of the night.

Ibid.p.106.

12. *Aſclepiodorus*, the Philoſopher, and Scholar of *Proclus*, was able in the thickeſt of the darkneſs, to diſcern of and know them that ſtood by him; and alſo uſed then to read Books; as *Photius* in his *Bibliothica* witneſſes of him.

Barthol. ibid.p.107, 108.

13. The Illuſtrious Count *Gaſpar Scioppius*, the honour of his age, aſſured me, for a certain truth, that *Jo. Mich. Pierruccius*, a perſon of known abilities in *Padua*, when he was young, uſed in the night time to compoſe very elegant Verſes, and write them down exactly, by that light which iſſued out of his own eyes.

Mr. Boyles Hiſt. of Colours, c.2. §6.p.13.

14. An excellent and very diſcreet perſon was relating to me, that ſome time ſince, whilſt ſhe was talking with ſome other Ladies, upon a ſudden, all the objects ſhe look upon, appear'd to her

dy'd with unſual colours, ſome of one kind, and ſome of another, but all ſo bright and vivid, that ſhe ſhould have been as much delighted, as ſurprized with them; but that finding the Apparition to continue, ſhe feared it portended ſome very great alteration, as to her health; as indeed the day after, ſhe was aſſaulted with ſuch violence, by Hyſterical, and Hypochondriacal diſtempers, as both made her rave for ſome days, and gave her during that time, a baſtard palſie.

Mr. Boyls Hiſt. of Colours, c.2. § 7.p.14.

15. Being a while ſince in a Town, where the Plague had made great havock, and enquiring of an ingenious man (that was ſo bold, as without ſcruple to viſit thoſe that were ſick of it) about the odd ſymptoms of a diſeaſe, that had ſwept away ſo many there. He told me that he was able to tell divers patients, to whom he was called before they took their beds, or had any evident ſymptoms of the Plague, that they were indeed infected, upon peculiar obſervations: that being asked, they would tell him, that the neighbouring objects, and particularly his cloaths appeared to them beautifi'd, with moſt glorious colours, like thoſe of the Rain-bow, oftentimes ſucceeding one another. And this he affirm'd, to be one of the uſual, as well as early ſymptoms, by which this odd Peſtilence diſcloſed it ſelf; and when I ask'd how long the Patients were wonted to be thus affected, he anſwer'd, that it was (moſt commonly) for about a day.

Mr. Boyle, ibid. c.2. § 8.p.19.

16. I know a Lady of unqueſtionable veracity, who having lately by a deſperate fall, received ſeveral hurts, and particularly a conſiderable one upon a part of her face, near her eye, had her ſight ſo troubled and diſorder'd, that as ſhe hath more than once related to me; not only when the next Morning, one of her ſervants came to her bedſide, to ask how ſhe did, his clothes appear'd adorn'd with ſuch variety of colours, that ſhe was fain preſently to command him to withdraw; but the Images in her Hangings, did for many days after appear to her (if the room were not extraordinarily darkned) embeliſhed with ſeveral offenſively vivid colours, which no body elſe could ſee in them. And when I enquired whether or no white objects did not appear to her adorn'd with more luminous colours than others: and whether ſhe ſaw not ſome, which ſhe could not now deſcribe, to any whoſe eyes had never been diſtemper'd? She anſwer'd me, That ſometimes ſhe thought ſhe ſaw colours, ſo new and glorious, that they were of a peculiar kind, and ſuch as ſhe could not deſcribe, by their likeneſs to any, ſhe had beheld before or ſince; and that white did ſo diſorder her ſight, that if ſeveral days after her fall, ſhe look'd upon the inſide of a Book, ſhe fancy'd ſhe there ſaw colours, like thoſe of the Rain-bow; and even when ſhe thought her ſelf pretty well recover'd, and made bold to leave her Chamber; the coming into a place where Walls and Cieling were whited over, made thoſe objects appear to her, with ſuch glorious and dazling colours, as much offended her ſight, and made her repent her venturouſneſs: and ſhe added, that the diſtemper of her eyes, laſted no leſs than five or ſix weeks, though ſince that ſhe hath been able to read and write much, without finding the leaſt inconvenience in ſo doing.

CHAP. IV.

Of the Senſe of Hearing, and the quickneſs or dulneſs of it in divers men.

Peach. compl. Gentlm. c. 11.p.96.

MR. *Peacham* ſpeaks of a great Lady here in *England*, whoſe cheek would riſe up in a bliſter at the tendereſt touch of a Roſe: It is no eaſie matter to aſſign the true reaſon of ſo ſtrange an Antipathy; nor can I tell whether it was the exquiſiteneſs of the Senſe, or ſome peculiarity in the contexture of the Ear, or otherwiſe that occaſioned ſome ſort of ſounds to be ſo unpleaſant, (and even intolerable) to ſome more than others.

Zuin. Theat. vol.2.l.5.p. 421.

1. *Wenceſlaus* the Third, King of *Bohemia*, was not able to endure the noiſe of Bells when they were rung: ſo that at the firſt ſound of them, he uſed to ſtop both his Ears with his Hands, by reaſon of which, when he came to *Prague*, they were conſtrain'd to abſtain from ringing, eſpecially the bigger Bells.

Zuin. vol.2. l.5.p.424.

2. *Petrus Carrera*, a Spaniard and Governour of *Guleta* in *Affrica*, could not bear the ſmell of Gun-powder, nor indure the report of great Guns; ſo that as oft as they were to be diſcharg'd upon the enemy, he ran into ſubterranean caverns, and vaulted places under the ground, ſtopping up both his ears with pieces of ſilk: by which means the taking of the City, was made the more eaſie to *Sinan Baſſa*, which fell out *Anno* 1574.

Sabellic. Ex. l.10. c. 9.p.484.

3. When *Sybeni* in *Italy* was deſtroy'd, the noiſe of that Battle was heard by them (upon the ſame day that it was fought) who then were ſpectators of the *Olympick* Games in *Greece*.

Zuin. Theat. vol.2.l.5.p. 421.

4. Thoſe who live near unto the place where *Nilus* hath its fall (and where that impetuous River ruſhes headlong, from the high and ſteep Rocks) have their ears ſo beaten upon with continual noiſe, that they utterly looſe their hearing, or rather hereby they are brought to that paſs, that without any trouble they are able to bear thoſe ſounds, which are intolerable to other men, nor can they hear, unleſs they are call'd upon with extreme loudneſs and vehemency. The ſame thing we may daily obſerve doth befal Millers, and ſuch men as continually live within the noiſe of a Water-Mill.

Zuin. Theat. vol.2. l.5. p.382.

5. *Hiſtiaus*, the *Mileſian* Tyrant, with his men was left by *Darius* to defend a Bridge upon *Iſter*, againſt the *Scythians* in his abſence, for he was gone upward into the Country; *Hiſtiaus* had cut off ſome part of it, to ſecure himſelf and his party againſt the Darts of the *Scythians*; and ſo lay off from it with his Ships; when therefore *Darius* return'd, and found him nor his Ships there, he commanded an *Egyptian* with a loud voice to call *Hiſtiaus*, who was the firſt of all others that heard the call, and that at the firſt ſound of his name, whether it was that he was more watchful and intentive than others, or that he was more ſharp and acute in his hearing than the reſt; but ſo it was, that he immediately return'd at the ſummons, and joyning his Ships to

the Bridge, where it was broken, he thereby delivered *Darius* out of the hands of the *Scythians*, who were in queſt and purſuit of him.

CHAP. V.

Of the Senſe of Feeling, the delicacy of it in ſome, and its abolition in others, alſo what Vertue hath been found in the touch of ſome Perſons.

WHereas, in the other ſenſes, men are very much excelled, and diſcernibly ſurpaſs'd by the bruit Beaſts; yet the judgement of touch, is noted to be more accurate in us, than in moſt other Creatures. It is true, that this ſenſe is the moſt abject and inferiour of all other, as perceiving nothing, but what is conjoyned to it, nor that neither, but by a medium, that is intrinſick; and therefore ſome will not think it matter of much commendation, that we are ſo perfect in this, when ſo comparatively dull in all other ſenſes: Howſoever that be, methinks I cannot but extremely admire the Hiſtories of thoſe perſons, wherein this ſenſe hath diſcover'd it ſelf in its uttermoſt excellency.

Mr. Boyl. Hiſt. colours, p.42, 43, &c.

1. Meeting caſually with the deſerved famous Dr. *J. Finch*, extraordinary Anatomiſt to the now Great Duke of *Tuſcany*; and inquiring what might be the chief rarity he had ſeen in his late return out of *Italy* into *England*: He told me it was a man of *Maeſtricht* in the Low Countries, who at certain times, can diſcern and diſtinguiſh colours, by the touch with his finger. I propos'd divers ſcruples particularly, whether the Doctor had taken care to bind a Napkin or Handkerchief over his Eyes ſo carefully, as to be ſure he could make no uſe of his ſight, though he had but counterfeited the want of it. To which I added divers other queſtions to ſatisfie my ſelf, whether there were any likelihood of colluſion or other tricks. But I found that the judicious Doctor having gone far out of his way, purpoſely to ſatisfie himſelf, and his learned Prince about this wonder; had been very watchful and circumſpect to keep himſelf from being impos'd upon; and that he might not, through any miſtake, in point of memory, miſinform me: he did me the favour at my requeſt, to look the notes he had written, for his own, and his Princes information: The ſum of which Memorial was this:

That having been inform'd at Utrecht, *that there liv'd one ſome miles diſtant from* Maeſtricht, *who could diſtinguiſh colours by the touch: When he came to the laſt named Town, he ſent a meſſenger for him, and having examin'd him, he was told upon enquiry theſe particulars: That the mans name was* John Vermaeſen, *at that time about thirty three years of age, that when he was but two years old, he had the Small Pox, which rendred him abſolutely blind; that at this preſent he is an Organiſt, and ſerves that office in a publick Quire. That the Doctor diſcourſing with him over night, he affirm'd, he could diſtinguiſh colours by the touch; but that he could not do it, unleſs he were faſting; any quantity of drink taking from him that exquiſiteneſs of Touch, which is requiſite to ſo nice a ſenſation; that hereupon the Doctor provided againſt the next Morning ſeven pieces of Ribbon, of theſe ſeven colours; Black, White, Red, Blew, Green, Yellow, and Grey: but as for mingled colours, this* Vermaeſen *would not undertake to diſcern them, though if offer'd, he would tell that they were mix'd. That to diſcern the colour of the Ribbon, he places it betwixt the thumb and forefinger; but his moſt exquiſite perception was in his thumb, and much better in his right thumb, than in the left. That after the blind man had four or five times told the Doctor the ſeveral colours (though blinded with a Napkin) the Doctor found he was twice miſtaken, for he call'd the White Black, and the Red Blew; but ſtill he (before his errour) would lay them by in pairs; ſaying, That though he could eaſily diſtinguiſh them from all others, yet thoſe two pairs were not eaſily diſtinguiſhed amongſt themſelves: Whereupon the Doctor deſir'd to be told by him, what kind of diſcrimination, he had of colours by his touch: To which he gave a reply: That all the difference was, more or leſs, aſperity: For, ſays he, Black feels as if you were feeling needles points, or ſome harſh ſand; and Red feels very ſmooth: That the Doctor having deſir'd him to tell him in order the difference of colours to his touch: he did as follows:*

Black and White are moſt aſperous, or unequal of all colours, and ſo like that 'tis hard to diſtinguiſh them; but Black is the moſt rough of the two: Green is the next in aſperity; Grey next to Green in aſperity; Yellow is the fifth in degree of aſperity: Red and Blew are ſo like, that they are as hard to diſtinguiſh as Black and White but Red is ſomewhat more aſperous than Blew: So that Red hath the ſixth plaec, and Blew the ſeventh in aſperity.

Pet. Servius de unguent. Armario, p. 59, 60, &c.

2. I know there are many will eſteem it a fabulous and feigned thing, and I my ſelf ſhould bluſh to ſet down the following Hiſtory in writing to the World, were it not now well known to all that are in *Rome*. *Johannes Gambaſſius Volaterranus* from his firſt youth for twenty years together wrought as a Statuary, and made Statues with great fame and reputation to himſelf. Soon after he fell ſtark blind, and for ten years intire lay idle, and never work'd, yet daily revolving in his mind to find out a way, whereby he might recal, and retain that glory he had gain'd in the framing of Statues. He therefore ſo ſupply'd the want of his Eyes, with the vigor of his mind, that he attempted a deed unheard of in the Memory of all ages: He undertook to frame of Clay, the Effigies of *Coſmo* the Great Duke of *Hetruria* and *Tuſcany*, taking for his Pattern a Marble Statue of the ſame *Coſmo*, which he diligently felt and handled. He made it ſo lively and like, that all men were amaz'd at this new Miracle of Art. Excited therefore with the excellency of the Work, and the acclamations and applauſe of ſuch as had beheld it, he came to *Rome* in that ample Theatre, to preſent a ſpecimen of his Art. It was *anno* 1636. where firſt he fram'd the Statue of Pope *Urban* the Eight, to ſuch an exact reſemblance of him, as was to the admiration of all men, and preſented it to *Urban* himſelf. He afterwards made the Statues of Duke *Braccianus*, of *Gualdus* and divers others. When he lay ſick near St. *Onuphrius*, and I then his Phyſician, he often promiſed me his workmanſhip in my own, which I utterly refuſed, that my ſlight ſervice ſhould not be rewarded with ſo over great a recompence: When moſt men were amaz'd at this

Miracle, and ſuſpected that he was not blind; he was commanded to work in a dark Chamber, wherein he was lock'd up, where he finiſh'd divers pieces unto a perfect likeneſs, lively and ſtrangely expreſſing the proper beauty of every face, the particular kind, the grave, affable, chearful or ſad, as indeed they were; and to ſpeak it in a word, he expreſs'd them almoſt ſpeaking; and the hidden manners in their lineaments, and thereby convinced all men of the excellency of his Art. This was aſſerted by many Noble Perſons, who were eye witneſſes: and that before *Philippus Saracenus*, the publick Notary; and ſo conſigned over to publick Record, that future ages thence might not want occaſion to give credit to this Miracle.

Barthol. Hiſt. Anat. Cent.3.Hiſt. 44.p.87. Keckerm. in Phyſic.

3. It is credibly reported of Count *Mansfeld*, that although he was blind, yet he could by his touch alone, diſcern the difference betwixt the colours of white and black, and ſay which was the one, and which the other.

Johnſt. Nat. Hiſt. Claſ. 10.c.5.p. 334.

4. We read of a Preacher in *Germany*, who was blind from his Nativity; yet it ſeems he carried a pair of eyes in his hands: for he was able to chuſe the faireſt of three Siſters by his touch only, having ſucceſſively taken them by the hand.

Trenchfeld. Hiſtory improv'd, p. 96.

5. Dr. *Harvy* affirms the heart (though the Fountain of life liſe) to be without feeling; which he proves by a Gentleman he had ſeen; who by an impoſtumation, had a hole in his ſide, through which not only the Syſtole and Diaſtole of the Heart might be diſcerned, but the Heart it ſelf touch'd with the finger, which yet the Gentleman affirmed that he felt not.

Zuin. Theat. vol.2.l.2.p. 278.

6. *Dionyſius*, the Son of *Clearchus* the Tyrant of *Heraclea*, through idleneſs and high feeding, had attained to an immeaſurable fatneſs and corpulency; by reaſon of which he alſo ſlept ſo ſoundly, that it was difficult to wake him. His Phyſicians therefore took this courſe with him, they had certain ſharp Needles and Bodkins, and theſe they thruſt into divers parts of his Body; but till the point of them had paſs'd the fat, he remain'd without any feeling at all; but touching the fleſh next under the fat, he would thereupon awake.

Sir Kenelme Digby his Treatiſe of Bodies, c.32 p.282.

7. There was a Servant in the Colledge of Phyſicians in *London*, whom the Learned *Harvey* (one of his Maſters) had told me, was exceeding ſtrong to labour, and very able to carry any neceſſary burden, and to remove things dexterouſly according to the occaſion; and yet he was ſo void of feeling, that he uſed to grind his hands againſt the walls, and againſt courſe lumber, when he was emply'd to rummage any, inſomuch that they would run with blood, through grazing of the skin, without his feeling of what occaſioned it; by which it appears, that ſome have the motion of the Limbs intire, and no ways prejudiced, but have had no feeling at all, quite over their whole caſe of skin and fleſh.

Barthol. Hiſt. Anat. Cent.4.Hiſt. 82.p.401.

8. A young man had utterly loſt his ſenſes of taſte and touch; nor was he any time troubled with hunger, yet eat to preſerve his life, and walk'd with Crutches, becauſe he could not tell where his feet were.

Barthol. ibid.p.401.

9. Dr. *London*, my ancient friend, knew a Maid in *England*, otherwiſe of good health, that had no ſenſe of burnings in her Neck; ſhe would ſuffer a Needle to be run into her Forehead, or into the fleſh of her Fingers near the Nails, and yet without any kind of ſenſe of pain.

Mr. Boyl's Experiment. Philoſoph. part 2. Eſſay 3. p.72,73.

16. An Obſervation was imparted a while ſince, by that excellent and experienced Lithotomiſt, Mr. *Hollier*, who told me that amongſt the many Patients, ſent to be cured in a great Hoſpital (whereof he is one of the Chirurgeons) there was a Maid of about eighteen years of age, who without the loſs of motion, had ſo loſt the ſenſe of feeling in the external parts of the Body, that when he had for trials ſake pinn'd her Handkerchief to her bare Neck, ſhe went up and down with it ſo pinn'd, without having ſenſe of what he had done to her. He added, that this Maid having remain'd a great while in the Hoſpital without being cur'd, Dr. *Harvey* out of curioſity, viſited her ſometimes, and ſuſpecting her ſtrange diſtemper, to be chiefly Uterine, and curable only by Hymeneal exerciſes; he adviſed her Parents (who ſent her not thither out of poverty) to take her home, and provide her a Husband, by whom in effect ſhe was according to his Prognoſtick, and to many mens wonder cur'd of that ſtrange diſeaſe.

Treaſury of Antient and Modern times, l.7.c. 37.p.705, 706, &c.

11. *Anno* 1563. Upon St. *Andrews* day, in the preſence of Monſieur (brother to King *Charles*) afterwards *Henry* the Third King of *France*; Monſieur *de Humiere*, made report of the following Hiſtory; the ſum of his relation I have thus contracted. In *Piccardy*, in the Foreſt of *Arden*; certain Gentlemen undertook a hunting of Wolves; amongſt others they ſlew a She-wolf, that was follow'd by a young infant; aged about ſeven years, ſtark naked, of a ſtrange complexion, with fair curl'd Hair, who ſeeing the Wolf dead; ran fiercely at them; he was beſet and taken; the Nails of his Hands and Feet bowed inward; he ſpake nothing, but ſent out an inarticulate ſound. They brought him thence to a Gentlemans Houſe, not far off, where they put iron Manacles upon his Hands and Feet; in the end, by being long kept faſting, they had brought him to a tameneſs, and in ſeven months, had taught him to ſpeak. He was afterwards by circumſtance of time, and ſix Fingers he had on one hand, known to be the Child of a Woman; who ſtealing wood, was purſu'd by Officers; and in her fright left her Child, then about nine Months age, which, as is ſuppos'd, was carryed away by the She-wolf, aforeſaid, and by her nouriſh'd to the time of his taking: when his Guardians had got much Money by ſhewing him from place to place, he afterwards was a Herdſman of Sheep and other Beaſts for ſeven years: In all which time Wolves never made any attempt on the Herds and Flocks committed to his chage, though he kept great ſtore of Oxen, Kine, Calves, Horſes, Mares, Sheep and Poultry. This was well obſerv'd by neighbouring Villages; and that they might participate of this benefit, they drave their Herds and Flocks where he kept his, and deſired him but to ſtroke his hands upon them, which he would do, with ſome of his phlegm or ſpittle upon them: after which done (let others conjecture as they pleaſe) for the ſpace of fifteen days, Dogs of the greateſt fierceneſs, nor any Wolves would by any urgency touch them. By this means he got great ſtore of Money; for he would have a double *Trunois* (the value of two pence in that Country) for every Beaſt he ſo laid his Hands on, or ſtroked their Ears. But as all things have a certain period; ſo when he had attain'd to paſt fourteen years of age, this vertue which he had, left him; himſelf obſerv'd that the Wolves would not come ſo near him as before, but keep aloof off, as being fearful of him: It was poſſibly from the change of his complexion and

temperature through ſo long alteration from his woolviſh diet, which was raw fleſh, *&c.* his gain by this means faild; and he went to the Wars, where he prov'd brave, bold and valiant; at length fell to be a Thief, excelling all others in craft and ſubtilty: he was ſlain, *Anno* 1572. by the followers to the Duke of *Alva*, though he ſold his life at a dear rate.

CHAP. VI.

Of the Senſe of Taſting; how exquiſite in ſome, and utterly loſt in others.

THere have been many Epicures, and belly Gods, who have compaſſed the Mountains, beſet the Rivers, ſearched the Lakes, dived into the very Seas themſelves; and all to gratifie their taſte and palate: *Lucan* could not chuſe but admire theſe kind of perſons, and their luxury; when he ſaith;

> ——— *O prodiga rerum*
> *Luxuries nunquam parvi contenta paratu,*
> *Et quaſitarum terra, pelagoq; ciborum*
> *Ambitioſa fames, & lauta gloria menſa!*

And yet the moſt exquiſite Senſe ever dwells with temperance.

The life of Father Paul p.57. 1. Father *Paul Sarpi*, a perſon of rare and exquiſite Learning, and upon that choſen account by the Republick of *Venice*, as a perſon fit to be conſulted with in all the emergencies of State; in which he faithfully ſerv'd them ſeventeen years: of this excellent Fryar, it is thus ſet down by the Author of his Life, *viz.* *The Father had his ſenſes the moſt ſubtile, and of the greateſt vivacity that were poſſible to be found in any, eſpecially his eye, being of a moſt quick and ſharp ſight; his taſte moſt perfect, whereby he was able to diſcern things that were almoſt inſenſible: But in compounded meats it was a wonder how quickly he was able to diſtinguiſh, either the benefit or the danger, diſcerning infallibly the one from the other; whereof when there was occaſion, and that he knew by certain evidence and reaſons, that it concern'd him to have a care to prevent poyſoning; he would not only ſeem to have the leaſt diſlike, or ſuſpition of any thing, as one that knew by proof, that theſe are miraculouſly preſerv'd that are in Gods protection; but beſides, that in his Meat, the exquiſiteneſs of his Senſe would give him notice; and in his Drink, where the greateſt danger lay, he held a more watchful care: he dy'd in the* 71 *year of his age, and in the year of our Lord,* 1622. *Ibid.p.* 183.

Sir Kenelme Digbyes Treatiſe of bodies, chap. 34.p.295. 2. It is the ordinary practice of ſome Hermits in the Deſerts, by their taſte or ſmell, preſently to inform themſelves, whether the Herbs, and Roots, and Fruits they met with all, were good or hurtful for them, though they never before had trial of them.

Camer. hor. ſubciſ. Cent. 3.c. 59. p. 215. 3. *William* of *Naſſau*, Prince of *Orange*, having receiv'd a wound in the Neck, is ſaid by Perſons worthy of credit, to have loſt all manner of Taſte; whereas 'tis held by ſuch, as are skill'd in the ſecrets of Nature, that no man is found to be without that ſenſe; but it ſeems they may be deceiv'd, at leaſt.

4. *Cardanus* ſaith, he knew *Auguſtus Corbetas*, a Patrician of their City, who had no taſte at all, he was ſenſible of ſmells, but not of taſtes; he could ſmell Pepper, but could not taſte it; and ſo of divers other things. *Schenck. obſ. l.1.obſ.2.p. 179.*

5. One that was vulgarly call'd *John Kropffhans* was alſo without taſte, as alſo deſtitute of any articulate ſound. At the Nuptials of *Jodocus Huſerus* the Conſul, I made, ſaith *Schenkius*, this experiment of him. Of the refuſe of the ſecond courſe, there was made up for him ſuch a *Bolus* as this; a quantity of Salt, Wall-nuts, Cheeſe, the ſhells and skins of Apples, and roaſted Cheſnuts, together with bits of Coals, fetch'd from the Hearth in his ſight: Theſe made up with Wine, I ſaw put into his Mouth, and ſo far was he from being offended therewith, that he made ſigns for another of the ſame; a certain and ſure inſtance that he had no taſte. *Schenck. obſ. l.1.obſ.2. p. 182.*

6. The ſight of *Lazarus*, who was vulgarly call'd the Glaſs eater, did affect me with much wonder, ſaith *Columbus*. The Man was known to all *Venice* and *Ferrara*. He had no taſte at all while he liv'd, he found no pleaſure at all in eating, nor was any thing unpleaſant to him; he could not diſtinguiſh betwixt inſipid and bitter, ſweet and fat, or ſalt and ſharp things. He eat Glaſs and Stones, Wood, and living Creatures; Coals and Fiſhes while they were yet alive; he eat Clay, linnen and woollen Cloaths; Hay and Stubble, and in a word, any thing that either Man, or other Creatures feed upon: When dead, he was diſſected by *Columbus*, who found that the fourth conjugation of Nerves, which in other men (for their taſtes ſake) is drawn out long, in this *Lazarus* did not bend it ſelf towards the Palate, or the tongue; but was turn'd back towards the hinder part of the head. *Columb. Anatom.l.15. p.486. Barthol. Hiſt. Anat. Cent.5.Hiſt. 66.p.136. Schot. Phyſ. curioſ.l.3. c.12.p.460 461.*

7. *Sennertus* tells, that in the end of the year 1632. *Johannes Neſterus*, an eminent Phyſician, and his great friend inform'd him, that there liv'd at that time in the neighbourhood, and belonging to a Nobleman of thoſe parts, a certain Lorrainer, whom he alſo called *Claudius*, ſomewhat low and ſlender, and about fifty eight years of age. This man ſaith he, loaths nothing that ſtinks, or that is otherwiſe unpleaſant; he hath been often ſeen to chew and ſwallow Glaſs, Stones, Wood, Bones, the feet of Hares, and other Animals, together with hair, linnen and woollen Cloth; Fiſhes and other Animals, nay, even Metals and Diſhes, and pieces of Tinn; beſides which he devours, Sewet and Tallow Candles, the ſhells of Cockles, and the Dungs of Animals, eſpecially of Oxen, even hot, and as ſoon as it is voided. He drinks the Urine of others, mix'd with Wine or Beer; he eats Hay, Straw, Stubble, and lately he ſwallow'd down two living mice, which for half an hour continued biting at the bottom of his Stomach. And to be ſhort, whatſoever is offered him by any Noble Perſons, it goes down with him without more ado, upon the ſmalleſt reward. Inſomuch, that within a few days, he hath promis'd to eat a whole Calf raw, together with the skin and hair. Among divers others, I my ſelf am a witneſs to the truth of theſe things. To this and the following part of the Letter, *Sennertus* adds that not having (during ſome years) heard any thing concerning this *Claudius*; he ſent about four years after to the ſame Phyſician Dr. *Neſterus*, to enquire what was become of him, *Mr. Boyl's Exp. Philoſ. part2.Eſſay. 3.p.85. Sennert. prax.*

and that the Dr. ſent him back a Letter from the Miniſter of the Church of that place, by way of confirmation of all the formerly mentioned particulars, and anſwered himſelf, that the Lorrainer whom he had long hoped to diſſect, was yet alive, and did yet devour all the things mentioned in his former Letter, but not ſo frequently as before, his teeth being grown ſomewhat blunter by age, that he was no longer able to break Bones and Metals.

Rodoric. Fonſec. de hom. excrem.c.14. p.115.

8. *Rodericus Fonſeca* tells, that in a Plague which fell out at *Lisbon*, there was a certain unlearned perſon that went up and down to make trial of ſuch as were in Fevers, whether they were ſeiſed with the Plague or not, and he did it on this manner: in the beginning and firſt inſult of the Diſeaſe, he required to have their Urine, that he might taſte of it, where he diſcern'd a kind of ſweetneſs to be left upon his Palate, he pronounced of that perſon that he was viſited, if otherwiſe he would ſay, that the Fever was not peſtilential, and (as it appears) his taſte was very true to him, for it was obſerv'd to ſucceed with the Patient according to his prognoſtick.

CHAP. VII.

Of the ſenſe of Smelling: the curioſity of it in ſome, and how hurt or loſt in others.

By ſome one or other of the Beaſts man is excelled and ſurpaſſed in every of the Senſes; but in this of Smelling by the moſt of them. It is true, we may better ſpare this (at leaſt in the perfection of it) than any of the four other; notwithſtanding which there are manifold uſes of it, as in other things; ſo for the recreation of the ſpirits, and the preſervation of life.

Roſſ. Arcan. microcoſm. p.103.

1. That is wonderful which is reported of the Indians, that at the firſt coming of the Spaniards thither, the Natives could ſmell Gunpowder at a diſtance, after the manner of our Crows, and thereby knew if there were any that carried Guns near unto them.

Camerar. hor. ſubciſ. cent.3.c.80. p.304. Johnſt. nat.hiſt. cl.10.c.5. p.334.

2. There was one *Hamar* who was a Guide to a Caravan (as 'tis vulgarly called) that is, a multitude of men upon their journey, theſe wandered to and fro in the Lybian Sands, and whereas he (through diſeaſe or other accident) wanted his ſight, there being no other who knew the way in thoſe ſolitudes, he undertook the conduct of that almoſt deſpairing company. He went firſt upon his Camel, and at every miles end he cauſed the freſh ſand, ſuch as had any footſteps impreſſed upon it, to be reached up to him, and by the wonderful ſagacity of his ſmell, when they had now wandered (yet further in that ſandy and barren wilderneſs) at leaſt forty Italian miles, he then told them that they were not far from an inhabited place. At firſt no man believ'd this prediction of his, in regard they knew by Aſtronomical Inſtruments, that they were four hundred and eighty miles diſtant from *Ægypt*, and fear'd they had rather gone backward than forwards: but when in this fear they had journyed more than three days, they beheld three Caſtles inhabited, and before unknown to any man. The inhabitants were almoſt utterly unarm'd, who perceiving the Caravan (as an unaccuſtomed ſight) they made haſte to ſhut up their Gates, and prepare for defence, denying them water, which was the only thing they ſought. After a light conflict, the Caſtles were eaſily taken, where having provided themſelves of water, they again ſet forwards. This Story is ſet down by *Leo Africanus*, from whom I have tranſlated this out of the Italian Tongue, ſaith *Camerarius*.

Sir Kenelm Digby's Treatiſe of Bodies.c. 27.p.247. 248.

3. There was one born in ſome Village of the Country of *Liege*; and therefore amongſt Strangers he is known by the name of *John* of *Liege* (I have been inform'd of this ſtory by ſeveral, whom I dare confidently believe, that have had it from his own mouth, and have queſtion'd him with great curioſity particularly about it) when he was a little boy, there being wars in the Country, the Village of whence he was, had notice of ſome unruly ſcattered Troops that were coming to pillage them, which made all the people to flie haſtily, to hide themſelves in the Woods that joyned upon the Foreſt of *Ardenne*, there they lay till they underſtood that the Soldiers had fired the Town, and quit it. Then all return'd home, excepting this Boy, whoſe fears had made him run further into the Wood than any of the reſt, and afterwards apprehended that every body he ſaw through the Thickets, and every voice he heard, was the Soldiers. Being thus hid from his Parents, and ſought for ſome days in vain, they return'd without him, and he liv'd many years in the Woods, feeding upon Roots, and wild Fruits, and Maſt. He ſaid, that after he had been ſome time in this wild habitation, he could by the ſmell judge of the taſte of any thing that was to be eaten, and that he could at a great diſtance wind by his Noſe where wholſome Fruits and Roots did grow. In this ſtate he continued ſhunning men with as great a fear as when he firſt ran away, until in a very ſharp Winter, neceſſity brought him to that confidence, that leaving the wild places of the Foreſt, he would in the Evening ſteal amongſt the Cattel that were fothered, eſpecially Swine, and thence gleaned wherewithal to ſuſtain his miſerable life, he was eſpyed naked, and all overgrown with hair, and being believ'd to be a Satyr, wait was laid to apprehend him, but he winded them as far off as any Beaſt could do. At length they took the wind of him ſo advantageouſly, that they catched him in a ſnare. At his firſt living with other people, a woman took compaſſion of him (ſeeing he could call for nothing) and ſupplyed his wants; to her he applyed himſelf in all his occurrents, and if ſhe were gone abroad in the Fields, or to any other Village, he would hunt her out preſently by his ſcent, in ſuch ſort as Dogs uſe to do that are taught to hunt dry foot. This man within a little while after he came to good keeping and full feeding, that acuteneſs of ſmelling left him, which formerly governed him in his taſting. I imagine he is yet alive to tell a better ſtory of himſelf than I have done; for I have from them who ſaw him but a few years agone, that he was an able ſtrong man, and likely to live yet a good while longer.

Sir Kenelm Digby.ib.c. 27.p.248.

4. Of another man I can ſpeak aſſuredly my ſelf, who being of a very temperate, or rather, ſpare diet, could likewiſe perfectly diſcern by his ſmell, the qualities of whatſoever was afterward to paſs the examination of his taſte, even to his Bread and Beer.

5. *Cardanus* confeſſes of himſelf, that he had

Card. de varietat. rer. l. 8. c. 34.

Schot. phyſ. curioſ. l. 3. c. 39. p. 571.

Barthol. hiſt. anat. cent. 4. hiſt. 91. p. 413, 414.

always ſome ſmell or other in his Noſe, as one while of Frankincenſe, ſtraight of Brimſtone, and ſoon after of other things: he ſaith the cauſe of it was the exquiſite ſubtlety of his ſenſe, the thinneſs of his skin, and the tenuity of his humours.

6. That did always ſeem a wonderful thing to me, nor do I know the certain cauſe of it, why ſome men can ſmell things that ſmell well, but ſtinking things will not touch upon their ſenſe, nor are they able to perceive them. Such a ſtrange property as this is known to be in my honoured Uncle Mr. *Jacobus Finchius* the ſenior *Regius* Profeſſor of Phyſick in our Univerſity.

Schot. phyſ. curioſ. l. 3. c. 33. p. 570.

7. I know a woman, ſaith *Schottus*, who throughout the whole time of her life, never had any ſuch ſmell as to perceive the odour of any one thing whatſoever.

Barthol. hiſt. anat. cent. 4. hiſt. 91. p. 413.

8. *Chriſtopherus Heerfard* an Apothecary, an induſtrious and skillful perſon in his employment, told me not long ſince, that by reaſon of his too frequent uſe of Camphire, preparing and handling it in his Shop, he had utterly depriv'd himſelf of his ſmell; and that from thenceforth he muſt reſolve to want that ſenſe, all his other being left entire unto him.

Plin. nat. hiſt. l. 7. c. 2. p. 156.

Cæl. antiq. lect. l. 14. c. 21.

9. In the utmoſt marches of *India* Eaſtward, about the ſource and head of the River *Ganges*, there is a Nation called the *Aſtomes*, for that they have no mouths, all hairy over the whole body, yet cloathed with the ſoft Cotton and Down that come from the Leaves of Trees. They live only by the air, and ſmelling to ſweet odours, which they draw in at their Noſtrils. No meat nor drink they take, only pleaſant ſavours from divers and ſundry Roots, Flowers and wild Fruits growing in the Woods they entertain; and thoſe they uſe to carry about with them when they take any far journey, becauſe they would not miſs their ſmelling; and yet if the ſcent be any thing ſtrong and ſtinking, they are ſoon therewith overcome, and die.

Lemn. occul. l. 2. c. 9.

Johnſt. nat. hiſt. cl. 10. c. 7. p. 347.

10. At *Antwerp* a Countryman coming into a Perfumer's Shop, preſently fell down into a ſwoon, but was ſpeedily recovered, and brought to himſelf, by rubbing his Face and Noſe all over with Horſedung.

Johnſt. nat. hiſt. cl. 10. c. 7. p. 347.

11. *Strabo* reports, that ſuch amongſt the Sabeans as are ſtupified by the extraordinary and overcoming ſweetneſs of the Spices, Gums and other ſmells they converſe with, are refreſhed by the fume of Bitumen, and by the Beard of a Goat burnt under their Noſes.

Burton's melanch. part. 1. § 3. p. 184.

12. Where melancholy prevails, it frequently corrupts the ſenſes. When *Lewis* the Eleventh was thus affected, he had a conceit that every thing did ſtink about him, ſo that all the odoriferous Perfumes they could get would not eaſe him, but ſtill he ſmelled a filthy ſtink.

Burton's melanch. part. 1. § 3. p. 184.

13. A melancholy French Poet, ſaith *Laurentius*, being ſick of a Fever, and troubled with extraordinary watching, by his Phyſicians was appointed to uſe *Unguentum Populeum* to anoint his Temples withal: but he ſo diſtaſted the ſmell of it, that for many years after all that came near him he imagined to ſcent of it, and would let no man talk with him but aloof of, nor would he wear any new Cloaths, becauſe he thought ſtill that they ſmelled of it, in all other things he was wiſe and diſcreet, and would diſcourſe ſenſibly but only in this one thing.

Sandy's Ovid. Met. l. 7. p. 149.

14. Naſty ſavours ſuddenly ſtrike to the brain, poiſon the ſpirits, and oftentimes prove deadly: lamentably experienced at the Solemn Aſſiſes at *Oxford* (ſo called of that ſad event) when *Bell* and *Barham* the Judges, the High Sheriff, and moſt of the Juſtices of the Bench were killed by the ſtench of the Priſoners.

Melch. Adam. in vit. Germ. med. p. 72.

15. *Joannes Echitus* a Phyſician and Herbariſt, had an equal temper of Body; but upon the leaſt occaſion by ſmelling of any thing that had a hot ſcent, he found that his brain was thereby grievouſly affected; and which is wonderful, the ſmell of a Red Roſe would immediately provoke him to ſneezing. *Cronenburgius* did aſcribe this accident to the hot temperature of the Brain, the rarity of the odour, and certain ſubtle particles of the Roſe, proceeding from the heat and bitterneſs thereof, together with a kind of aſtringency going along with it.

CHAP. VIII.

Of the Paſſion of Love, and the effects of it in divers Perſons.

THey have Trunks in *India* called *Sampatans*, through which they ſhoot Arrows ſo envenom'd, that if they prick the skin, it is very dangerous, but if they draw blood, it is irrecoverably deadly. Thoſe Arrows that are ſhot by *Cupid*, are much of the ſame nature, they diſquiet with the leaſt touches of them; but where they have made deeper impreſſions, unhappy are thoſe ſouls that are tormented with the tyrannies of that little God whom the Poet ſo well deſcribes.

——Ferus & Cupido
Semper ardentes acuens ſagittas
Cote cruentâ.

Fierce Love, who always whets his burning Darts
On bloody Whetſtones, for to thril our hearts.

Marcel. Donat. hiſt. medic. mirab. l. 1. c. 13. p. 187.

Bonfin. rer. Ungaric. l. l. 3. decad. 3. p. 204.

Paræi. medul. prophan. hiſt. tom. 2. p. 63.

1. *Eurialus* Count of *Auguſta*, was a young man of extraordinary Beauty, and during the ſtay of the Emperour *S[illegible]mund*, King of *Bohemia* and *Hungary* at *Sienna*, he caſt his eye upon *Lucretia* a Virgin of that place, and at firſt ſight fell vehemently in love with her: the Virgin alſo (whom in reſpect of her admirable form they called commonly the ſecond *Venus*) was no leſs ſurpriſed than himſelf at the ſame inſtant. In a ſhort time they became better acquainted; but at the Emperour's removal thence to *Rome*, when *Eurialus* was compelled to leave his Lady behind him, ſhe not able to endure his abſence, died under the impatience of it. *Eurialus* at the hearing of her death though (ſomewhat ſupported by the counſels and conſolations of his Friends) he was contented to live, yet from the news of her death to the laſt day of his life was he never known to laugh.

2. *Leander* was a young man of *Abydos*, and was deeply in love with *Hero* a beautiful Virgin of *Seſtos*; theſe two Towns were oppoſite to each other, and the narrow Sea of the *Helleſpont* lay betwixt them. *Leander* uſed divers nights to ſwim over the *Helleſpont* to his Love, while ſhe held up a Torch from a Tower to be his direction in the night; but though this practice continued long,

yet at length *Leander* adventuring to perform the ſame one night when the Sea was rough, and the waves high, was unfortunately drowned. His dead body was caſt up at *Seſtos*, where *Hero* from her Tower beheld it, but ſhe not able to outlive ſo great a loſs, caſt her ſelf headlong from the top of it into the Sea, and there periſhed.

Ovid. Metam.l.4. Zuing. vol. 2.l.7.p. 461.

3. *Pyramus* a young man of *Babylon*, was exceedingly in love with *Thisbe* the Daughter of one that liv'd the very next houſe to his Father; nor was he leſs beloved by her: both Parents had diſcerned it, and for ſome reaſons kept them both up ſo ſtraitly, that they were not ſuffered ſo much as to ſpeak to each other. At laſt they found opportunity of diſcourſe through the chink of a Wall betwixt them, and appointed to meet together in a certain place without the City: *Thisbe* came firſt to the place appointed, but being terrified by a Lioneſs that paſſed by, ſhe fled into a Cave near thereabouts, and in her flight had loſt her Veil, which the Lioneſs tumbled to and fro with her bloody mouth, and ſo left it: ſoon after *Pyramus* alſo came to the ſame place, and there finding the Veil, which ſhe uſed to wear, all bloody, he overhaſtily concluded that ſhe was torn in pieces by ſome wild Beaſt, and therefore ſlew himſelf with his Sword under a Mulberry Tree, which was the place of their mutual agreement. *Thisbe*, when ſhe thought the Lioneſs was gone paſt, left her Cave with an earneſt deſire to meet her Lover, but finding him ſlain, overcome with grief and deſire, ſhe fell upon the ſame Sword, and died with him.

Eraſm. Adag.p.49. Plut. de virtut. mulier.p.531.

4. *Plutarch* ſaith it was a cuſtom remaining unto his days, that Wives would wiſh ſo to be beloved by their Husbands as *Pieria* was by *Phrygius*. This wiſh had its riſe from the following Hiſtory. Of thoſe Ionians that planted themſelves in *Miletum*, ſome raiſed ſedition againſt the Sons of *Neleus*, and ſeated themſelves in *Myo*. Theſe receiv'd divers injuries from the *Mileſians*, who warred upon them for their defection, but not ſo ſharply as to exclude all commerce, but upon ſome Feſtivals the women had liberty to come from *Myo* to *Miletum*. *Pythes* was one of the Revolters, and underſtanding that a Feaſt was to be kept in *Miletum* to *Diana*, he ſent his Wife and Daughter *Pieria*, to obtain leave that he might be preſent at it. Now of all the Sons of *Neleus*, *Phrygius* was the moſt moſt powerful, he being enflamed with the love of *Pieria*, thought of nothing more than doing ſomething that would be acceptable to her: and when ſhe had ſaid nothing could be more grateful to her, than to procure her liberty of coming often to *Miletum* in the company of many Virgins: he underſtood by that ſpeech that peace was deſired, and friendſhip ſought with the *Mileſians*, he therefore concluded the war; and thence was it that the names of theſe two Lovers were ſo dear to both people.

Cauſ. Hol. Court.tom. 2.Max.12. p.403. Lipſ. monit. l.2.c.12. p. 303,304. Zuing. Theatr. vol. 3.l.4.p. 748.

5. *Eginardus* was Secretary of State to *Charlemaign*, and having placed his affections much higher than his condition admitted, made love to one of his Daughters, who ſeeing this man of a brave ſpirit, and a Grace ſuitable, thought not him too low for her whom merit had ſo eminently raiſed above his birth: ſhe affected him, and gave him too free acceſs to her perſon, ſo far as to ſuffer him to have recourſe unto her to laugh and ſport in her Chamber on Evenings, which ought to have been kept as a Sanctuary where Reliques are preſerved. It happened on a Winters night, *Eginardus* (ever haſtening his approaches, and being negligent in his returns) had ſomewhat too much ſlackened his departure: in the mean time a Snow had fallen, which troubled them both, when he thought to go out, he feared to be known by his feet, and the Lady was unwilling that ſuch prints of ſteps ſhould be found at her door. They being much perplexed, Love which taketh the Diadem of Majeſty from Queens, made her do an act for a Lover, very unuſual for the Daughter of one of the greateſt men upon earth; ſhe took the Gentleman upon her Shoulders, and carried him all the length of the Court to his Chamber, he never ſetting foot to the ground, that ſo the next day no impreſſion might be ſeen of his footing. It fell out that *Charlemain* watched at his Study this night, and hearing a noiſe, opened the window, and perceived this pretty prank, at which he could not tell, whether he were beſt to be angry, or to laugh. The next day in a great Aſſembly of Lords, and in the preſence of his Daughter and *Eginardus*, he asked what puniſhment that ſervant might ſeeem worthy of, who made uſe of a King's Daughter as of a Mule, and cauſed himſelf to be carried on her Shoulders in the midſt of Winter, through Night, Snow, and all the ſharpneſs of the Seaſons; every one gave his opinion, and not one but condemn'd that inſolent man to death. The Princeſs and Secretary changed colour, thinking nothing remain'd for them but to be fleyed alive. But the Emperour looking on his Secretary with a ſmooth brow, ſaid, *Eginardus*, hadſt thou loved the Princeſs my Daughter, thou oughteſt to have come to her Father the diſpoſer of her liberty; thou art worthy of death, and I give thee two lives at this preſent, take thy fair Portreſs in marriage, fear God, and love one another. Theſe Lovers thought they were in an inſtant drawn out of the depth of Hell to aſcend to Heaven.

Plut. in paral.in Pelopid. Clark's mirrour.c. 56.p.232.

6. There was amongſt the Grecians a company of Soldiers conſiſting of three hundred, that was called the holy Band, erected by *Gorgidas*, and choſen out of ſuch as heartily loved one another, whereby it came to paſs that they could never be broken or overcome; for their love and hearty affection would not ſuffer them to forſake one another what danger ſoever came. But at the Battel of *Cheronæa* they were all ſlain, after the Fight King *Philip* taking view of the dead bodies, ſtaid in that place where all theſe three hundred men lay ſlain, thruſt through with Pikes on their Breaſts, whereat he much wondred, and being told that it was the Lovers Band, he fell a weeping; ſaying, Wo be to them that think theſe men did or ſuffered any evil or diſhoneſt thing.

Lonicer. Theatr.p. 420. Clark's mirrour.c. 56.p.230.

7. Under the ſeventh Perſecution, *Theodora* a Chriſtian Virgin was condemned to the Stewes, where her chaſtity was to be a prey to all comers: the ſentence being executed, and ſhe carried thither, divers wanton young men were ready to preſs into the Houſe, but one of her Lovers, called *Didymus*, putting on a Soldiers habit, ſaid he would have the firſt turn, and ranted ſo high that the other gave him way. He went in to her, perſwaded her to change Garments with him, and ſo ſhe in the Soldiers habit eſcaped. *Didymus* being found a man was carried before the Preſident, to whom he confeſſed the whole matter, and ſo was condemned. *Theodora* hearing of it, thinking to excuſe him, came and preſented her ſelf as the guilty party, deſiring that ſhe might die, and the other be excuſed; but the mercileſs Judge cauſed them both to be put to death.

8. *Gobrias* a Captain, when he had eſpyed

Rodanthe

Burton's melanch. part.3. § 2. p.475, 476.

Rodanthe a fair Captive Maid, he fell upon his knees before *Myſtilus* the General, with tears, vows, and all the Rhetorick he could, by the ſcars he had formerly received, the good ſervices he had done, or whatſoever elſe was dear unto him, he beſought his General, that he might have the fair priſoner to his Wife, *Virtutis ſuæ ſpolium*, as a reward of his Valour; moreover he would forgive to him all his Arrears: I ask, ſaid he, no part of the Booty, no other thing but *Rodanthe* to be my Wife, and when he could not compaſs her by fair means, he fell to treachery, force and villany; and at laſt ſet his life at ſtake to accompliſh his deſire.

CHAP. IX.

Of the extreme Hatred in ſome perſons towards others.

AS amongſt the kinds of living creatures, there are certain enmities and diſſentions, whereof there is no apparent reaſon to be given. As of that betwixt the Spider and the Serpent, the Ant and Weſel, the *Trochilus* and Eagle, and the like: ſo amongſt men implacable hatreds are conceived many times upon undiſcernible, more upon unjuſtifiable grounds.

Chetwind's hiſt. collect. cent.3.p. 90.

1. *Calvin* was ſo odious to the Papiſts, that they would not name him. Hence in their Spaniſh expurgatory *Index*, *p.* 204. they give this direction, Let the name of *Calvin* be ſuppreſs'd, and inſtead of it put *Studioſus quidam*. And one of their Proſelytes went from *Mentz* to *Rome* to change his Chriſtian name of *Calvinus* into the adopted one of *Baronius*.

Raleigh hiſt.part.1. l.5.c.3.§2. p.362, 363. Lonicer. Theatr.p. 370. Val.Max.l. 9.c.3.p. 255.

2. A deadly Hatred it was which *Hannibal* bare to the Romans, and a private and hereditary deſire that carried him violently againſt them. For his Father *Amilcar* at a Sacrifice he made a little before his journey into *Spain*, had ſolemnly bound him by oath to purſue them with an immortal hatred, and as ſoon as he ſhould be grown up to be a man, to work them all the miſchief he was able. *Hannibal* was then about nine years of age, when his Father cauſed him to lay his hand upon the Altar, and to make this oath: ſo that it was no marvel if the impreſſion was ſtrong in him.

Fulgoſ. l.9. c.3.p.174.

3. The people of *Rome* when they ſaw that *Appius Claudius* the younger was choſen Conſul by the Senate with *Titus Quintus Capitolinus*, mov'd with that huge hatred they had ever born to the Appian Family, and withal angry, they departed out of the place of Aſſembly, that they might not behold any of that Family to aſcend unto honour.

Fulgoſ.l.9. c.3.p. 1186. Lonicer. Theatr.p. 369. Wieri opera. p.829, 830.l.de irâ. Biſhop Reynold's Treatiſe of the paſſions. c. 15. p.152.

4. Who can declare ſufficiently the mighty hatred which Pope *Boniface* the Eighth bare towards the Gibelline Faction? It is the cuſtom, that upon Aſhwedneſday the Pope ſprinkles ſome Aſhes upon the heads of the chief Prelates in the Church; and at the doing of it to uſe this ſaying, Remember thou art Aſhes, and that into Aſhes thou ſhalt return: when therefore the fore-mentioned Pope came to perform this to *Porchetus Spinola* Archbiſhop of *Genoa*, and ſuſpected him to be a favourer of the Gibellines, he caſt the Aſhes not on his head, but into his eyes, perverſly changing the uſual form of words into theſe, Remember thou art a Gibelline, and that with the Gibellines thou ſhalt return to Aſhes.

Fulgoſ. l.9. c.3.p. 1189.

5. When *Sigiſmund* Marqueſs of *Brandenburgh* had obtained the Kingdom of *Hungary* in right of his Wife, it then appeared what a mortal hatred there was betwixt the Hungarians and Bohemians: for when *Sigiſmund* commanded *Stephanus Konth*, (and with him twenty more Hungarian Knights) to be taken and brought before him in Chains, as perſons that had declined the obedience they owed him; not one of all theſe would name or honour him in the leaſt as their King; and before either they or their ſervants would change their minds, they were deſirous to loſe their heads. Amongſt the ſervants was *Chiotza* the Page of *Stephanus*, who ſadly bewailed the death of his Maſter; and whereas by reaſon of his tender age the King made him divers promiſes; and to comfort him, told him, that he would make him as a ſervant about his own perſon: *Chiotza* with a troubled countenance, and in terms that teſtified at once both anger and hatred, replyed that he would never ſubject himſelf to the ſervice of a Bohemian Swine, and in this obſtinacy of mind he died.

Cauſ. Holy Court. part. 3.p.297.

6. *Cato* the Cenſor bare ſuch a hatred to the Female Sex, that it was his common ſaying, that if the world was without women, the converſation of men would not be exempt from the company of the Gods.

Eraſm. Adag.p.613.

7. *Melanion* was a perſon of the ſame mind, who in a perfect hatred to them all at once betook himſelf to ſolitude, attended upon with his Dog only: he followed the chaſe of wild Beaſts over Mountains, and through Woods; nor could ever be perſwaded to return home ſo long as he lived; ſo that he gave occaſion to the Proverb, Chaſter than *Melanion*.

8. *Hyppolitus* was alſo of the ſame complexion, as he expreſſes himſelf in *Euripides* and *Seneca*: if you will have a taſte of his language, that in *Seneca* ſounds to this purpoſe,

——I hate, flie, curſe, deteſt them all:
Call't Reaſon, Nature, Madneſs, as you pleaſe;
In a true hatred of them there's ſome eaſe.
Firſt ſhall the water kindly dwell with fire,
Dread Syrtis *be the Mariners deſire:*
Out of the Weſt ſhall be the break of day,
And rabid Wolves with tender Lambkins play,
Before a woman gain my conquered mind,
To quit this hatred, and to grow more kind.

Eraſm. Adag.p.70. Sabellic. exempl. l.2. c.2. p.64. Biſhop Reynold's Treatiſe of paſſions. c.13. p.130. Patit. de Regno.l.8. tit.17.p. 530.

9. *Timon* the Athenian had the ſirname of *Manhater*, he was once very rich, but through his liberality and over-great bounty, was reduced to extreme poverty; in which condition he had large experience of the malice and ingratitude of ſuch as he had formerly been helpful to; he therefore fell into a vehement hatred of all mankind: was glad of their misfortunes, and promoted the ruine of all men as far as he might with his own ſafety. When the people in honour of *Alcibiades* attended on him home, as they us'd when he had obtain'd a cauſe; *Timon* would not as he was wont to others, turn aſide out of the way, but meet him on purpoſe, and ſay, Go on my Son, and proſper, for thou ſhalt one day plague all theſe with ſome ſignal calamity. He built him a Houſe in the Fields, that he might ſhun the converſe of men. He admitted to him only one *Apemantus*, (a perſon much of his own humour) and he ſaying to him, Is not this a fine Supper, It would, ſaid he, be much better if thou wert abſent. This *Timon* gave order that

his Sepulcher ſhould be ſet behind a dunghil: and this to be his Epitaph:

Hic ſum poſt vitam miſeramq; inopemq; ſepultus
Nomen non quæras, dii te Lector male perdant.

Here now I lye, after my wretched fall:
Ask not my name, the Gods deſtroy you all.

Patrit.de Regno,l.8. tit.17.p. 550. Laert. l.1.p. p.28.

Miſon, was of like manners with *Timon*, and had his name from the hatred he had to all men; when ever he was converſant amongſt men, he was always ſad: but when he was in any ſolitude, or place by himſelf, he was then us'd to laugh and rejoyce: being once ask'd, why he laugh'd, when no body was preſent; for that very reaſon ſaid he.

Eraſm. Adag.551.

11. *Vatinius* was ſharply declaim'd againſt by M. *Tullius Cicero*, and thereby ſuch a diſcovery was made of his crimes, that lodg'd him ſo deep in the hatred of the people of *Rome*, that afterwards to expreſs a deadly and vehement hatred indeed, it became proverbial to ſay a Vatinian hatred.

Lamprid.

12. *Alexander Severus* the Emperour had ſuch a hatred to unjuſt Judges; that if he had caſually met any ſuch; he was ſuddenly ſurpriz'd with a vomiting at the very ſight of them.

Zuing. vol. 1. l. 3. p. 241.

13. The Emperour *Nerva* did ſo abominate the ſhedding of blood; that when the people deſired him to yield up the murderers of *Domitian* to a juſt execution: he was ſo far affected with it, that he was immediately taken with a vomiting and looſneſs.

Zuing. vol. 1.l.1.p.63.

14. *Vladiſlaus Lotticus*, King of *Polonia*, after a battle wherein his Army had made great ſlaughter of the adverſe party; went to view the dead as they lay in the Field. He there ſaw *Florianus Sharus* a Knight, lye weakned with many wounds, with his face upward, and with his hands keeping in his bowels, leſt they ſhould iſſue out from his belly at his wound: How great is the torment of this man, ſaid the King: *Sharus* reply'd, The torment of that man is greater, who hath an ill neighbour that dwells in the ſame Village with him: as I, ſaith he, can witneſs upon my own experience. Well, ſaith the King, if thou recover of thy wound, I will eaſe thee of thy ill neighbour; as indeed he afterwards did; for he turn'd out the perſon complain'd of, and gave the whole Village to *Sharus*.

Fulgoſ. l.9. c.3.p.1182

15. *Gualterus*, Earl of *Breme*, had marry'd the Eldeſt Daughter of *Tancred*, King of *Sicily*; and as Heir of the Kingdom went with four hundred Horſe; by help of theſe, and a marvellous felicity, he had recovered a great part of it: when at laſt he was overcame and taken by *Thebaldus Germanus*, at the City *Sarna*: Upon the third day after he was offered by the Victor his liberty and reſtauration to the Kingdom, in caſe he would confirm to *Thebaldus*, what he was poſſeſſed of therein: But he in an inconceiveable hatred to him, that had made him his Priſoner; reply'd, That he ſhould ever ſcorn to receive thoſe, and greater proffers from ſo baſe a hand as his. *Thebaldus* had reaſon to reſent this affront, and therefore told him, he would make him repent his ſo great inſolence: At which *Gualterus* inflam'd with a greater fury; tare of his cloths and brake the ligatures of his wounds; crying out, that he would live no longer, ſince he was fallen into the hands of ſuch a man that treated him with threats; upon which he tare open the lips of his wounds, and thruſt his hands into his Inteſtines: ſo that when he reſolvedly refuſed all food and ways of cure, he forcibly drave out his furious Soul from his Body, and left only one Daughter behind him, who might have been happier, had ſhe not had a beaſt to her Father.

CHAP. X.

Of Fear, and the ſtrange effects of it, alſo of panick fears.

THe *Spartans* would not conſecrate to the Gods any of thoſe ſpoils, which they had taken from the Enemy; they thought they were unfit preſents for them, and no convenient ſight for their own Children, becauſe they were things pluck'd off from them, who ſuffer'd themſelves to be taken through fear. The meaning was, they look'd upon the fearful man, as neither pleaſing to God, nor profitable to Man; the truth is an habitual coward, is a man of no price: but withal there are certain times, wherein the worthieſt of men have found their courage to deſert them, and upon ſome occaſions more than others.

Sueton. p. 111. in Auguſto.

1. *Auguſtus Cæſar* was ſomewhat over timerous of Thunder and Lightning, ſo that he always, and every where, carry'd with him the skin of a Sea-calf, as a remedie: And upon ſuſpicion of approaching tempeſt, would retreat into ſome ground or vaulted place, as having been formerly affrighted by extraordinary flaſhes of Lightning in a nights journey of his.

Sueton. p. 195. in Caligulâ.

2. *Caius Caligula*, who otherwiſe was a great contemner of the gods, yet would wink at the leaſt Thunder and Lightning, and cover his head; if there chanc'd to be greater and lowder, he would then leap out of his bed, and run to hide himſelf under it.

Zuin.Theat. vol.1.l.1.p. 94.

3. *Philippus Vicecomes*, was of ſo very timerous and a fearful Nature, that upon the hearing of any indifferent Thunder, he would tremble and ſhake with fear, and as a perſon in diſtraction run up and down to ſeek out ſome ſubterranean hiding place.

Zuin.ibid. p.94.

4. Pope *Alexander* the third being in *France*; and performing divine Offices upon *Good Fryday*, upon the ſudden there was a horrible darkneſs; and while the Reader was upon the Paſſion of Chriſt, and was ſpeaking of thoſe words: *It is finiſhed*, there fell ſuch a ſtupendous Lightning, and ſuch a terrible crack of Thunder follow'd, that *Alexander* leaving the Altar, and the Reader deſerting the Paſſion, all that were preſent ran out of the place, conſulting their own ſafety by flight.

Cal.Rhod. lect. Antiq. l.7.c.28. p.326.

5. *Archelaus*, King of *Macedon*, being ignorant of the effects of Natural Cauſes; when once there happed an Eclipſe of the Sun, as one overcome and aſtoniſh'd with fear, he caus'd his Palace to be haſtily ſhut up; and (as it was the uſual cuſtom in caſes of extreme mourning and ſadneſs) he caus'd the hair of his Sons head to be cut off.

Sueton.p. 95. in Auguſto.

6. *Diomedes* was the Steward of *Auguſtus* the Emperour, as they two were on a time walking

out together, on the ſudden there brake looſe a wild Boar, who took his way directly towards them: here the Steward in the fear he was in, gat behind the Emperour, and interpoſed him betwixt the danger and himſelf. *Auguſtus*, though in great hazard, yet knowing it was more his fear than his malice, reſented it no farther than to jeſt with him upon it.

Joſeph. Antiq. Jud. l. 19. c. 2. p.

7. At the time when *Caius Caligula* was ſlain, *Claudius Cæſar*, ſeeing all was full of ſedition and ſlaughter, thruſt himſelf into a hole, in a by corner to hide himſelf, though he had no cauſe to be apprehenſive of danger, beſides the illuſtriouſneſs of his Birth; being thus found, he was drawn out by the Soldiers, for no other purpoſe than to make him Emperour: he beſought their mercy, as ſuppoſing all they ſaid to be nothing elſe but a cruel mockery; but they (when through fear and dread of death, he was not able to go) took him up upon their ſhoulders, carryed him to the Camp, and proclaim'd him Emperour.

Schenck. obſ. l. 1. obſ. 3. p. 78.

8. *Fulgos Argelatus*, by the terrible noiſe that was made by an Earthquake, was ſo affrighted, that his fear drave him into madneſs, and his madneſs unto death, for he caſt himſelf headlong from the upper part of his houſe, and ſo died.

Plut. Paral. p. 706. in Alexandro.

9. *Caſſander*, the Son of *Antipater* came to *Alexander* the Great at *Babylon*, where finding himſelf not ſo welcome, by reaſon of ſome ſuſpicions the King had conceiv'd of his treachery; he was ſeis'd with ſuch a terrour at this ſuſpicion of his, that in the following times having obtain'd the Kingdom of *Macedon*, and made himſelf Lord of *Greece*, walking at *Delphos*, and there viewing the Statues, he caſt his eye upon that of *Alexander* the Great; at which ſight he conceiv'd ſuch horror, that he trembled all over, and had much ado to recover himſelf from under the power of that agony.

Zuin. Theat. vol. 1. l. 1. p. 94.

10. The Emperour *Maximilian* the Firſt, being taken by the people of *Bruges*, and divers of the Citizens, who took his part ſlain; *Nicholaus de Helſt*, formerly a priſoner, together with divers others had the ſentence of death paſs'd upon him; and being now laid down to receive the ſtroke of the Sword: The people ſuddenly cry'd out, *Mercy*; he was pardon'd as to his life, but the paleneſs his face had contracted, by reaſon of his fear of his approaching death, continued with him, from that time forth, to the laſt day of his life.

Zacchiæ qu. Medicoleg. l. 3. tit. 2. p. 154. Maldonat. in Luc. 22. v. 44.

11. We are told by *Zacchias*, of a young man of *Belgia*, who, ſaith he, not many years ſince was condemn'd to be burnt: it was obſerv'd of him, (by as many as would) that through the extremity of fear, he ſweat blood; and *Maldonate* tells the like of one at *Paris*, who having receiv'd the ſentence of death, (for a crime by him committed) ſweat blood out of ſeveral parts of the body.

Mr Boyles Exp. Philoſ. c. 14. p. 246 247.

12. Being about four or ſix years ſince, in the County of *Cork*, there was an Iriſh Captain, a man of middle age and ſtature, who coming with ſome of his followers to render himſelf to the Lord *Broghil* (who then commanded the Engliſh forces in thoſe parts) upon a publick offer of pardon to the Iriſh, that would lay down arms: he was caſually in a ſuſpicious place, met with by a party of the Engliſh, and intercepted: the Lord *Broghil* being then abſent; he was ſo apprehenſive of being put to death before his return, that that anxiety of mind quickly chang'd the colour of his hair in a peculiar manner, not uniformly chang'd; but here and there certain peculiar tufts and locks of it, whoſe baſes might be about an Inch in diameter, were ſuddenly turn'd white all over, the reſt of his hair (whereof the Iriſh uſe to wear good ſtore) retaining its former reddiſh colour.

Shot. Phyſ. curioſ. l. 3. c. 16. p. 478. Donat. Hiſt. med. mir. l. 1 c. 1. p. 1. Schenck. obſ. l. 1. obſ. 1. p. 2.

13. *Don Diego Oſorius*, a Spaniard of a Noble Family, being in love with a young Lady of the Court, had prevail'd with her for a private conference under the ſhady boughs of a Tree, that grew within the Gardens of the King of *Spain*: but by the unfortunate barking of a little Dog, their privacy was betray'd, the young Gentleman ſeis'd by ſome of the Kings Guard, and impriſon'd. It was capital to be found in that place, and therefore he was condemn'd to dye. He was ſo terrifi'd at the hearing of his ſentence, that one and the ſame night ſaw the ſame perſon young, and all turn'd grey, as in age. The Jaylor mov'd at the ſight, related the accident to King *Ferdinand*, as a Prodigy, who thereupon pardon'd him, ſaying he had been ſufficiently puniſh'd for his fault, ſeeing he had exchang'd the flower of his Youth into the too early hoary hairs of age.

Schenck. obſ. l. 1. obſ. 1. p. 2. Lemn. de complex. l. 2 c. 2. p.

14. There was a young Nobleman in the Emperours Court, that had violated the chaſtity of a young Lady there; though by the ſmall reſiſtance ſhe made, ſhe ſeem'd to give a tacite conſent; yet he was caſt into priſon, on the morrow after to loſe his head. He paſs'd that night in ſuch fearful apprehenſions of death, that on the morrow *Cæſar* ſitting on the Tribunal, he appear'd ſo unlike himſelf, that he was known to none that were preſent, no not the Emperour himſelf. All the comlineſs and beauty of his face was vaniſh'd; his countenance was grown like to that of a carcaſe, his hair and beard turn'd grey; and in all reſpects ſo chang'd, that the Emperour ſuſpected ſome counterfeit was ſubſtituted in his room. He caus'd him therefore to be examin'd, if he were the ſame; and tryal to be made, if his hair and beard were not thus chang'd by application of ſome Medicine to them: But finding nothing ſo, aſtoniſh'd with the countenance and viſage of the man, and thereby mov'd to pitty and mercy; he gave him his pardon, for the fault he had committed.

Schenck. obſ. l. 1. obſ. 1. p. 3.

15. The like hapned to the Father of *Martinus Delrio* (being then a Boy of ſcarce fifteen years of age) while he lay ſick on his bed; and heard all the Phyſicians deſpairing of his life; what with watching, and the fear of death, all the hair of his head turn'd grey in the compaſs of one night.

Schenck. obſ. l. 1. obſ. 4. p. 121.

16. *Apollonia*, the Wife of *Schenckius*, being about 40 years of age, and near the time of her delivery, was exceedingly frighted with the cry of fire at midnight, and beholding the flames not far off, ſhe preſently complain'd of an extraordinary commotion of the Infant in her Womb, ſhe went to bed and ſlept; but e'er long, was taken with a ſtrange and horrible kind of convulſion, of which ſhe dy'd within twelve hours after her fright.

Schenck. ibid. l. 3. p. 399.

17. A Religious Woman falling into the hands of rude Soldiers, and they with drawn Swords threatning to kill her, was ſeis'd with ſuch an extreme fear, that the blood brake out from all the open paſſages of her body; and ſo being become bloodleſs, in the ſight of the Enemies, ſhe ſpeedily dy'd amongſt them.

18. The *Perſian* Navy being in the heat of fight

Dinoth. Memorab.l. 6.p.415.

fight, near to the City of *Michael*, there went a rumour amongſt them, without any certain Author, that the Land Army under *Mardonius*, was overthrown in *Bœotia*; whereupon ſuch a ſudden fear and conſternation of mind ſeis'd them, that they were neither able to fight, nor to fly; ſo that being prepar'd for neither, they were every man taken or ſlain.

Liv.Hiſt. l.44.p.559.

19. As *Perſeus*, King of *Macedon*, was waſhing before Supper, word was brought him, that the enemy was near at hand, upon which he was ſo poſſeſs'd, and aſtoniſh'd with fear, that ſuddenly leaping from his Throne, without expecting the ſight of the Enemy; he cry'd he was overcome, and betook himſelf to flight, whereas unleſs he had been infatuated, he might have ſhut up the Romans, and compell'd them to fight at a very great diſadvantage.

Dinoth.l.6. p.415.

20. *Miltiades*, with only ten thouſand *Athenians*, and a thouſand *Plateans*. ſet upon 300000 of the *Perſians*; when there were ſuch terrible noiſes in the Air, and ſuch Spectres appeared, that ſtruck ſuch fear into the *Perſians*, as caſting off all hope of the Victory, they betook themſelves to a ſhameful flight; ſo that all the forces of *Miltiades* had to do, was to purſue and ſlay them.

Dinoth.Memorab.l.6. p.416.

21. *Rhadagiſus* with 200000 *Goths* deſcended into *Italy*, devoting the blood of all the Roman Stock to his Gods; they wanting ſufficient ſtrength to encounter him, in great fear kept themſelves cloſe within the Wals of the City; when a panick fear from Heaven fell upon the Army of *Rhadagiſus*; ſo that he leading them into the Mountains of *Feſula*, they were conſum'd with famine and thirſt, and overcome without battle; the greateſt part of them were taken, bound and ſold for a crown a man, and ſoon after dy'd in the hands of them that bought them.

Dinoth. ibid.p.416.

22. *Heraclianus* had a deſign to ſeiſe upon the Roman Empire; to which purpoſe with a Navy of 4000 and 70 Ships, which he had prepared in *Affrica*, he ſet ſail for *Rome*, landed and marched on with his Army; but ſuppoſing that by his celerity he had prevented the news of his coming, and contrary to his expectation, finding the Romans prepared to receive him; he took thereupon ſuch a fear, that turning his back, and getting into the firſt Ship that chance offer'd, with that alone he ſailed to *Carthage*, where he was ſlain by his Soldiery.

Dinoth.l.6. p.417.

23. *Jeruſalem* being taken by the Chriſtians, and *Godfry* of *Bullen*, made King of it, the Souldan of *Egypt* had prepared a great Army, either to beſiege it, or fight the Chriſtians: who perceiving them unable to cope with ſo great a power; with great earneſtneſs beſought the aſſiſtance of Almighty God: and then full of courage went to meet the enemy. The Barbarians ſeeing them approach and come on ſo couragiouſly; who they thought would not have the confidence, ſo much as to look them in the face, aſtoniſh'd with a ſudden fear, they never ſo much as thought of fighting, but running on headlong in a diſorder'd flight: they were ſlain by the Chriſtians, as ſo many beaſts, to the number of an hundred thouſand.

Comines. Dinoth.l.6. p.417.

24. At *Granſon*, the *Burgundian* Army conſiſting of 40000, was to fight the *Swiſſers*, conſiſting of ſcarce 2000, and finding the *Swiſſers* to begin the battle with great courage and alacrity, they in the front began leiſurely to retire, towards the Camp. Thoſe in the rear ſeeing them in the retreat, and ſuſpecting they were beaten, ſtreight fled out of the Field, and ſo great and ſudden a conſternation, and fear fell upon them, that notwithſtanding all the Commanders could ſay, they ſtrove who ſhould be the foremoſt, leaving the rich and wealthy ſpoil of the Camp to the Enemy.

Lonicer. Theat. p. 585.

25. *Johannes Capiſtranus* was appointed Judge by King *Ladiſlaus*, and by his command to examine a certain Earl accuſed of Treaſon, by tortures: having convicted him, he condemn'd him to loſe his head; as alſo the Son of the Earl, by the Kings order, had the ſame ſentence, but yet with this purpoſe only; that ſtricken with fear, he ſhould betray ſome of his Fathers counſels, if poſſibly he had been partaker of them: but if he was found innocent, that then he ſhould be ſpared. They were therefore both lead to the place of Execution, where when the Son had ſeen his Father beheaded, and verily believ'd he was deſtin'd to the ſame puniſhment; ſeis'd with an extraordinary fear, he fell down dead; with whoſe unexpected fate, the Judge was ſo vehemently affected, that according to the ſuperſtition of that age, leaving a ſecular life, he betook himſelf to a Monaſtery.

Heyl. Coſmog.p.245.

26. I will cloſe up this Chapter with a pleaſant Hiſtory, yet ſuch as will ſerve well to inform us how dreadful the Lords of the Inquiſition are to the poor Spaniards. One of theſe Inquiſitors, deſiring to eat ſome Pears that grew in a poor mans Orchard, not far from him, ſent for the man to come and ſpeak with him. This meſſage put the poor man in ſuch a fright, that he fell ſick immediately upon it, and kept his bed. But being inform'd, that his Pears were the only cauſe of his ſending for; he caus'd his Tree to be preſently cut down, and carry'd with all the Pears on it to the Inquiſitors Houſe; and being afterwards demanded the reaſon of that his unhusbandly action; he proteſted that he would not keep that thing about him, which ſhould give an occaſion for any of their Lordſhips to ſend for him any more.

CHAP. XI.

Of the Paſſion of Anger, and the ſtrange effects of it in ſome Men.

THis headſtrong and impetuous Affection of the mind is well deſcrib'd by ſome of the Ancients to be a ſhort madneſs; for whereas other paſſions do impel, this doth uſe to precipitate us; others though we cannot reſiſt, yet we may ſtand under them; but this, as a mighty and irreſiſtible torrent, bears all the powers of our minds before it: A diſeaſe it is, that whereſoever it prevails, is no leſs dangerous than deforming to us, not only doth it ſwell the face, inflame the blood; and as the Poet hath it

——— a bloody fierceneſs makes
The eyes to glow like a Gorgonian Snakes.

But withal, like the miſchievous evil Spirit in the Goſpel, that threw the poſſeſſed now into the fire, and then into the Water; it caſts us into all kind of dangers, and frequently hurries us into to the Chambers of death it ſelf, as appears by ſome of the following Examples.

Plat. obſ. Med.l.1.p. 50.

1. Being call'd in *November* 1604. to the Houſe of a certain Prefect, ſaith *Platerus*, to couch a Cataract, that was grown in the eye of his Wife, the Prefect was informed, that his Maid had that night lain with a Miller; cauſing her therefore to be fetch'd home, and catching her by the hair of the head, he threw her to the ground, kick'd her, and fell into ſo great paſſion, that being preſently ſeiſed with difficulty of breathing, and a trembling, there was more need to look after him than his Wife. Before any Medicine was adminiſtred, he was adviſ'd by a Chirurgeon to open a Vein, but to no purpoſe; his want of breath, trembling, and proſtration of the ſpirits continuing, he dyed within two days after.

Zuing.vol. 1.l.1.p.16.

2. *Charles* the Sixth, King of *France*, being highly diſpleas'd with the Duke of *Britain*, upon ſome ſiniſter ſuſpicions; was ſo bent upon revenge, that unmindful of all other things, his paſſion ſuffered him not to eat or ſleep: He would not hear the Dukes Embaſſadors that came to declare his innocency: But upon the fifth of the Kalends of *June*, *anno* 1392. he ſet forth with his forces out of a City of the *Canomans*, contrary to the advice of his Commanders and Phyſicians about high noon, in a hot ſultry day, with a light hat upon his head. He leap'd upon his Horſe, and bad them follow him that lov'd him: He had ſcarce gone a mile from the City, when his mind was unſeated, and he in a fury drew his Sword, ſlew ſome, and wounded others that attended him; till ſuch time, as wearied and ſpent with thus laying about him, he fell from his Horſe, he was taken up and carryed back in the arms of men, into the City for dead: where after many days, when at firſt he neither knew himſelf, nor any about him, he began by degrees to recover; but his mind was not ſo well reſtored, but that ever and anon he had ſymptoms of a relapſe; and at ſeveral intervals betray'd his diſtemper, ſo that the Government of the Kingdom was committed to his Uncles.

Zuing. vol. 1.l.1.p. 90.

3. *Malachus*, a Poet in *Syracuſe*, had ſuch fits of immoderate choler and anger, as took away the uſe of his Reaſon; yet was he then moſt able in the compoſure of Verſes, when he was thus made frantick by his paſſion.

Val. Max.l. 9.c.3. p. 254. Wieri opera, p.795,796. l.de Irâ. Lonicer. Theat. p. 370.

4. *Lucius Sylla*, burning with anger at *Puteoli*, becauſe *Granius*, the chief of that Colony delay'd to ſend in for the repairs of the Capitol, that Money which was promiſed by the *Decurions*, by an over great concitation of the Mind, and the impetuouſneſs of an immoderate Voice, he was taken with a convulſion in the breaſt, and ſo vomited up his ſoul mixed with blood and threats, being at that time entring upon the ſixtieth year of his age; yet not conſum'd by that, but periſhing by a madneſs, that was nouriſh'd by the miſeries of *Rome*.

Wieri opera, p.801.ibid. Beard's Theat.l.1.c. 23.p.144.

5. Into what extremes ſome men have been tranſported by paſſion, the example of Pope *Julius* the Third is too Illuſtrious; he at dinner time had commanded a roaſted Peacock to be ſet by for him till ſupper, as being much delighted with that ſort of meat: Being at ſupper, he call'd for it once and again; but it being before eaten up by the Cooks, could not be ſet on the Table: Whereupon he fell into ſo violent a paſſion for this delay, that at length he brake out into this blaſphemous ſp[illegible]h, that he would have that Peacock, *Al deſp*[illegible] *d' Iddio*, that is, *in deſpite of God*: And when thoſe of his attendants that ſtood about him, entreated he would not be ſo far moved for ſo ſlight a thing as a Peacock; he to defend his former blaſphemy by a greater, in a mighty paſſion demanded, why he who was ſo great a Lord upon Earth, might not be angry for a Peacock, when God himſelf was in ſuch a fury, for one only inconſiderable Apple eaten in Paradiſe, that he would the whole Poſterity of the firſt man ſhould ſuffer ſo deeply for it?

Theodoret. l.6.c.81.p. 310. Zonar. Annal.tom.3. p.121. Zuing.vol. 4.l.1.p.91.

6. *Theodoſius* the Elder, though otherwiſe a moſt pious Prince, was yet very ſubject to the tranſports of anger, nor was he able to bridle his paſſion: So that at *Theſſalonica*, upon a ſeditious tumult, in the Theatre, he gave order to his Soldiers, and they kill'd no leſs than ſeven thouſand of the Citizens: Upon which St. *Ambroſe* the Biſhop of *Milain*, would not ſuffer him to enter the Church, till he had ſhewed the manifeſt ſigns of an unfeigned repentance.

Donat. Hiſt. med.l.3.c. 13.p.188.

7. The Emperour *Nerva*, who was otherwiſe of a weak ſtomach, and often caſt up his meat, which he had newly eaten; fell into a huge paſſion with one whoſe name was *Regulus*, and while he was in a high tone thundring againſt him, was taken with ſweats, fell into a fever, and ſo dyed in the ſixty eighth year of his age.

Zuing. vol. 2.l.7. p. 495. Pezel. Melliſic. Hiſt. tom.2. p. 277.

7. The *Sarmatian* Embaſſadors caſt themſelves at the feet of the Emperour *Valentinian* the Firſt, imploring peace; he obſerving the meanneſs of their apparel, demanded if all their Nation were ſuch as they: who reply'd, It was their cuſtom to ſend to him ſuch as were the moſt noble and beſt accoutred amongſt them: When he in a rage cry'd out, It was his misfortune, that while he Reign'd, ſuch a ſordid Nation as theirs could not be content with their own limits; and then as one ſtruck with a dart, he loſt both his voice and ſtrength; and in a deadly ſweat fell down to the Earth: he was taken up, and carryed into his Chamber; where ſeis'd with a violent Hick-up, and gnaſhing of Teeth he dyed, *December*, *anno* 375. in the fifty fifth year of his age, and the twelfth of his Empire.

Zuing. vol. 2.l.7. p. 495.

9. *Victor Piſanus*, the *Venetian* Admiral, famous for his exploits, underſtanding that his Vice-Admiral through cowardiſe had ſuffered ten Ships of the *Genoeſes*, to eſcape out of the *Sipontine* Haven; fell into ſuch a paſſion, as put him immediatly into a Fever whereof he dyed.

Wieri opera, p.823. Juſtin. Hiſt.l.12. p. 139.

10. *Clitus* was a perſon whom *Alexander* held very dear, as being the Son of his Nurſe, and one who had been educated together with himſelf: He had ſav'd the life of *Alexander*, at the battle near the River *Granicus*, and was by him made the Prefect of a Province; but he could not flatter, and deteſting the effeminacy of the *Perſians*, at a Feaſt with the King, he ſpake with the liberty of a *Macedonian*. *Alexander* tranſported with anger, ſlew him with his own hands; though when the heat was over, he was difficultly reſtrain'd from killing himſelf, for that fault which his ſudden fury had incited him to commit.

Wieri opera, p.828. Bruſon.Facetiar.l.3. c.19.p.213

11. *Cælius* the Orator was certainly the moſt paſſionate perſon of all other Mortals: for having aſk'd his Client divers queſtions, and he agreeing with him in all things he queſtioned about; in a great heat he cry'd out in open Court, Say ſomething contrary to me, that ſo we may be two. A man of a harſh temper! how could he poſſibly endure an injury, who was not able to bear obſequiouſneſs it ſelf?

12. The Emperour *Commodus* in a heat of paſſion

*wieri opera, p.*828.

paſſion cauſ'd the Keeper of his Bath to be thrown into a burning Furnace, for no other reaſon, but that entring into the Bath, he found it ſomewhat too warm for him.

Zuing. vol. 2.*l.*7.*p.* 496.

13. *Matthias Corvinus* King of *Hungary* being ſpent with the pains of the Gout, and taken with a Palſey in both his Legs, lay at *Vienna*, and one Palm Sunday enquiring for ſome freſh Figs of *Italy* for the ſecond courſe, finding that they were already eaten up by the Courtiers, he fell into ſuch a rage as brought him into an Apoplexy, whereof he died the day following, in the forty ſeventh year of his age, and the year of our Lord, 1490.

Donat. hiſt. med.mir.l. 3.*c.*13.*p.* 188.

14. *Anno* 1418, *Wenceſlaus* King of *Bohemia*, being highly incenſed againſt his Cup-bearer, for that knowing of a tumult raiſed by the *Huſſites* in *Prague* (under *Ziſca* their Leader) he had concealed it, drew his Dagger with intention to ſtab him. The Nobles attending laid hold on the King, took away his Dagger, that he might not pollute his Royal Hands with the blood of his ſervant. While he was thus in their hands, the King through extreme anger fell into an Apoplexy, whereof he died in a few days.

*Donat. l.*3. *c.*13.*p.* 187.

15. *Muccius Fortia* had from his birth an impediment in his ſpeech, ſuch as that not without great difficulty, he could deliver his mind, till one time being in an extreme paſſion, he was ſo mov'd, and laboured with that earneſtneſs to ſpeak, that from thenceforth he ſpake with far greater freedom.

*Fulgoſ. l.*9. *c.*3.*p.* 1179, 1180.

16. In that War which the Goths waged with *Beliſarius*, there was one of the Soldiers in the Regiment of *Conſtantine*, a military Tribune, who had forcibly taken a Sword of great value from a Roman Youth: *Beliſarius* ſharply reprov'd *Conſtantine*, that he ſuffered things to be done with that inſolence by the Soldiers under his command, threatening him withal, in caſe the Sword was not ſpeedily found out, and reſtored. *Conſtantine* reſented this in ſo heynous a manner, that in the greatneſs of his rage (not conſidering either the Dignity of his General, or the hazard of his own life) he drew out his Dagger, intending to ſheath it in the Breaſt of *Beliſarius*; but he was immediately laid hold upon, and preſently hanged.

*wieri opera, p.*830.*l.de irâ.*
*Sabellii ex l.*9.*c.*11.*p.* 527.

17. It is the cuſtom in *Rome*, that upon Aſh-wedneſday the Pope ſprinkle aſhes upon the heads of the Prelates, ſaying, Remember thou art but Aſhes, and into Aſhes thou ſhalt return: Pope *Boniface* the Eighth, who was an utter enemy to the Gibelline Faction, being to do this, and coming to *Porchetus Spinola* the Archbiſhop of *Genoa*, who was ſuppoſed to be of that party: inſtead of caſting the Aſhes upon his head, in great anger he threw them into his eyes, and thus inverted the uſual words, Remember that thou art a Gibelline, and that with the Gibellines thou ſhalt return to Aſhes.

*Fulgoſ. Ex. l.*9.*c.*3.*p.* 1173.

18. *Valerius Publicola*, upon the expulſion of the Tarquines from *Rome*, expected that he ſhould have been elected Colleague with *Brutus* in the Conſulſhip; but when he found that *Lucretius Collatinus* was preferred before him, he conceived ſuch an indignation thereat, that he made reſignation of all the honours which he had before that time receiv'd: he quitted the dignity of a Senator, gave over patronizing any cauſes, and renounced all ſorts of Clients; nor thenceforth would he exerciſe any publick office in the Common-wealth.

*Barlet. hiſt. of Scanderbeg.l.*8.*p.* 296,297.

19. This one ſtrange thing is reported of *Scanderbeg* the King of *Epirus*, that whenſoever he was upon the point ready to charge the Enemy, and likewiſe in the heat and fury of the Fight, beſides other unuſual changes and appearances of change and alteration in his countenance, his neather lip would commonly cleave aſunder, and yield forth great abundance of blood. A thing oftentimes marked and obſerved of him, not only in his Martial Actions and Exploits, but even in his civil Affairs, whenſoever his choler did abound, and that his anger did exceed its ordinary bounds.

*Kornman.de mirac.mort. l.*3.*c.*59. *p.*26.

20. *Carolus de Gontault* Duke of *Byron*, a Peer and Marſhal of *France*, and Governour of *Burgundy*, was found the Chief of thoſe that had conſpired the death of the King *Henry* the Fourth: and thereupon *anno* 1602, had ſentence of death paſſed upon him, to have his head ſtruck off at the *Baſtille* in *Paris*. This man, as he was a perſon of a moſt invincible ſpirit, would not ſuffer his hands to be bound, he bade the Executioner not come near him till he called, otherwiſe he would ſtrangle him with his hands. While he was upon his Knees praying, the Headſman ſevered his Head from his Shoulders, and it was obſerv'd that the face looked fiercely, the tongue moved, and a thick and blewiſh vapour like a ſmoak went out together with his blood, all tokens of a vehement anger and paſſion which he at that time was in.

*Bruſon.facetiar.l.*3. *c.*19.*p.* 218.

21. *Pyrrho* was ſo exceedingly prone to anger and extreme paſſion, that one time when the Cook had provoked him, he followed him with the Spit and Meat upon it as far as the Market place, to beat him therewith. Another time being at *Elis*, and his Scholars having incenſed him, by asking him over many queſtions, he threw off his Gown, and ſwam over the River *Alpheus*, that being on the other ſide he might be free from that diſturbance which their importunity had given him.

*Bruſon.facetiar.l.*3. *c.*19.*p.* 218.

22. *Philagrus* a Cilician, the Scholar of *Lollianus*, and a Sophiſt, was of that angry and paſſionate temper, that he gave one of his Scholars a blow upon the face when he was aſleep. So untractable was the diſpoſition of this man, when one asked him why he would not marry that he might have children, Becauſe, ſaid he, I am never pleaſed, no, not with my ſelf.

*Fulgoſ. Ex. l.*9.*c.*3.*p.* 1173.

23. *Marcius Sabinus* came to live at *Rome* at ſuch time as *Numa Pompilius* was elected King thereof, when *Numa* was dead he hoped to be choſen by the people to ſucceed him; but finding that *Hoſtilius* was preferred before him, he reſented the matter with that paſſion and indignation that his life growing irkſome unto him, he laid violent hands upon himſelf, and ſo went diſcontented out of the world. Of what a ſtrange fury was this man poſſeſſed? What flames, what ruines, what ſlaughter and bloodſhed of the Roman people can we imagine could ſatisfie the anger and revenge of this man? who when he was able to do nothing againſt the people of *Rome*, proceeded ſo ſharply and ſo bitterly againſt himſelf, as to reſolve not to live at all, becauſe (according to his mind) he might not live a King.

CHAP.

CHAP. XII.

Of ſuch as have been ſeiſed with an extraordinary Joy, and what hath followed thereupon.

THe Ægyptian Temples they ſay were wonderful beautiful and fair in the Frontiſpiece, but foul and filthy in the more inward Apartments of them. So this affection of Joy, which ſeems outwardly ſo pleaſant upon us in the marks of it, and which furniſhes our hearts with ſo much of pleaſure and delight, proves fatal to us in the exceſſes of it, and ſerves us much after the manner of Ivy, which ſeemeth to adorn the Tree whereunto it cleaveth, but indeed ſucketh out, and ſtealeth away the ſap thereof.

Baker's Chron. p. 515. Godwin Hen. 8. p. 104. Clark's mir. c. 104. p. 497. Stow's Annals. p. 583.

1. About the three and thirtieth year of King *Henry* the Eighth, *Arthur Plantagenet* Viſcount *Liſle*, baſe Son to King *Edward* the Fourth, having been impriſoned upon ſuſpicion of a practiſe for betraying of *Calice* to the French, whileſt he was the King's Lieutenant there, was now found innocent of the fact; and thereupon, the King to make him ſome reparation for his diſgrace, ſent him a Ring, and a very gracious meſſage by Sir *Thomas Wriothesly* his Secretary; whereat the ſaid Viſcount took ſo great joy, that the night following, of that very joy he died. So deadly a thing is any paſſion, even Joy it ſelf, if it be extreme.

Zuing. vol. 1. l. 1. p. 84.

2. Pope *Julius* the Second, receiving a meſſage of Auxiliary Forces that were coming to him from the King of *Spain*, to make an end of the Ferrarian war, was ſo exceedingly rejoyced at it, that he was preſently left by a Fever that had held him for ſome time.

Epiphan. Ferdinand. caſus med. hiſt. 49. p. 148.

3. Some years ſince (I ſpeak it to my grief) I knew *Franciſcus Caſalinus*, who was my dear and learned Scholar in Logick, who through an immoderate laughter (not able to contain himſelf in it) fell into a ſpitting of blood (the Veins of his Breaſt being opened) from thence into a conſumption, whereof he died.

Paulus Jovius in Elog. l. 6. p. 344. Donat. hiſt. mirab. l. 3. c. 13. p. 186. Knowl's Turk. hiſt. p. 550.

4. In our time *anno* 1544, *Sinam Ceſſutus Judæus* a notable Pirate, being at *Arſinoe* a Port upon the Red Sea, preparing to war upon the *Portugal* by order of *Solyman* Emperour of the Turks, he there had a meſſage to inform him, that his Son *Selechus* at the taking of *Tunis* was made a Slave, redeem'd by *Haradienus Barbaroſſa*, made the Admiral of ſeven Veſſels, and with them was put into *Alexandria*, purpoſing ere long to be with him. The old man was ſeis'd with ſo ſudden and great a joy at the news of the unexpected liberty and preferment of his Son at once, that he immediately fainted, and at the arrival of his Son, died in his embraces.

Zuing. Theatr. vol. 1. l. 1. p. 82. Cardan de ſubtilit.

5. *Galeacius de Rubeis* a Citizen of *Bononia*, and a Blackſmith, when as he ſuppoſed that he had firſt found out the ſcrew which was long before invented by *Archimedes*, out of an exceſs of Joy fell mad. I have ſeen him, ſaith *Cardan*, buſying himſelf about that Engine, and a while after deſerted of his reaſon.

Val. Max. l. 9. c. 12. p. 269. Laert. l. 7. p. 209.

6. *Philemon* a Comick Poet, being grown old, and beholding an Aſs eating up ſome Figs that a Boy had laid down; when the Boy return'd, Go now, ſaid he, and fetch the Aſs ſome drink: the old man was ſo tickled with the fancy of that jeſt, that he died laughing. In the ſame manner, and much upon the ſame occaſion died *Chryſippus*.

Plut. p. 638. in Pompeio. Zuing. Theatr. vol. 1. l. 1. p. 83.

7. A certain Muſician, together with his Daughter *Stratonica*, ſang at a Feaſt before *Mithridates* King of *Aſia* and *Pontus*; the King enflamed with the love of *Stratonica*, led her out immediately to his Bed. The old man taking it heavily that the King had not ſo much as taken notice of him. But when he awaked in the morning, and ſaw the Tables in his houſe covered with Veſſels of Silver and Gold, a number of Servants, Boys and Eunuchs attending upon him, that offered him rich Garments, and a Horſe gallantly trapped ſtanding at the door, as 'twas uſual for the King's Friends, he would fain have fled out of his Houſe, ſuppoſing that all this was but in mockery of him. The ſervants retain'd him, told him that the large inheritance of a rich man lately dead was conferred upon him by the King, that theſe were but as the firſt-fruits of his riſing fortune. Being at laſt hardly won to give any credit to them, he put on the Purple Robe, mounted the Horſe, and as he was carried through the City, cryed out All theſe are mine, and to as many as derided him, This is no wonder, ſaid he, but that (not able to digeſt ſo great a joy) I do not throw ſtones at all that I meet.

8. *Marcus Craſſus* the Grandfather of him that was ſlain in *Parthia*, when he once ſaw an Aſs eating of Thiſtles, was ſo delighted with that ſight, that he is reported that once to have laughed, whereas they write of him, that he was never ſeen to have laughed in his whole life before; and thereupon had the ſirname of *Agelaſtus*.

Plut. p. 126. in Themiſtocle.

9. *Artaxerxes* King of *Perſia* receiv'd the baniſhed *Themiſtocles* with great humanity, and though he had done him ſo much miſchief, was ſo overjoyed that he was come to his Court, that he congratulated his own good fortune with his Friends, he ſacrific'd to the Gods; afterwards made a Royal Feaſt, and for extreme joy in the night and in his ſleep he was heard to cry out thrice, I have *Themiſtocles* the Athenian.

Stradæ proluſ. Acad. l. 3. præl. 4. p. 315. Cæl. Rhod. Antiq. lect. l. 4. c. 18. p. 174.

10. *Zeuxis Heracleotes* the moſt excellent Painter of his age, had drawn out in colours upon a Tablet an old woman, which he had expreſs'd to the life; when he had finiſhed the piece, he ſet himſelf to conſider of his work, as 'tis uſual for Artiſts to do; he was delighted with that ridiculous aſpect which he had fram'd: and while he intentively viewed that ſhort, dry, toothleſs, bloodleſs thing, with hollow eyes, hanging cheeks, her chin bearing out, and her mouth bending inwards, her Noſe fallen, and flowing at the end of it, he fell into a ſudden laughter, and that ſo violent, that his breath failing, he died upon the place.

Gell. noct. Attic. l. 3. c. 15. p. 108. Lonicer. Theatr. p. 289.

11. *Diagoras* the Rhodian had three young men to his Sons, all which he ſaw victorious in ſeveral maſteries at the Olympick Games in one and the ſame day, and publickly crown'd; his Sons came and embraced their aged Father, and each of them placed his wreath upon his head, at all which the old man was ſo overjoyed, that overcome with an exceſs of delight, he ſank down in theiir Arms, and died.

Zuing. vol. 2. l. 7. p. 492. Joſeph. l. 13. c. 8. p.

Ptolomæus Philometor had overcome *Alexander* King of *Syria* in Battel, but withal himſelf was ſo grievouſly wonnded in that Fight, that for four days together he lay without any manner of ſenſe; when he was come to himſelf he was preſented with the head of *Alexander*, ſent him by *Zabdiel* the Arabian, which when he had looked upon with a great deal of Joy, he himſelf immediately expired.

Val.Max.l. 9. c.12. p.269. Lonic. Theatr.p. 289.

13. *Sophocles* the Son of *Theophilus* a Tragick Poet, died at ninety years of age, after he had obtain'd nineteen Victories. They ſay that when he acted his laſt Tragedy, and had gain'd the Palm, he was ſeis'd with ſo extraordinary a joy, that he died in the midſt of the congratulations of his Friends.

Zuing. vol. 2.l.7.p. 492.

14. Pope *Leo* the Tenth, being certainly inform'd that *Millain* was recovered, and the French ejected, through over-much joy at the news he fell into a Fever and died of it.

Zuing. vol. 2 l.7.p. 492.

15. *Anno* 825, upon the death of the Duke of *Spoleto*, *Lotharius* the Emperour put *Adelardus* Count of the Palace in his ſtead: and whereas he died of a Fever within five months after his arrival, it pleaſed the Emperour to confer that Dignity upon *Mauringus* Earl of *Brixia*, who was then famous for his Juſtice; the Earl was no ſooner certified of his new Dignity, but that he took his Bed, and by his over-much joy prevented the honour that was intended him, for he died within a few days.

Plin.l.7.c. 32. Laert.l. 1. p.18.

16. *Chilon* the Lacedemonian, and the ſame who was reputed one of the ſeven wiſe men of *Greece*, died at *Piſa*, ſaith *Hermippus*, embracing a Son of his that was newly return'd victorious from the Olympick Games.

Fulgoſ. Ex. l.9.c.12. p. 1324. Gell. noct. Att.l.3.c. 15.p. 108.

17. *Philippides* a Comick Poet in *Athens*, being arrived to a great age, when in the conteſt and trial of Poets, he (beyond all his hope) had the victory adjudged to him, not able to bear that great joy it excited in him, he ſuddenly fell down and died.

Val.Max. l.9.c.12.p. 268.

18. *M. Juventius Thalna* Colleague of *Tiberius Gracchus* the Conſul, being ſacrificing in *Corſica*, which he had newly ſubdued and ſubjected, he there received Letters from *Rome*, that the Senate had decreed him ſupplications; he read theſe Letters with great intentneſs, and a miſt coming before his eyes, he fell down to the ground ſtark dead before the fire as he ſate. Now what can we think but that he died with an exceſs of joy? See here a man fit to be truſted with the raiſing of *Numantia* or *Carthage*.

Val.Max.l. 9.c.12. p. 267,268.

19. When the Romans were overcome by *Hannibal* at the Battel of *Thraſymene*, and that the news of that calamity was brought to *Rome*, the anxious and ſolicitous multitude flocked to the Gates, as well men as women, to hear what became of their Friends: various were the affections of enquirers according as they were certified of the life or death of their Relations; but both the ſorrow and joy of the women exceeded that of the men. Here it was, that one woman meeting at the Gate with her Son in ſafety, whom ſhe had given up for dead, died in his Arms as ſhe embrac'd him. Another hearing, (though falſly) that her Son was ſlain, kept her ſelf within doors in great ſorrow and perplexity, when unexpectedly ſhe ſaw him come in, this firſt ſight of him made her joys ſwell up to that height as to over-top life it ſelf, for ſhe fell down and died.

Cauſ.Holy Court.tom. 3.Max.19. p.439. Gell. noct. Attic.l.3.c. 15.p.108. Plut. de virtutib. mulier.p. 253. Fulgoſ. Ex. l.9.c.12.p. 1324.

20. *Polycrite* was an honourable Lady of the Iſland of *Maxos*, when her City was beſieged by the Ethreans, and menaced with all the calamities might be expected from a Siege, ſhe was entreated by the prime men thereof to undertake an Embaſſage for the pacifying of troubles, which ſhe willingly did, and being one of the moſt beautiful women of her time, and a very good ſpeaker, ſhe had ſo much power upon the Prince *Diognetes*, the General in this Siege, that ſhe diſpoſed his heart to what ſhe pleaſed, in ſuch ſort, that going forth in the fear and confuſion of all the people, ſhe return'd with peace and aſſurance of quiet. This made them all to come out, to receive her at the City Gates with loud acclamations: ſome throwing Flowers, others Garlands, and all rendring thanks to her as their Sovereign Preſerveres. She apprehended ſo much joy therewith, that in the very inſtant ſhe expired in her honours at the City Gate: and inſtead of being carried to the Throne, was brought to her Tomb, with the infinite ſorrow of all her Country.

Burton's melanch. part.1. § 2. p.117.

21. *Cardanus* in his fifth Book of Wiſdom gives an inſtance of the danger of this paſſion when it exceeds its due bounds, in a Smith of *Millain*, a Fellow Citizen of his, one *Galeus de Rubeis*, who being highly commended for refinding of an inſtrument, called the *Coclea*, heretofore made uſe of by *Archimedes*, out of extreme joy ran mad.

Burton's melanch. part.1. § 2. p.182.

22. *Wolfius* relates of a Country Fellow, called *Brunſellius*, who being by chance at a Sermon, ſaw a woman fall off from a Form half aſleep, at which object moſt of the company laughed; but he for his part was ſo much moved, that for three whole days after he did nothing but laugh, by which means he was much weakened, and continued in an infirm ſtate of body for a long time after.

Xenoph. hiſt.Græc.l. 7.p.620. Magiri Polymnem. p.1075.

23. *Archidamus* the Spartan King, being victorious, as ſoon as he had erected a Trophy, he immediately ſent home *Demoteles* to certifie the greatneſs of the victory, in which, though there was a very conſiderable number of the enemy ſlain, there fell not ſo much as one man of the Spartans. When they of *Sparta* heard this, it is ſaid of them, that firſt *Ageſilaus* and the ancient *Ephori*, and then all the body of the people fell a weeping. So far are tears in common the expreſſions both of Joy and Sorrow.

Joſeph. Antiq.Jud.l. 12.c.2. p. 405.

24. *Ptolomeus Philadelphus* had received the ſacred Volumes of the Law of God, newly brought out of *Judæa*; and while he held them with great reverence in his hands, praiſing God upon that account; all that were preſent made a joyful acclamation, and the King himſelf was ſo joyed thereat, that he brake out into tears. Nature (as it ſeems) having ſo ordered it, that the expreſſions of ſorrow ſhould alſo be the followers of extraordinary Joys.

Val.Max.l. 4.c.8.p. 123. Liv.l.33.p. 400.

25. When *Philip* King of *Macedon* was overcome, and that all *Greece* was aſſembled to behold the Iſthmian Games, *T. Q. Flaminius* having cauſed ſilence to be made by the ſound of the Trumpet, he commanded theſe words to be proclaimed by the mouth of the Cryer: The Senate and people of *Rome* and *Titus Quinctius Flaminius* their General do give liberty and immunity to all the Cities of *Greece* that were under the juriſdiction of King *Philip*. At the hearing of this there was firſt a confounded ſilence amongſt the people, as if they had heard nothing. The Cryer having repeated the ſame words, they ſet up ſuch a ſtrong and univerſal ſhout of Joy, that it is certain that the Birds that flew over their heads fell down amazed amongſt them. *Livy* ſaith that the joy was greater than the minds of men were able to comprehend; ſo that they ſcarce believed what they heard; they gazed upon one another as if they thought themſelves deluded by a dream. And the Games afterwards were ſo neglected, that no man's either mind or eye was intent upon them. So far had this one joy preoccupied the ſenſe of all other pleaſures.

CHAP. XIII.

Of the Paſſion of Grief, and how it hath acted upon ſome men.

Cauſ. Treat. of paſſions. p.55.

WHilſt the great Genius of Phyſick, *Hippocrates*, drave away maladies by his precepts, and almoſt ſnatched bodies out of the hands of death, one *Antiphon* aroſe in *Greece*, who envious of his Glory, promiſed to do upon Souls, what the other did on mortal members, and propoſed the ſublime invention which *Plutarch* calls the Art of curing all Sadneſſes, where we may truly ſay, he uſed more vanity, promiſes and oſtent of words, than he wrought effects. Certainly it were to be wiſhed that all ages which are abundant in miſeries, ſhould likewiſe produce great comforts to ſweeten the acerbities of humane life. Another *Helena* were needful to mingle the divine drug of *Nepenthe* in the meat of ſo many afflicted perſons as the world affords; but as the expectation is vain, ſo there are ſome ſorrows that fall with that impetuous force upon ſouls, and withal with that ſudden ſurpriſal, that they let in death to anticipate all the hopes of recovery.

Knowl's Turk. hiſt. p.706. Donat. hiſt. med. mirab. l.3.c.13. p.187.

1. When the Turks came to raiſe the Siege of *Buda*, there was amongſt the German Captains a Nobleman called *Ecckius Rayſchachius*, whoſe Son, a valiant young Gentleman, having got out of the Army without his Father's knowledge, bare himſelf ſo gallantly in fight againſt the Enemy in the ſight of his Father, and of the Army, that he was highly commended of all men, and eſpecially of his Father, who knew him not at all; yet before he could clear himſelf he was compaſſed in by the Enemy, and valiantly fighting, ſlain. *Rayſchachichius* exceedingly moved with the death of ſo brave a man, ignorant how near it touched himſelf, turning about to the other Captains, ſaid, This worthy Gentleman, whatſoever he be, is worthy of eternal commendation, and to be moſt honourably buryed by the whole Army. As the reſt of the Captains were with like compaſſion approving his ſpeech, the dead body of the unfortunate Son reſcued, was preſented to the moſt miſerable Father, which cauſed all them that were preſent to ſhed tears; but ſuch a ſudden and inward grief ſurpriſed the aged Father, and ſtruck ſo to his heart, that after he had ſtood a while ſpeechleſs, with his eyes ſet in his head, he ſuddenly fell down dead.

Val.Max. l.9.c.12. p.269. Herodot. tit.Homer. p.572.

2. *Homer* had ſailed out of *Chios* to *Io*, with a purpoſe to viſit *Athens*: here it was, that being old, he fell ſick, and ſo remain'd upon the ſhore, where there landed certain Fiſhermen, whom he asked if they had taken any thing? They replyed, what we caught, we left behind us; and what we could not catch we have brought with us: meaning that when they could not catch any Fiſh, they had lowſed themſelves upon the Shore, killing what they took, and carrying with them ſuch as they could not find. When *Homer* was not able to ſolve this Riddle, it is reported that he died with grief of mind. Yet *Herodotus* denies it, ſaying that the Fiſhermenn themſelves explain'd their *Ænigma*, and that *Homer* died of ſickneſs and diſeaſe.

Fuller's holy State,l. 1.c.10.p. 22.

3. Exceſſive was the ſorrow of King *Richard* the Second, beſeeming him neither as a King, Man or Chriſtian, who ſo fervently loved *Anna* of *Bohemia* his Queen, that when ſhe died at *Sheane* in *Surrey*, he both curſed the place, and alſo out of madneſs overthrew the whole Houſe.

Kornman. de mirac. vivor.p.61. Donat. hiſt. med. mirab. l.1.c.1.p.1.

4. *Uvipertus* elected Biſhop of *Raceburg*, went to *Rome* to receive the confirmation thereof from the Pope, where finding himſelf neglected and rejected by him, upon the account of his youth; the next night for very grief, and too near an apprehenſion thereof, all the Hair of his Head was turned grey, whereupon he was received.

Burton's melanch. part 1. § 2. p.92.

5. *Hoſtratus* the Friar reſented that Book ſo ill, which *Reuclinus* had writ againſt him under the name of *Epiſtola obſcurorum virorum*, and took it ſo very much to the heart, that for grief he made himſelf away.

Plut. in Alex.p. 704. Burton's melanch. part 1. § 2. p.135. Q. Curt. Pezel. mellific. tom.1. p.384. Juſtin.l. 12.p. 147.

6. *Alexander* a Prince of a moſt invincible courage, after the death of his dear *Epheſtion*, lay three days together upon the ground, with an obſtinate reſolution to die with him, and thereupon would neither eat, drink nor ſleep, ſuch was the exceſs of his grief, that he commanded Battlements of Houſes to be pulled down, Mules and Horſes to have their Manes ſhorn off, ſome thouſands of common Soldiers to be ſlain, to attend him in the other world, and the whole Nation of the *Cuſſeans* to be rooted out.

Burt.melan. part 1. § 2. p.156.

7. At *Nancy* in *Lorrain*, when *Claudia Valeſia* (the Dukes Wife, and Siſter to *Henry* the Second King of *France*) deceaſed, the Temples for forty days were all ſhut up, no Prayers nor Maſſes ſaid, but only in the Room where ſhe was. The Senators were all covered with Mourning Blacks, and for a twelve Months ſpace throughout the City, they were forbid to ſing or dance.

Burton's melanch. part 1. § 2. p. 156.

8. *Roger* that rich Biſhop of *Salisbury* (the ſame that built the *De Vizes*, and divers other ſtrong Caſtles in this Kingdom) being ſpoiled of his Goods, and thrown out of all his Caſtles, was ſo ſwallowed up with over-much grief, that he ran mad, and ſpake and did he knew not what.

Stowes Annals.p.815.

9. Upon Thurſday the twenty fourth of *March*, 1602, about two of the Clock in the Morning deceaſed Queen *Elizabeth*, at her Mannour of *Richmond* in *Surrey*, ſhe then being aged ſeventy years, of which ſhe had reigned forty four, five Months and odd days. Her Corps were privily conveighed to *White-Hall*, and there remained till the twenty eight of *April* following, and was then buried at *Weſtminſter*; at which time the City of *Weſtminſter* was ſurcharged with multitudes of all ſorts of people in the Streets, Houſes, Windows, Leads and Gutters, that came to ſee the Obſequie: and when they beheld her Statue lying in Royal Robes, with a Crown upon the Head, there was ſuch a general ſighing, groaning and weeping, as the like hath not been ſeen or known in the memory of man; neither doth any Hiſtory mention any people, time or ſtate, to make the like lamentation for the death of their Sovereign.

Kornman. de mirac. mortuor.l. 4.c.113. p.47.

10. *Secundus* the Philoſopher had been many years abſent from home, ſo that he was unknown to the Family by face, and upon his return he was very deſirous to make ſome experiment of the chaſtity of his Mother, he courted her as a ſtranger; and ſo far prevailed that he was admitted to her Bed, where he revealed to her who he was; at the hearing of which the Mother was ſo over-born with ſhame and grief, that ſhe gave up the Ghoſt.

11. *Peter Alvarado* the Governour of *Guatimala* married the Lady *Beatrice Della Culva*, and he

Purch.pilg. tom.1.l.8. c.14.§ 1.p. 1005.

being dead by a miſchance, his Wife abandoned her ſelf to all the exceſſes of grief, and not only painted her Houſe with ſorrows, black Livery, and abſtained from meat and ſleep, but in a mad impiety ſaid, God could now do her no greater evil. Soon after, *anno* 1582, happened an extraordinary inundation of waters, which on the ſudden firſt aſſailed the Governour's Houſe, and cauſed this impotent and impatient Lady, now to bethink her ſelf of her devotion, and betake her to her Chappel, with eleven of her Maids, where leaping on the Altar, and claſping about an Image, the force of the water ruined the Chappel, and ſhe with her Maids found their death therein.

Speed's hiſt. p. 403. Chetwind. hiſt. collect. cent.7.p. 205.

12. *Gormo* Father of one *Canute* ſlain before *Dublin*, ſo exceedingly lov'd this Son of his, that he ſware to kill him that brought him news of his death, which when *Thira* his Mother heard, ſhe uſed this way to make it known to him, ſhe prepared Mourning Apparel, and laid aſide all Princely State, which the old man perceiving, he concluded his Son dead, and with exceſſive grief that he conceived thereat, he ſpeedily ended his days.

Chetwind. hiſt. collect. cent.2.p. 49.

13. *Cardanus* relates of a man in *Milan*, who in ſixty years having never been without the Walls of the City; yet when the Duke hearing thereof, ſent him a peremptory command never to go out of the Gates during life: he that before had no inclination to do ſo, died of very grief to be denied the liberty of doing it.

Speed's hiſt. p.379.

14. King *Ethelſtan* being jealous of *Edwin* his Brother, cauſed him to be put into a little Pinnace, without tackling or Oars, one only Page accompanying of him, that his death might be imputed to the Waves: the young Prince overcome with the grief of this his Brother's unkindneſs, caſt himſelf over-board headlong into the Sea.

Speed's hiſt. p. 856.

15. When Queen *Mary* was informed of the loſs of *Calis* in *France*, ſhe was ſo affected therewith, that ſhe took no pleaſure in any thing. She would often ſay, that the loſs of *Calis* was written in her heart, and might there be read when her body ſhould be opened: and indeed the grief ſhe took thereupon ſhortned her days; ſo that ſhe but a while outlived that news that was ſo unacceptable to her.

Grab'on. vol 2.p. 575.

16. *Margaret*, Daughter to *James* the Fourth King of *Scotland*, married to *Lewis* the Dauphin of *France*, was of ſo naſty a complexion and ſtinking breath, that her Husband after the firſt night loathed her company, for grief of which ſhe ſoon after died.

Trenchfield. hiſt. improv'd, p. 89.

17. *Charles* Duke of *Burgundy* being diſcomfited at the Battle of *Nancy*, paſſing over a River, was overthrown by his Horſe, and in that eſtate was aſſaulted by a Gentleman, of whom he craved quarter, but the Gentleman being deaf, ſlew him immediately: yet afterwards when he knew whom he had ſlain, he died within few days of grief and melancholy.

Knowl's Turk hiſt. p.919.

18. *Amurath* the ſixth Emperour of the Turks at his firſt aſcent to the Throne, to free himſelf of Competitors, cauſed his five Brethren, *Muſtapha*, *Solyman*, *Abdulla*, *Oſman*, and *Tzihanger* to be all ſtrangled in his preſence. The Mother of *Solyman* pierced through with the cruel death of her young Son, as a woman overcome with grief and ſorrow, ſtruck her ſelf to the heart with a Dagger, and ſo died.

Knowl's hiſt.p.330.

19. *Amurath* the Second having long lain before the Walls of *Croja*, and aſſaulted it in vain, and being no way able either by force or flattery to bring *Scanderbeg* to terms of ſubmiſſion or agreement, angry that his Preſents and Propoſitions were refuſed, he reſolved to make a terrible aſſault upon *Croja* from all Quarters, but this by the Chriſtian Valour proving greater loſs to him than before: not able to behold the endleſs ſlaughter of his men, he gave over the aſſault, and return'd into his Camp as if he had been a man half frantick, or diſtract of his wits; and there ſate down in his Tent all that day full of melancholy paſſions, ſometimes violently pulling his hoary Beard and white Locks, complaining of his hard and diſaſtrous fortune, that he had lived ſo long to ſee thoſe days of diſgrace, wherein all his former Glory and triumphant Victories were obſcured by one baſe Town of *Epirus*. His Baſſas and grave Counſellours by long diſcourſes ſought to comfort him, but dark and heavy conceits had ſo overwhelmed the melancholy old Tyrant, that nothing could content his wayward mind, or revive his dying ſpirits; ſo that the little remainder of natural heat which was left in his aged body, now oppreſſed and almoſt extinguiſhed with melancholy conceits, and his body it ſelf dryed up with ſorrow, he became ſick for pure grief. Feeling his ſickneſs dayly to encreaſe, ſo that he could not longer live, lying upon a Pallet in his Pavilion, he ſadly complained to his Baſſas, that the deſtinies had blemiſhed all the former courſe of his life with ſuch an obſcure death. That he who had ſo often repreſſed the fury of the Hungarians, and almoſt brought to nought the pride of the Grecians, together with their name, ſhould now be enforced to give up the Ghoſt, under the Walls of an obſcure Caſtle (as he termed it) and that in the ſight of his contemptible enemy. Shortly after he became ſpeechleſs, and ſtriving with the pangs of death half a day, he then expired. This was *anno* 1450, when he had lived eighty five years, and thereof reigned thirty.

Fulgoſ. Ex. l.5.c.3.p. 616.

20. *Franciſcus Foſcarus*, according to the manner of *Venice*, was elected Duke thereof, during his life, and long did he govern that Republick with great prudence and juſtice; he had alſo encreaſed their Dominion in a ſmall time, by the addition of *Brixia*, *Bergomum*, *Crema* and *Ravenna*. When he was now arrived to the eighty fourth year of his age, and the thirty fourth of his Dukedom, they accuſed his decrepit age as a mighty impediment to the right adminiſtration of their Affairs, and thereupon compelled him to depart from his Ducal Dignity, and give way to another. This open and unreaſonable injury ſtruck the old man with ſo vehement a grief, that he died thereof in a day or two.

CHAP. XIV.

Of Deſire, and what have been the Wiſhes of ſome Men, for themſelves, or upon their Enemies.

Reynold's Treat.paſſ.c.

WE read of the Athenians, that they ſet up a Pillar, wherein they publiſhed him to be an Enemy of their City who ſhould bring Gold out of *Media*, as an inſtrument to corrupt them. If once we ſee better things, we are wont not only to deſire them, but to be diſcontented with what we had before of our own. However, the greateſt of men have a wiſh or two to make; as appears by what follows.

Busbeq. Epiſt.4.p. 236. 1. *Solyman* Emperour of the Turks, is ſaid to have wiſhed three things for himſelf: That he might live to ſee the *Moſque* or Temple finiſhed, which he had begun in a glorious and moſt ſumptuous manner; That he might finiſh the Repairs of the ancient *Aquaducts*, that thereby *Conſtantinople* might have a plentiful and eaſie ſupply of water; And that he might get the City of *Vienna* into his power. The two former he lived to ſee, but not himſelf the Maſter of *Vienna*, which he uſed to call by no other name than his Infamy and Reproach.

Busbeq. Epiſt.3.p.98. 2. The Emperour *Hadrian* being angry with the Ægyptians, wrote thus in a Letter of his, *I wiſh nothing more to befal them, than that they may feed upon their own Pullets, which how they hatch is a ſhame to ſpeak.* Alluding to their way of hatching Chickens in *Gran Cairo* by putrefied Dung in a Furnace.

Cileſii.opuſ. med.p.121. S. *Auguſtine* uſed to wiſh, that he might have ſeen three things, which were, *Rome* in its Glory, the Apoſtle *Paul* in the Pulpit; and Chriſt Jeſus in the Fleſh.

Plut. 4. *Eudoxus* wiſhed to know the nature of the Sun, upon that condition that he ſhould afterwards be burnt to death in the body of it.

A. Gell. noct.l.19. c.2. p.503. Heidfeld. in ſphing.c. 21, p.507. 5. *Philoxenus*, whether he was a Glutton, as ſome ſay, or a Muſician, as others, is ſaid to have wiſhed his Neck as long as that of a Crane; that ſo he might ſwallow his meat with the more delight, or ſend out his Notes with greater variety, and more pleaſing ſound; although 'tis a queſtion, whether if he had had his wiſh, it would have helped him in either.

Zuing. Theatr. vol. 1.l.2. p. 187. 6. The Spartans wiſhed to their Enemies, that they might be ſeiſed with an humour of building, keep a Race of Horſes, and that their Wives might be falſe to their Beds.

Val.Max. l.7.c.2. p. 194. 7. The Cretans when they wiſhed the worſt might befal their worſt Enemies, that they could poſſibly wiſh to them, uſed to wiſh them this, that they might be delighted with ſome evil cuſtom.

Clark's mirrour.c. 77. p. 349. 8. When King *James* came firſt to the publick Library at *Oxford*, ſeeing the little Chains wherewith the Books were faſtened to their places, wiſhed, that if ever it ſhould be his deſtiny to be made a priſoner, that Library might be his priſon, thoſe Books his Fellow-Priſoners, and thoſe Chains his Fetters.

Herbert's Trav.l.2. p. 213. 9. *Caſhan* is a lovely City in *Perſia*, extremely hot when the Sun is in *Cancer*; but *Scorpio* rages there in no leſs violence (not that in the Zodiack) but real ſtinging Scorpions, which in great numbers engender here. It is a little Serpent, a finger long, but of great terrour in the ſting, inflaming ſuch as they prick with their inflamed Arrow ſo highly, that ſome die, none avoid madneſs a whole day: and from hence grows that much uſed Perſian Wiſh, or Curſe to them they are incenſed againſt, May a Scorpion of *Caſhan* ſting thee.

Plut. in Alex. Zuing. Theatr. vol. 1.l.2.p. 154. 10. *Alexander* the Great, when he had got into the Ocean with his Navy, he came to an Iſland which he called *Scilluſtis*, others *Pſiltuſis*; where having landed, he viewed as he could the Sea-Coaſts, and conſidered the nature of that Sea; which done, he ſacrificed to the Gods, and prayed, That no mortal man after him might ever paſs further that way than he himſelf had done, and ſo returned back.

11. *Pyrrhus* the King of *Epirus*, who next after *Alexander* the Great, was the moſt skilled in all military Affairs; when he went to the Temples of the Gods to offer Sacrifices, it was obſerved of him, that he never importun'd the Gods about a more ſpacious Empire, or a ſignal Victory over his Enemies; no nor about any encreaſe of his Glory, Riches, or any ſuch thing, whereof moſt mortal men are ſo exceſſively deſirous: but all he asked of the Gods, was, that they would grant him good health, as if in the enjoyment of this all other things would ſucceed the better. And indeed, though Fortune ſhould pour out all her Bounties into our Boſoms, yet if health be abſent, nothing of all theſe can much pleaſe or delight us. *Cal.Rhod. l.7.c.24. p.318.*

12. *Lanfrancus* Archbiſhop of *Canterbury*, a man of great Learning, and in high favour with *William* the Conquerour; (as *Ranulphus* writeth of him) often wiſhed to conclude his life either by a Fever or Dyſentery, becauſe in theſe ſickneſſes the uſe of a man's tongue often continues to the laſt breath: Having enjoyed his Prelacy nineteen years, he died in the third year of King *Rufus*, and of a Fever as as he deſired. *Symſ.Ch. hiſt.l. 2. cent. 11. p.357.*

13. *Critias*, who was one of the thirty Tyrants in *Athens*, is ſaid by himſelf to have wiſhed for himſelf. *Plut. in Cimon. 484.*

Divitias Scopadum, prolixè facta Cimonis;
Spartani palmas fortis Ageſilai.

The Wealth of Scopas, *Heart as* Cimon's *free,*
And Great Ageſilaus *victory.*

14. *C. Caligula* was one that was deſirous of nothing ſo much as doing that which was thought impoſſible to be done; and therefore laid the foundations of Palaces on Piles where the Sea was moſt raging and deep; he hewed Rocks of moſt hard Flint and Ragſtones, Plains he raiſed even with Mountains, and by digging down the tops of Hills, he levelled them to an equality with the Plains. All theſe with incredible celerity, as puniſhing the neglect or ſloth of his Workmen with no leſs than death. *Sueton. l.4. c.37.p. 187.*

15. *Auguſtus Cæſar*, as oft as he heard of any perſon that had departed this life quietly, and without thoſe painful pangs that are uſual towards death, his manner was to pray unto the Gods, and deſire of them, that he and his might have the like *Euthanaſia*; that was the word he uſed, by which he meant an eaſie paſſage, or quiet death: and indeed he had that for which he had ſo often wiſhed. For upon the day wherein he died, enquiring often if there was yet any ſtir or tumult abroad as touching him; he called for a Glaſs, and commanded the hair of his head to be combed, and his jaws to be compoſed and ſet right, which did hang, and were ready to fall for weakneſs. Then having admitted his Friends to come to him, he asked them whether they thought he had acted well in this enterlude of life: and withal added this as a *Plaudite*, *Sueton.l. 2. c.99.p. 118,119.*

Now clap your hands, and all with joy ſhout out.

After this he diſmiſſed them all; and whiles he queſtioned with ſome that were new come from the City, concerning the Daughter of *Druſus* then ſick, ſuddenly amongſt the kiſſes of *Livia*, and in theſe words he gave up the Ghoſt, *Live mindful of our wedlock*, Livia, *and ſo farewel.*

16. *Albertus Magnus* five years before his death

Chetwind's hiſt. collect. cent.3.p. 88. deſired of God, that he might forget all that he had learned in the ſtudies of humanity, and prophane Authors; that he might give up himſelf entirely to devotion, and the practice of piety.

Graſton. vol.2.p. 882. The Lord *Cordes* a French Commander, ſo ſore longed to gain *Calice* from the Engliſh, that he would commonly wiſh, that he might lie ſeven years in Hell, ſo that *Calis* were in the poſſeſſion of the French.

Fabian. qiſt.p.216. 18. *Ælfred* King of the Weſt Saxons, being naturally inclined to incontinency, deſired that God would ſend him ſuch a Diſeaſe as might repreſs and hinder his luſt, but not unfit him for the managing the Affairs of his Kingdom: and he accordingly had the Diſeaſe called the *Ficus*, the Hemorrhoids or Piles.

Pezel.mellific.tom. 1. p.48. 19. When *Darius* was informed that *Sardis* was ſet on fire by the Ionians and Athenians, he contemned the Ionians, becauſe he thought he might eaſily be revenged of their Rebellion: but he called for a Bow, and ſhot up an Arrow towards Heaven, and in ſo doing, *O* Jupiter, ſaid he, *grant it may come to paſs, that I may be avenged of the Athenians.* And ſo mortal a hatred did he conceive againſt them, that whenſoever he ſate down to eat, he had one of thoſe that miniſtred unto him, who was ordered to ſay, *My Lord, remember the Athenians.*

Pezel. mell. tom.2. p. 127. 20. When *Auguſtus Cæſar* was fifty four years of age, he is ſaid to have prayed to the Gods, that he might have the valour of *Scipio*, the favour of *Pompey*, and the fortune of *Caius Cæſar*, Which, ſaid he, is the overcomer in all great matters.

CHAP. XII.

Of Hope, how great ſome have entertained, and how ſome have been diſappointed in theirs.

THe Poet *Heſiod* tells us, that the miſeries and calamities of mankind were included in a great Tun, that *Pandora* took off the Lid of it, ſent them abroad, and they ſpread themſelves in great quantities over all Lands and Seas: but that at this time

Hope only did remain behind, and flew not all abroad,
But underneath the upmoſt Brim and Ledge it ſtill abode.

And this is that which is our principal Antidote, which keeps our hearts from burſting under the preſſure of evils; and that flattering mirrour that gives us a proſpect of I know not what greater good.

Plut. in Alexandro, p.672. Fulgoſ. Ex. l.3. c.7. p. 403. 1. When *Alexander* was reſolved upon his Expedition into *Perſia*, he parted his Patrimony in *Macedonia* amongſt his Friends: to one he gave a Field, to another a Village, to a third a Town, and to a fourth a Port, and when on this manner he had diſtributed his Revenues, and conſigned them over to ſeveral perſons by Patent: *What is it, O King,* (ſaid *Perdiccas*) *that you have reſerved for your ſelf? My Hopes*, replyed *Alexander*. *Of thoſe hopes then,* ſaid he, *we who are your followers will alſo be partakers.* And thereupon refuſed that which the King had before aſſured unto him: and his example therein was followed by divers there preſent.

Eraſm. Apoth.l.8.p. 171. 2. A certain Rhodian, for his over freedom in ſpeech, was caſt by a Tyrant into a Cage, and there kept up as a wild Beaſt, to his great pain and ſhame at once: for his Hands were cut off, his Noſtrils ſlit, and his Face deformed by ſeveral wounds upon it. In this his extremity he was adviſed by ſome of his Friends, to ſhorten his life by a voluntary abſtinence from all food. But he rejected their counſel with great indignation; and told them, while a man is alive, all things are to be hoped for by him.

Laert.in Ariſtippo. 3 *Ariſtippus* a Socratick Philoſopher, by ſhipwrack was caſt upon the Rhodian Shore, having loſt all that he had, walking alone upon the Shore, he found certain Geometrical Figures that were traced upon the Sands, upon ſight of which he returned to his company, and required them (with a cheerful countenance) to hope the beſt: *For,* ſaid he, *even here I have met with the footſteps of men.*

Plut.Apot. Reg.&c. p.436. *C. Marius* was a man of obſcure Parentage and Birth, and having merited commendation in military affairs, he purpoſed by that way to advance himſelf in the State and Republick. And firſt he ſought for the place of the Ædileſhip; but he ſoon perceived that his hope in that matter was altogeger fruſtrate. He therefore petitioned for the *minor* Ædileſhip upon the ſame day; but though he was refuſed in that alſo, yet he laid not his hope aſide, but was ſo far from deſpairing, that he gave out that for all this he hoped to appear one day the chief and principal perſon in all that great City. The ſame perſon being driven out of the City by *Sylla*, proſcribed, and his head ſet to ſale for a great ſum of money, when he being now in his ſixth Conſulſhip, was compelled to wander up and down from place to place in great hazards, and almoſt continual perils: he at this time chiefly ſupported himſelf with the hope he had in a kind of Oracle he had received, that told him he ſhould be Conſul the ſeventh time. Nor did this hope of his prove in vain; for by a ſtrange turn of fortune in his Affairs, he was again received into the City, and elected Conſul therein.

Zuing. Theatr.vol. 11.l.4. p. 2603. 5. *C. Julius Cæſar* the Dictator, after the Civil Wars were ended, had great things in his deſign, and which he hoped to accompliſh: he intended to make war with the Parthians, and hoped to overcome; this done, his purpoſe was through *Hircania*, by the Caſpian Sea and Mount *Caucaſus*, and by the way of *Pontus* to invade the Scythians; then having conquered all the Nations about *Germany*, and *Germany* it ſelf, to return through *France* into *Italy*; and ſo to leave the Roman Empire on all ſides ſurrounded with the Sea. In the mean time while preparation was made for this Expedition, he endeavoured to dig through the Corinthian *Iſthmus*. After this he had determined to receive the Rivers *Anien* and *Tiber* in vaſt Ditches, and turning them towards *Circeium*, to bring them near *Tarracina* into the Sea, that there might be thence a ſecure and ready paſſage for Merchants to the City. Beſides this, he hoped to drain the Fens and Mariſh Grounds in *Nomentana*, and thereabouts, and make them firm lands and paſture, capable of receiving many thouſands of Husbandmen; and withal, to make Havens in the Sea neareſt to the City, by framing Moles, to cleanſe the foul and hazardous Shores of *Oſtia*, and to make Ports and Block-Houſes and places of receipt of ſo great a number of Ships as he thought might ply thereabouts.

Reynold's Treat.Paſſion.c.18. p.188.

6. The melancholy Searchers after the Philoſophers Stone, never dote ſo much upon their project, as then when it hath deluded them; and never flatter themſelves with ſtronger hopes to be enriched by their art, than when it hath brought them unto Beggary.

CHAP. XVI.

Of the Scoffing and Scornful Diſpoſitions of ſome men, and how they have been rewarded.

Trenchf.hiſt. improv'd. p.24.

AT *Boghar*, a City of the Zagathian Tartars, there is a River which cauſeth to them that drink thereof a Worm in the Leg, which if not pulled out, or pared away, procures a certain death to him that hath it. The intemperate uſe of the Tongue (though it be but a little member) hath been, and ever will be the occaſion of drawing down danger and death upon the heads of inconſiderate perſons. Some men dig their Graves with their tongues, as effectually as others do with their Teeth; and which is worſt of all, not only their own, but others alſo; while the petulant ſpeeches and provocations of one man have involved thouſands in a deſtiny as undeſerved as unexpected.

Speed's hiſt. p.432. Baker's Chron.p.44. Cauſ. Holy Court, Treat. of the Paſſions, p.118. Lati compend. in period. German. c.9. §. 1. p.254.

1. King *William* the Firſt of *England*, when he was in years was very corpulent, and by that means much diſtempered in his body. Once he had retired himſelf to *Roan* in *Normandy*; upon that occaſion the French King hearing of his Sickneſs, ſcoffingly ſaid, That he lay in Child-bed of his great Belly: which ſo incenſed King *William*, that he ſwore by God's Reſurrection and his Brightneſs (his uſual Oath) that as ſoon as he ſhould be Churched of that Child, he would offer a thouſand Lights in *France*. And indeed he performed it; for he entred *France* in Arms, and ſet many Towns and Corn Fields on fire.

Baker's Chron. p. 243. Speed's hiſt. p.640.

2. *Henry* the Fifth King of *England* had ſent his Embaſſadours to *France* to demand the ſurrender of that Crown; and to ſignifie, that if he was denied, he would endeavour to regain it by Fire and Sword. It's ſaid, that about that time the Dauphin (who in the King of *France*'s ſickneſs managed the State) ſent to King *Henry* a Tun of Tennis Balls, in deriſion of his youth, as fitter to play with them, than to manage Arms: which King *Henry* took in ſuch ſcorn, that he promiſed with an Oath it ſhould not be long ere he would toſs ſuch Iron Balls amongſt them, that the beſt in *France* ſhould not be able to hold a Racket to return them. Nor was he worſe than his word, as the Hiſtories of that time do manifeſt at large.

Plut. Zuing. Theatr. l.4. vol.2. p. 341.

3. *Antigonus*, a potent King of *Macedonia*, had loſt one of his eyes: it fell out on a time that *Theocritus* the *Chian*, was by ſome dragged along that he might come before the King; his Friends, to comfort him, told him that no doubt but he would experience the King's clemency and mercy, as ſoon as he ſhould come before his eyes: *What then*, ſaid he, *you tell me it is impoſſible I ſhould be ſaved*; alluding to the King's misfortune. *Antigonus* being informed of this his bitter, as well as unſeaſonable ſcoff, cauſed him to be ſlain, although he had before ſworn he would ſpare him.

Zuing. l.4. vol.2. p. 355. Burton's Melanch. part.1. § 2. p.143,144. Heylen's Coſm. p.64.

4. *Narſes* the Eunuch was of the Bed-chamber to *Juſtinus* the Emperour; and from a Seller of Paper and Books arrived to the honour to ſucceed the famous *Beliſarius* in the place of *Generaliſſimo*, after he had renowned himſelf by a thouſand gallant actions: at laſt, whether through envy or his ill fortune, or the accuſation of the people, he fell into the hatred of the Emperour *Juſtinus* and his Empreſs, inſomuch that the Emperour ſent him Letters full of diſgrace and reproach; adviſing him alſo therein, that he ſhould return to the Spindle and Diſtaff. *Narſes* was ſo incenſed hereat, that he ſwore he would weave them ſuch a Web, as that they ſhould not eaſily undo again: and thereupon to revenge the injury he conceived to be done him, he called in the *Lombards* to the invaſion of the Roman Territories, which they had been long deſirous of, but had hitherto been reſtrain'd by himſelf; and was the occaſion of many miſeries.

Cauſſ. in Treat. of the Paſſions. p. 118.

5. When the Flemmings revolted from *Philip de Valois*, they out of deriſion called him the found King, and advanc'd a great Cock on their principal Standard; the device whereof, was, that when he ſhould crow, the found King ſhould enter into their City. This ſo exaſperated the great courage of *Philip*, that he waged them war, gave them Battel, and defeated them with ſuch fury, that *Froyſard* aſſureth us, that of a huge Army of Rebels there was not one left, who became not a Victime of his vengeance.

Lonicer. Theat.p. 365.

6. When *Romulus* had ſet up ſome part of the Walls of *Rome*, his Brother *Remus* in deriſion of his Brother's Works, and the lowneſs of thoſe his Fortifications, leaped over them: whereat *Romulus* was ſo incenſed, that he made his life the price of that which he ſuppoſed ſo great an inſolence.

Val.Max. l.7.c.5. p.204.

9. *P. Scipio Naſica*, the ſame who being Conſul decreed a war againſt *Jugurth*, who with moſt holy hands received Mother *Idæa* paſſing from the Phrygian Seats to our Altars; who oppreſſed both many and peſtilent Seditions with the ſtrength of his authority; who for divers years was the Prince of the Senate: this man when he was young was a petitioner for the office of the Edileſhip, and as the manner of the Candidates is, griping the hand of one who had hardened it with labour in the Country, he jeſtingly asked him if he was accuſtomed to walk upon his Feet: this ſcoff being heard by them that ſtood near, was carried amongſt the people, and was the cauſe of *Scipio*'s repulſe; for all the Rural Tribes judging they were upbraided with poverty by him, diſcharged their anger upon him, in refuſing to give him their Votes.

Xiphil. in Pompeio. p.1.

8. *Tigranes* King of *Armenia* came againſt *Lucullus* with ſo great Forces, that when he ſaw the Romans marching up: by way of ſcorn and deriſion he ſaid to them about him, that if they came to make war they were to few, if as Embaſſadors they were to many; yet thoſe few Romans ſo diſtreſſed him, and his numerous Army, that he was glad to cut off his *Tiara*, and caſt it away, leſt thereby he ſhould be known in his flight: it was found by a Soldier, and brought to *Lucullus*, who ſoon after took *Tigranocerta* it ſelf from him.

Fuller's Holy State.l.1. c.2. p.5.

9. *Monica* afterwards the Mother of S. *Auguſtin*, in her younger years began by degrees to ſip and drink Wine; leſſer draughts by wedges widening her Throat for greater, till at laſt ſhe could fetch off her whole ones. Now it happened that a young Maid, formerly her partner in potting, fell

at variance with her, (and as malice when ſhe ſhoots draws her Arrow to the head) called her Toſs-pot and Drunkard; whereupon *Monica* reform'd her ſelf, and turn'd temperate. Thus bitter Taunts and Scoffs ſometimes make wholeſome Phyſick; and the malice of Enemies performs the office of good will.

Camerav. oper. ſubciſ. cent. 1. c. 48. p. 218.

10. A Roman Legate returning out of *Aſia*, was carried in his Litter, and being ſo met upon the way by a Herdſman of *Venuſina*, the poor man ignorant who it was that was ſo carried, asked by way of jeſt, if they carried a dead man? The Legate was ſo offended herewith, that cauſing the Litter to be ſet down, he made his ſervants with the Thongs wherewith his Litter was faſtened, to beat the fellow in ſuch manner that he died under their hands.

Burton's Melanch. part 1. § 2. p. 143.

11. *Uladiſlaus* the Second King of *Poland*, and *Peter Dunius* Earl of *Shrine*, having been late a hunting, were inforced to lodge in a poor Cottage. When they went to Bed, *Uladiſlaus* told the Earl in jeſt, that his Lady lay ſofter with the Abbot of *Shrine*, than they were this night likely to lie. The Earl not able to contain, replyed, *Et tua cum Dabeſſo, And ſo does your Queen with* Dabeſſus: a a gallant young man in the Court whom *Chriſtina* the Queen loved. *Tetigit id dictum Principis animum*: Theſe words ſtruck ſo deep into the very heart of the King, that for many months after he was extreme penſive and thoughtful: but they were the Earl's utter undoing; for when *Chriſtina* heard of it ſhe perſecuted him to death.

Sueton. l. 4. c. 56. p. 198, 199.

12. *Caſſius Cherea* was the Tribune of the Pretorian Cohort under *Caius Caligula*; and he being now far ſtepped into years, *Caius* was wont to flout and frump in moſt opprobrious terms, ſcoffing at him as if he was a wanton and effeminate perſon; ſo that when he came to him for the Watch Word, he would one while give him *Priapus*, and at another, *Venus*. If at any time he came to him to give him thanks, he would offer him his hand to kiſs, framed and faſhioned in an obſcene manner. Theſe and other indignities were the occaſion that *Caſſius* was the Foreman in that conſpiracy againſt him which brought him his death, and was the man who gave him the firſt blow upon the Neck with his Sword, which was followed by *Sabinus* and others, till they had made an end of him with thirty wounds.

Parei hiſt. medul. tom. 1. p. 394. Herodian. l. 4. p. 223.

13. The Citizens of *Alexandria*, when the Emperour *Baſſianus Caracalla* came amongſt them, taunted both him and his Mother-in-law *Julia* with divers flouting and reproachful words; amongſt others they called him *Oedipus*, and his Mother they ſaid was *Jocaſta*; bitterly alluding to the inceſtuous marriage he had made. The Emperour was extremely exaſperated herewith: ſo that pretending he would raiſe a Legion of Soldiers from amongſt the Youth and Citizens of their City, he ſet upon a mighty number of them; and his Soldiers ſlew the unarmed Citizens with ſo great a cruelty, that the River *Nilus* was diſcoloured with the blood of them.

Pezel. Mellific. hiſt. tom. 2. p. 273, 274.

14. *Julian* the Apoſtate took away the Revenues from the Churches, that ſo neither the Teachers nor the taught might be provided for, adding alſo this bitter and ſarcaſtical ſcoff, that hereby he had better fitted the Chriſtians for the Kingdom of Heaven, ſince the Galilean their Maſter (ſo he called Chriſt) had taught them, *That bleſſed are the poor, for theirs is the Kingdom of Heaven.* But the Juſtice of God ſoon repayd him; for not long after, wounded by an unknown hand, he threw up his blood towards Heaven, ſaying, *Viciſti Galilea, O Galilean thou haſt overcome me.*

CHAP. XVII.

Of the Envious Nature and Diſpoſition of ſome men.

PLutarch compares envious perſons to cupping Glaſſes, which ever draw the worſt humours of the body to them: they are like unto Flies, which reſort only to the raw and corrupt parts of the body; or if they light on a ſound part, never leave blowing upon it till they have diſpoſed it to putrefaction. When *Momus* could find no fault with the face in the picture of *Venus*, he picked a quarrel with her Slippers: and ſo theſe malevolent perſons, when they cannot blame the ſubſtance, will yet repreſent the circumſtances of mens beſt actions with prejudice. This black ſhadow is ſtill obſerved to wait upon thoſe that have been the moſt illuſtrious for virtue, or remarkable for ſome kind of perfection, and to excel in either has been made a crime unpardonable.

1. *Cambyſes* King of *Perſia* ſeeing his Brother *Smerdis* draw a ſtronger Bow than any of the Soldiers in his Army was able to do, was ſo enflamed with Envy againſt him, that he cauſed him to be ſlain.

Herodot. l. 3. p. 137. Sabellic. Enn. l. 9. c. 2. p. 479.

2. In the Reign of *Tiberius Caeſar* there was a *Portico* at *Rome* that bowed outwards on one ſide very much; a certain Architect undertook to ſet it right and ſtraight: he underprop'd it every way on the upper part, and bound it about with thick cloaths, and the skins and fleeces of Sheep, and then with the help of many Engines and a multitude of hands, he reſtored it to its former uprightneſs, contrary to the opinion of all men. *Tiberius* admired the fact, and envied the man; ſo that though he gave him money, he cauſed his name to be unremembred in the Annals, and afterwards baniſhed him the City. This famous Artificer afterwards preſented himſelf in the preſence of *Tiberius*, with a Glaſs he had privily about him; and while he implored the pardon of *Tiberius*, he threw the Glaſs againſt the Ground, which bruiſed and cruſhed together, but not broke, he ſtraight put again into its firſt form, hoping by this act to have gain'd his good favour and Grace. But *Tiberius* his Envy with this alſo encreaſed; ſo that he cauſed him forthwith to be ſlain, adding that if this art of Malleable Glaſs ſhould be practiſed, it would make Gold and Silver but cheap and inconſiderable things; nor would he ſuffer his name to be put into the Records.

Xiphil. p. 85. in Tiberio. Magir. Polymnem. 260.

3. *Maximianus* the Tyrant, through envy of the honours conferred on *Conſtantine*, and attributed to him by the people, he contributed all that a deſperate envy could invent, and a great virtue ſurmount. He firſt made him a General of an Army, which he ſent againſt the Sarmatians (a people extremely furious) ſuppoſing he there ſhould loſe his life. The young Prince went thither, return'd victorious, leading along with him the Barbarian King in Chains. It is added, that this direful Prince (excited by a moſt ardent frenzy) in his return from this Battel, engaged him in a perilous

Cauſſ. H. C. tom. 1. l. 2. p. 55.

Encounter with a Lion, which he purpoſely had cauſed to be let looſe upon him. But *Conſtantine* victorious over Lions as well as men, ſlew this fell Beaſt with his own hand, and impreſſed an incomparable opinion in the minds of his Soldiers, which eaſily gave him paſſage to the Throne by the ſame degrees which were prepared for his ruine.

Ælian.va. hiſt.l.12.c. 16. p.319.

4. *Alexander* the Great both envied and hated *Perdiccas* becauſe he was warlike, *Lyſimachus* becauſe he was skillful in the arts of a General, *Seleucus* becauſe he was of great courage; he was offended with the liberality of *Antigonus*, the Imperial Dignity and Authority of *Attalus*, and the proſperous felicity and good fortune of *Ptolemæus*.

Diodor.Sic. Bibl.l.17. p.371,372.

5. *Alexander* the Great being recovered of a wound he had received, made a great feaſt for his Friends, amongſt which was *Coragus* a Macedonian, a man of great ſtrength, and renowned for his valour, who being heated with wine challenged *Dioxippus* the Athenian, a Wreſtler, and who had been crown'd for many Victories: it was accepted, and the King himſelf appointed the day; many thouſands were met, and the two Champions came to the place, *Alexander* himſelf, and the Macedonians with their Countryman, and the Grecians with their *Dioxippus* naked, and armed only with a Club; *Coragus* arm'd at all points, being at ſome diſtance from his Enemy, threw a Javelin at him, which the other nimbly declined, then he ſought to wound him with a long Spear, which the other brake in pieces with his Club; hereupon he drew his Sword, but his nimble and ſtrong adverſary leaped upon him, threw him to the ground, ſet his foot upon his Neck, advanced his Club, and looked on the Spectators, as enquiring if he ſhould ſtrike, when *Alexander* commanded to ſpare him: ſo the day ended with great glory to *Dioxippus*. But the King departed, and from that day forward his mind was alienated from the Victor; he fell alſo into the envy of the Court, and all the Macedonians; who at a Feaſt privily put a gold Cup under his Seat, made a feigned and publick enquiry after it, and then pretended to find it with him, a Concourſe was about him, and the man afflicted with ſhame departed. When he came to his Inn he ſent a Letter to *Alexander* by his Friends, wherein he related his innocency, and ſhewed the envious Villany had been uſed to him: and that done, ſlew himſelf. *Alexander* upon notice of it lamented him dead; whom he himſelf as well as others had envied while alive.

Lonicer. Theatr. p. 365. Socrat. Eccleſ.hiſt.l. 7.c.15.: p.382.

6. *Hypatia* of *Alexandria*, the Daughter of *Theon* the Philoſopher, had made ſuch progreſs in Leamiug, that ſhe excelled all the Philoſophers of her time, and not only ſucceeded in the School of *Plato*, but alſo explain'd the Precepts and Aphoriſms of all ſorts of Philoſophers; ſo that a mighty confluence was made to her by all ſuch as were deſirous to improve themſelves in Philoſophy: ſhe came into the knowledge and Courts of Princes, where ſhe behaved her ſelf with ſingular modeſty, and doubted not to preſent her ſelf in publick amongſt the aſſemblies of men, where by reaſon of her gravity and temperance of mind ſhe was received by all ſorts. Till at laſt the long ſuppreſs'd flames of Envy began to break forth, a number of malevolent and hot brain'd men, whereof *Petrus* of the Church of *Ceſarea* was the Leader, ſeiſed upon her in her return home, pull her out of her Coach, carry her to the forementioned Church, where having ſtripped her of her Cloaths, they tare her fleſh with ſharp ſhells till ſhe died, then they pulled her in pieces, and carried her torn Limbs unto a place called *Cynaros*, where they were burn'd. This deed was no ſmall matter of infamy to *Cyrillus* the Biſhop, and to the whole Church of *Alexandria*.

Sabell.Ex.l. 6. c.9. 360.

7. *Plato* and *Xenophon* were contemporaries, both of them converſant in the ſame Studies of Socratick Wiſdom, both eminent perſons in their time; but ſuppoſed not to be very clear of this malignant humour of envy; in regard that though each of them did write much, and were otherwiſe known to one another; yet they neither of them have ſo much as mentioned the other in their writing.

Zonar. Annal.tom.3. p.123.

8. *Theodoſius* the younger was deſirous to enlarge the City of *Conſtantinople*; and to that purpoſe to take down a great part of the Wall, he committed the management of this work to *Cyrus* the Prefect of the City, who with great induſtry and celerity built up the *Cherſaan* Wall that reached from Sea to Sea, within the compaſs of ſixty days. The people of the City who were well pleaſed with the Work, and the Prefect's Expedition therein: cryed aloud, Conſtantine *built it*; *and* Cyrus *had rebuilt it*, For this only reaſon *Cyrus* became ſo hated, ſuſpected and envied by the Emperour, that he cauſed him unwillingly to be ſhaven, and enter into Orders; and he was afterwards Biſhop of *Smyrna*.

Sueton. l.4. c.35.p.185.

9. *Caius Caligula* the Emperour was ſo poſſeſs'd with that evil ſpirit of envy, that he took from the nobleſt perſonages in *Rome*, their ancient characters of Honour, and Badges of their Houſes: from *Torquatus* the Chain or Collar; from *Cincinnatus* the curled Lock of Hair: and from *Cn. Pompeius* (an illuſtrious perſon) the ſirname of Great, belonging to his Family. As for King *Ptolemæus* (when he had both ſent for him out of his Realm, and alſo honourably entertain'd him) he cauſed him to be ſlain on the ſudden, for no other cauſe but that as he entred into the Theatre to behold the Shews and Games there exhibited, he perceived him to have turn'd the eyes of all the people upon him with the reſplendent brightneſs of his purple Gown. All ſuch as were handſome, and had a thick head of Hair grown out unto a comely length, as they came in his way he disfigured, cauſing them to be ſhaved on the hinder part of their Heads. *Eſius Proculus* (for his exceeding tall and portly perſonage, ſirnamed *Coloſſeros*) he cauſed ſuddenly to be pulled down from the Scaffold where he ſate into the Liſts, and matched with a Sword-Fencer, and afterwards with one arm'd at all points; and when he was victorious in both, he commanded him to be pinnioned, and dreſſed in tattered cloaths, to be led through the Streets, and ſhewed to the women, and at laſt to have his Throat cut. To conclude, there was none of ſo baſe and abject a condition, nor of ſo mean eſtate, whoſe advantages and good parts he did not deprave and malign.

Burton's melanch. part 1. § 2. p.94. Quintil. declam. 13.

10. We read of a rich man in *Quintilian*, that was poſſeſſed with this evil diſeaſe to that ſtrange height and degree, that he is ſaid to have poiſoned the Flowers in his Garden, for this end, that his Neighbour's Bees might get no more Honey there.

Burton's melanch. part 1. § 2. p.86.

11. When *Richard* the Firſt, and *Philip* of *France* were Fellow Soldiers together at the Siege of *Acon* in the Holy Land; and *Richard* had approved himſelf to be the more valiant man, inſomuch that all mens eyes were fixed upon him, it ſo

galled the heart of King *Philip*, that he was ſcarce able to bear the Glory of King *Richard*, but cavilled at all his proceedings, and fell at length to open defiance; nor could he contain any longer, but out of very envy haſting home, he invaded his Territories, and profeſſed open war.

CHAP. XVIII.

Of Modeſty, and the Shame-faced Nature of ſome Men and Women.

PLutarch in his Book upon this argument hath an excellent Similitude: That as Thiſtles though noxious things in themſelves, are uſually ſigns of an excellent ground wherein they grow: ſo Shamefacedneſs, though many times a weakneſs, and betrayer of the mind, is yet generally an argument of a Soul ingenuouſly and virtuouſly enclined. We may collect as much from many of the following Examples; and pity thoſe whoſe fate had been kinder, if their Faces had not been altogether ſo tender.

Mandelſlo's Travels,l.2. p.190. Vareni deſcriptio Regni Japoniæ,c.14. p.45. 1. A young Gentlewoman of *Japan* being on her knees at the end of a Table, wating on her Maſter in the Apartment of the Women; and over-reaching her ſelf to take a Flagon that ſtood a little too far from her, ſhe chanced to break wind backwards, which ſhe was ſo much aſhamed of, that putting her Garment over her head, ſhe would by no means ſhew her face after; but with an enraged violence taking one of her Nibbles of her Breaſts into her mouth, ſhe bit it off with ſuch fury, that ſhe died in the place.

Mandelſlo's Travels.ib. Vareni deſcriptio Regni Japoniæ. ib. 2. In the ſame Country, *anno* 1639, there was a great Lord, who having had an exact ſearch made for all the young handſome Damoſels in his Province to be diſpoſed into his Ladies ſervice: amongſt the reſt there was one brought him whom he was ſo taken with, that he made her his Concubine. She was the Daughter of a poor Soldier's widdow, who hoping to make her ſome advantage of her Daughters good fortune, wrote her a large Letter, wherein ſhe expreſſed her neceſſitous condition, and how ſhe was forced to ſue to her for relief. While the Daughter was reading this Letter, her Lord comes into the Room, when ſhe being aſhamed to diſcover her Mother's poverty, endeavours to hide the Letter from him, yet could ſhe not convey it away ſo, but that he perceived it. The diſorder he obſerved in her countenance made him ſuſpect ſomething of deſign; ſo that he preſſed her to ſhew him the Letter: but the more importunate he was, the more unwilling was ſhe to ſatisfie him. And perceiving there was no way to avoid it, ſhe thruſt it into her mouth with ſuch precipitation, that thinking to ſwallow it down, it choaked her. This ſo incenſed the Lord, that he immediately commanded her Throat to be cut, whereby they only diſcovered the Mother's poverty, and the Daughter's innocency. He was ſo mov'd thereat, that he could not forbear expreſſing it by tears; and it being not in his power to make any other demonſtration of his affection to the deceaſed, he ſent for the Mother, who was maintained amongſt his other Ladies, at the time we ſpake of, with all imaginable reſpect.

3. In the ſpeech which *Cyrus* made to his Sons a little before his death, we read this, *If any of you*, ſaith he, *deſire to take me by the hand, or to ſee my eyes, let him come ſo long as I breath: but after I am dead, and ſhall be covered, I require you my Sons, that my body be not uncovered, nor looked upon by you or any other perſon.* *Xenoph.l.8.*

4. *Lucius Craſſus*, when according to the cuſtom of all Candidates, he was compelled to go about the *Forum*, as a Suppliant to the people, he could never be brought to do it in the preſence of *Q. Scævola*, a grave wiſe man and his Father-in-law; and therefore he beſought him to leave him, while he was about a fooliſh buſineſs, having more reverence to his Dignity and preſence, than he had reſpect to his white Gown; in which was the cuſtom for them to appear, who were ſuiters to the people for any office in the Commonwealth. *Val.Max. l.4.c.5. p.113.*

5. *Johannes Baptiſta Lignamineus* Biſhop of *Concordia*, being ſent by his Brother *Francis* Biſhop of *Ferrara* to *Venice*, was preſent at that Feaſt, whereat the Duke entertains the whole Nobility four times a year: here it was, that out of modeſty retaining too long the burden of his Belly, he fell into a grievous diſeaſe, of which he alſo died, and was buried at *Ferrara*. *Zuing. vol.1.l.1.p. 88.*

6. Embaſſadors were ſent to *Rome* from the Cities of *Greece*, to complain of injuries done them by *Philip* King of *Macedon*; and when the Affair was diſcuſſed in the Senate betwixt *Demetrius* the Son of *Philip* and the Embaſſadors: foraſmuch as *Demetrius* ſeem'd to have no way of defence for ſo many defaults as were objected againſt his Father with truth enough, as alſo becauſe out of Shamefacedneſs he exceedingly bluſhed; the Senate of *Rome* moved with the Modeſty of *Demetrius*, acquitted both him and his Father of the Accuſations. *Fulgoſ.l.8. c.1. p.944.*

7. Certain Fiſhermen of *Coos* drawing up their Nets, ſome *Mileſian* Strangers agreed with them for their Draught, whatſoever it ſhould prove: it fell out that they drew up a Table of Gold, whereupon a conteſt grew betwixt the Fiſhermen and the Buyers: and at laſt improv'd into a War betwixt both the Cities, in favour of their Citizens. At laſt it was reſolv'd to conſult the Oracle of *Apollo*, who anſwered they ſhould ſend the Table to that man whom they thought the wiſeſt; whereupon it was ſent to *Thales* the *Mileſian*: *Thales* ſent it to *Bias*, ſaying he was wiſer than himſelf; *Bias* ſent it to another as wiſer than he, and ſo it was poſted from one to one, till ſuch time as it returned to *Thales* again, who at length ſent it from *Miletum* to *Thebes* to be conſecrate to the *Iſmenian Apollo*. *Plut.paral. p.80.in Solon. Val.Max. l.4.c.1.p. 100.*

Camerar. oper.ſubciſ. cent.1.c. 33.p.160. Lipſ.Monit. l.2.c.17. p.374. 8. The Emperour *Maximilian*, the firſt of that name, forbade expreſly that his naked body ſhould be ſeen after he was dead. He was the modeſteſt of all Mortals; none of his ſervants ever ſaw him obey the neceſſity of nature, nor but few Phyſicians his Urine.

Gell. noct. Attic.l.15. c.10.p. 400. Cauſſ.H.C. tom.1.l.2. p.42,43. Schenck.obſ. med.l.1.obſ. 1.p.137. Polyen. l.3. Stratag. Purch.pilg. l.5.c.17. p.379. 9. The *Mileſian* Virgins were in times paſt taken with a ſtrange Diſtemper, of which the cauſe could not then be found out; for all of them had a deſire of death, and a furious itch of ſtrangling themſelves: many finiſhed their days this way in private: neither the prayers nor tears of their Parents, or the conſolation of their Friends prevailed any thing; but being more ſubtle and witty than thoſe that were ſet to obſerve them, they daily thus died by their own hands. It was therefore thought that this dreadful thing came to paſs by the expreſs will of the Gods, and was therefore greater than could be provided againſt by humane induſtry. Till at laſt, according to the advice of a wiſe man, the Council ſet forth this Edict, That every ſuch Virgin, as from thenceforth ſhould lay violent hands upon her ſelf, ſhould, dead, as ſhe was, be carried ſtark naked along the Market-place. By which means not only they were reſtrain'd from killing themſelves, but alſo their deſire of dying was utterly extinguiſhed. A ſtrange thing, that thoſe who trembled not at death, the moſt formidable of all things, ſhould yet (though an innate modeſty) not be able to conceive in their minds, much leſs endure a wrong and reproach to that modeſty, though dead.

Zuing. vol. 1. l. 1. p. 89. Olaus magnus in l. 5. c. 18. p. 99. 10. *Alvilda* the beautiful Daughter of *Suiardus* King of the *Goths*, is ſaid to be of ſo great modeſty, that uſually covering her face with her Veil, ſhe ſuffered it not to be ſeen of any man.

Baker's Chron. p. 287. 11. King *Henry* the Sixth of *England* was ſo modeſt, that when in a Chriſtmaſs, a ſhew of women was preſented before him with their naked Breſts laid out, he preſently departed, ſaying,

Fie, fie, for ſhame;
Forſooth you be to blame.

Val. Max. l. 4. c. 5. p. 113. 12. One of the Athenians of decrepit Age came into the Theatre at *Athens*, to behold the Plays; and when none of the Citizens receiv'd him into any Seat, by chance he came by the place where ſate the Lacedemonian Embaſſadours; who (mov'd with the age of the man, in reverence to his years and hoary hairs) roſe up, and placed him in an honourable Seat amongſt them; which when the people beheld, with a loud applauſe approv'd the modeſty of another City. At which it is reported, that one of the Embaſſadours ſhould ſay, It appears that the Athenians do underſtand what is fit to be done, but withal they neglect the doing of it.

Laert. l. 2. p. 60, 61. Plin. l. 7. c. 53, p. 185. Fulgoſ. l. 9. c. 12. p. 1325. 13. *Diodorus Cronus*, abiding in the Court of *Ptolemæus Soter*, had ſome Logick Queſtions and Fallacies propounded to him by *Stilpon*, which when he could not anſwer upon the ſudden, the King reproached him both for that and other things; he then alſo heard himſelf called *Cronus* by way of jeer aud abuſe; whereupon he roſe from the Feaſt: and when he had wrote an Oration upon that queſtion whereat he had been moſt ſtumbled, he died through an exceſs of modeſty and ſhame.

Val. Max. l. 4. c. 5. p. 112. 14, *C. Terentius Varro* had almoſt ruined the Republick by his raſh Fight with *Hannibal* at *Cannas*; but the ſame man when his Dictatorſhip was proffered him both by the Senate and people, did abſolutely refuſe it: by the modeſty of which act of his he ſeem'd to redeem his former miſcarriage, and cauſed men to transfer that calamity to the anger of the Gods; but to impute his modeſty to himſelf.

Val. Max. l. 4. c. 5. p. 113. 15. *C. Julius Cæſar* aſſaulted in the Senate by many Swords; and having received by the hands of the Parricides twenty three wounds upon his body; yet even in death it ſelf had a reſpect to modeſty, for he pulled down his Gown on both ſides with his hand, that ſo he might fall the more decently.

Fulgoſ. l. 4. c. 5. p. 514. 16. *Caſſander* gave command for the ſlaying of *Olympias* the Mother of *Alexander* the Great, which ſo ſoon as the Executioner had acquainted her with, ſhe took ſpecial care ſo to wrap up her ſelf in her cloaths, that when ſhe ſhould fall no part of her body might be ſeen uncovered, but what did become the modeſty of a Matron. And thus died the Wife of *Pantheus* the Lacedemonian, when ordered to be ſlain by *Ptolemæus* King of *Ægypt*.

Fulgoſ. l. 4. c. 5. p. 515. 17. *Michael* Emperour of *Conſtantinople*, having been ever victorious in war, yet being once beaten in Battel by the *Bulgarians*, was ſo exceedingly aſhamed of that his diſgrace, that in meer modeſty he reſign'd up the Empire, and betook himſelf to a private and ſolitary life for the remainder of his days.

Fulgoſ. l. 4. c. 5. p. 527. 18. That was a modeſty worthy of eternal praiſe in *Godfrey* of *Bulloign*: by the univerſal conſent of the whole Army he was ſaluted King of *Jeruſalem*, upon the taking of it out of the hands of the *Saracens*; there was alſo brought him a Crown of Gold, ſparkling with Jewels to ſet upon his head, but he put it by, ſaying, it was moſt unfit for him who was a mortal man, a ſervant and a ſinner to be there crowned with Gems and Gold, where Chriſt the Son of God, who made Heaven and Earth, was crowned with Thorns.

Val. Max. l. 5. c. 8. p. 154. 19. *M. Scaurus* was the Light and Glory of his Country, he (at ſuch time as the *Cimbrians* had beat the *Romans* at the River *Atheſis*, and that his Son was amongſt them, who fled towards the City) ſent his Son this word, that he ſhould much more willingly meet with his Bones after he had been killed in Fight, than to ſee him guilty of ſuch horrible cowardiſe in flight. And therefore that if he had any kind of modeſty remaining in him, degenerate Son as he was, he ſhould ſhun the ſight of his diſpleaſed Father: for the memory of his own youth did admoniſh him what a kind of Son *M. Scaurus* ſhould eſteem of, or deſpiſe. Upon this news from the Father, the Son's modeſty was ſuch, that not preſuming to ſhew himſelf in his ſight, he was conſtrain'd to be more valiant againſt himſelf, than the Enemy, and ſlew himſelf with his own Sword.

Senec. de conſtant. Cauſſ. H. C. tom. 1. l. 1. p. 47, 48. 20. *Cornelius* a Senator, ſhed many tears in a full Senate when *Corbulo* called him bald Oſtridge: *Seneca* admireth that ſuch a man, who in all things elſe had ſhewed himſelf ſo moſt courageouſly oppoſite againſt other injuries, loſt his conſtancy for one ridiculous ſaying, which might have been ſmothered in laughter: but this blow was rather given him by imagination, and a deep apprehenſion of ſhame, than by the tongue of his Enemy.

Ælian. var. hiſt. l. 14. c. 19. p. 406. 21. *Archytas* did ever preſerve a ſingular modeſty in his ſpeech, as well as in all other his behaviour, he ſhunned all kind of obſcenity in words; and when there was a neceſſity ſometimes of ſpeaking more abſurdly, he was ever ſilent, he wrote upon the Wall what ſhould have been ſaid; but he himſelf could never be perſwaded to pronounce it.

Donat. hiſt. mirab. l. 3. c. 13. p. 188. 22. We read of divers who (through modeſty and fear) when they were to ſpeak publickly, have been ſo diſappointed, that they were fain to hold their tongues. Thus *Cicero* writes of *Curio*, that being to plead in a cauſe before the Senate, he utterly forgot what to ſay. Alſo *Theophraſtus* being to ſpeak before the people of *Athens*, was on the ſudden ſo deprived of memory, that he remained ſilent. The ſame happened to the famous *Demoſthenes* in the preſence of King *Philip*: to *Herodes Atticus* before *M. Antonius*, and to *Lyſias* the Sophiſt, being to make an Oration to *Severus* the Emperour. Nor are we ignorant that the like misfortune hath befallen divers excellent perſons in our times: and amongſt others to *Bartholomæus*

Sozzinus, who went from *Rome* in the name of Pope *Alexander*, to congratulate the Republick of *Siena*, but was not able to ſpeak what he had premeditated.

Cauſſ. Treat. of paſſions, p.82.

23. *Martia* Daughter of *Varro* was one of the rareſt wits in her time, was ſkillful in all Arts; but in Painting ſhe had a peculiar excellency, notwithſtanding which, ſhe could never be drawn to paint a man naked, leſt ſhe might offend againſt the rules of Modeſty.

Burton's melanch. part 1. § 2. p.92,93.

24. A grave and learned Miniſter and Ordinary Preacher at *Alcmar* in *Holland*, was one day as he walked in the Fields for his recreation, ſuddenly taken with a Laſk, or Looſneſs, and thereupon compelled to retire to the next Ditch: but being ſurpriſed at unawares by ſome Gentlewomen of his Pariſh, wandring that way, he was ſo abaſhed that he did never after ſhew his head in publick, or come into the Pulpit, but pined away with melancholy.

CHAP. XIX.

Of Impudence; and the Shameleſs Behaviour of divers Perſons.

AS many are deterred from ſome kind of praiſe-worthy Actions, through a natural Modeſty and Baſhfulneſs that attends them: ſo on the other ſide ſome perſons of evil inclinations are by the ſame means reſtrain'd from diſhoneſt and unſeemly things. but when once the Soul is deſerted of this Guardian, and (as I may call it) a kind of Tutelar Angel to it, there is nothing ſo uncomely or juſtly reprovable, but the man of a Brazen Fore-head will adventure upon.

Full. hiſt. of univ. of Cambridge, p.64.

1. This year 1407, ſaith Doctor *Fuller*, a ſtrange accident (if true) happened; take it as an *Oxford* Antiquary is pleaſed to relate it to us: One *John Argentine* a Scholar of *Oxford* came, and challenged the whole Univerſity of *Cambridge* to diſpute with him, * What his fortune in this immodeſt attempt was, is not remembred, nor himſelf after found advanced, either in Church or Common-wealth. Alſo in 1531, and the twenty fourth of King *Henry* the Eight, came two *Oxford* men, *George Throckmorton* and *John Aſchwell* to *Cambridge*, challenging all that Univerſity to diſpute with them on theſe Queſtions,

Id. ibid. p. 105.

An Jus Civile ſit præſtantius Medicinâ?
An Mulier morti condemnata, & bis ſuſpenſa, ruptis laqueis, tertiò ſuſpendi debeat?

Five *Cambridge*-men undertook the Diſputation, *viz. John Redman, Nicolas Ridley, John Rokesby, Elizæus Price* and *Griffith Tregarn*, repairing to the School, theſe Diſputants ſo preſſed *Throckmorton*, that finding him to fail, they followed their advantage, and would never ſuffer him to recover himſelf. Wherefore *Aſchwell* his partner, who was to anſwer on the ſecond Queſtion, declined it, by diſſembling himſelf ſick; who, had he not been ſick of a conceited ſoul, had never come thither on that occaſion.

Herbert's Travels, p.172.

2. A Sultan's Wife, (or Concubine if you pleaſe to call her) having fed too high, in a luſtful Bravado petitioned the King (that was *Sha Abbas*) of *Perſia* for help; her good man proving too weak to conquer her, a dangerous Impudence! the King finds it to reflect upon himſelf, old at that time, and Maſter of four thouſand Concubines: he promiſes her a preſent ſatisfaction; he calls his Phyſicians, and when Phlebotomy was held too mean a remedy, they give an *Aſſinego* an opiate luſtful potion, which enrages the Beaſt, who by a forced connexion baſely glutted her, and withal deprived her of her life.

Zuing. Theatr. vol. 1. l. 1. p. 89.

3. *Philip Melancthon* had given unto him many pieces of ancient Coin in Silver and Gold, divers of which he uſed to part with to ſuch as came to view them. One time he had got together a great heap of them, which for the Impreſſion, inſcriptions and Images were moſt pleaſing to him. Theſe he ſhewed to a Foreigner that came to viſit him, and perceiving that he was much delighted with the contemplation and ſight of them, he bade him chuſe out one or two of thoſe he was moſt taken with, and did moſt chiefly deſire: *I deſire them all*, ſaid the Stranger. Now although *Philip* was offended with ſo immodeſt and impudent a deſire, yet he parted with them all, that he might ſatisfie the covetouſneſs of a Shameleſs Spectator.

Sueton. l. 4. c. 29. p. 182.

C. Caligula the Roman Emperour did encreaſe the immanity of his Actions, by the atrocity of his words. He uſed to ſay that there was nothing in his nature that he did ſo much approve of, and for which he eſteemed himſelf ſo praiſe-worthy, as his Shameleſneſs.

Diodor. Sicul. l. 14.

5. The *Moſynæi*, a people in *Pontus*, uſed to lie with their women in the broad and open ſight of the day, and in the preſence of as many as would make themſelves the Spectators of ſuch a Scene of Immodeſty.

Zuing. Theatr. vol. 1. l. 1. p. 89.

6. *C. Fimbria* was a man of a profligate Boldneſs and Impudence, and ready upon all occaſions for any miſchievous deſign. He ſlew *Craſſus*: and in the Funerals of *Caius Marius*, he procured that *Q. Scævola*, a worthy and moſt religious perſon, ſhould be wounded; and when he underſtood that the weapon had not made a deep entrance into his body, he appointed him a day wherein he would accuſe him before the people. All men admired whereof he would accuſe the Chief Prieſt, and the moſt worthy Citizen amongſt them, expecting to hear his crime, he ſaid he accuſed him that he had not received the whole Sword into his body.

Stows Annals. p. 453, 454.

7. It was concluded by *Richard* the Third (then Protector) and his Council, that Doctor *Shaw* ſhould in a Sermon at *Pauls-Croſs* ſignifie to the people, that neither King *Edward* himſelf, nor the Duke of *Clarence* were lawfully begotten, nor the children of the Duke of *York*, but begotten in adultery upon the Dutcheſs their Mother. And alſo that the Lady *Lucy* was verily the Wife of King *Edward*, and ſo the Prince and the reſt of the King's Children were all Baſtards. Accordingly this ſhameleſs Doctor next Sunday took for his Text, *Baſtard Slips ſhall not take deep root*: and thence proceeded as he was directed. It was alſo ordered, that the Protector ſhould come in as by accident, when he was to ſay theſe words following, *But the Lord Protector, the very noble Prince, the ſpecial pattern of Knightly Proweſs, as well in all Princely Behaviour, as in the lineaments and favour of his viſage repreſenteth the very face of the noble Duke his Father: this is the Father's own figure, this is his own countenance, the very print of his viſage, the very ſure undoubted Image, the plain expreſs likeneſs of that noble Duke.* But it fell out, that through overmuch haſte he had ſpoken all this before the Pro-

tector came in; yet beholding him coming, he ſuddenly left the matter in hand, and without any deduction thereto, out of all order and frame he began to repeat thoſe words again: *This is the very noble Prince*; and ſo on. But the people were ſo far from crying King *Richard*, that they ſtood as if they had been turned into ſtones, for wonder of this ſhameful Sermon. But the Preacher that had ſo little ſhame at the preſent, had enough of it after; for Sermon ended, he gate him home, and never after durſt look out, but kept him out of ſight like an Owl: and enquiring of an old Friend what people talked of him, he was anſwered, that every mouth ſpake him much ſhame; which ſo ſtruck him to the heart, that within few days after he withered and conſumed away.

Heidſeld.in Sphinz. c. 34. p.849.

8. The *Argive* women fell into a general madneſs; the men in this extremity ſent to *Melampus* a Phyſician, deſiring that he would undertake the cure of that ſtrange Diſeaſe: the Phyſician ſaid he would undertake the cure, but withal demanded one half of the Kingdom for himſelf, as ſoon as he had completed it. The *Argives* refuſed theſe hard conditions; but the Frenzy of their Wives continuing, they again ſent unto him; but then this impudent Phyſician bluſhed not to require of them over and beſides, a third part of the Kingdom for his Brother; which inſolent terms they were conſtrained to yield to in this their perplexity.

Pezel.mellific.hiſt.tom. 2. p.206, 201.

9. *L. Antoninus Commodus* the Emperour was of that impudent and ſhameleſs Behaviour, that he doubted not to ſit and drink in the very Senate Houſe, and in preſence of the Senators cloathed in womens apparel, and renouncing his own name, he called himſelf *Hercules*, and the Son of *Jupiter*.

Gull. Malmsb. p.163.

10. *Walter*, Biſhop of *Hereford*, in the days of *William* the Conquerour, attempting to force the chaſtity of a woman (who being a Sempſtreſs, was out of pretence of cutting out work brought up into his Chamber) was by her with her Sciſſars thruſt into the Belly, with which he died.

Luther. colloq.menſ. p.151.

11. *Luther* relates, that *Carolaſtad* was promoted Doctor of Divinity eight years before he had any of the Bible; and that afterwards conferring the degree of Doctor on one at *Wittenburg*, he made this ſpeech, *Here I ſtand and do promote this man; and I know I do not rightly therein, and that thereby I do commit a mortal ſin; but I do it for the gain of two Gilders, which I get by him.*

Bruſon.facetiar.l.3.c. 57.p.255.

12. *Demochares* came with others as the Athenian Embaſſador to King *Philip* of *Macedon*, who gave them a gracious audience: and at the concluſion thereof, *Tell me*, ſaid the King, *you Athenian Embaſſadors, wherein it is that I may gratifie the Athenians?* *Demochares*, who had an inſolent tongue, immediately replyed, *If*, ſaid he, *thou wilt hang thy ſelf.* *Philip* over-paſſed ſo great an impudence; and having diſmiſſed him, he ſaid to the reſt, *You may tell the Athenians, that they are much the prouder perſons who cannot forbear to ſpeak ſuch things, than they who can patiently receive them.*

Plut. Moral.l.de p.167.

13. There was one, who being of that mind, that there was nothing ſo honeſt as to crave and receive, begged of *Archelaus* King of *Macedon* (as he ſate at Supper) that Cup of Gold, out of which the King himſelf drank; the King called unto his Page that waited on his Trencher, and commanded him to give the ſaid Cup unto *Euripides* who ſate at the Board, and withal caſting his eye wiſtly upon the impudent perſon who had craved it: *As for you, Sir*, ſaid he, *you are worthy for your asking to go without, but* Euripides *deſerveth to have, though he asketh not.*

CHAP. XX.

Of Jealouſie, and how ſtrangely ſome have been affected with it.

BOnaventure ſitting at a Table, and looking exceeding earneſtly upon a beautiful woman there preſent, was asked by her Husband why he ſo gazed? He anſwered, that he admired at the excellency of the Creator, by contemplating the beauty of the creature; and that if mortals were ſo amiable, how lovely ſhould we be at the Reſurrection? This was an example, ſaith *Boſchier*, that was rather to be admired than imitated, ſuitable to the Golden Age, and not this preſent Iron Age of the World, wherein Jealouſie may be compared to the Indian Arrows, ſo envenomed, that if they prick the skin it is very dangerous, but if they draw blod, it is irrecoverably deadly: the firſt motions that ariſe from this Root of Bitterneſs have their evil effects; but where the Diſeaſe is improv'd, it empoyſons all our comforts, and throws us headlong into the moſt tragical reſolutions.

Camerar. oper. ſubciſ. l.1.c.53. p.236.

1. *Juſtina* was the faireſt and moſt beautiful Lady of her time that was to be found in the whole City of *Rome*; ſhe was married to a rich man, but hair-brain'd and furious as might be; he ſuſpected her to have ſmall care of her honour, upon no other ground than that he beheld her ſo excellent, and ſo perfectly beautiful. One day as ſhe ſtooped down to pull off her Shooe, the cruel Wretch ſeiſed with a furious fit of Jealouſie, and diſcovering her wonderful white Neck all open, ſuddenly drew his Sword, and at one blow ſevered it from her Shoulders.

Camerar. oper. ſubciſ. cent. 2. c. 34. p.146. Burton's melanch. part 3. § 3. p.555.

2. *Jane* Queen of *Spain*, Mother to the Emperour *Charles* the Fifth and *Ferdinand*, was ſo extremely jealous of King *Philip* her Husband, that ſhe ſuffered him to be in no reſt or quiet, but inceſſantly ſo afflicted him, that it was concluded ſhe ſhortened his days, and withal brought her ſelf to that weakneſs of mind, that ſhe loſt all judgment to diſcern of any matters that were propounded to her.

Eraſm. Adag.p.363. J.Raviſ. Text. officia l.5.c. 61. p.609. Bruſon. facetiar.l.4. c.1.p.259

3. *Phanus* had a Wife whoſe virtue he held ſomewhat ſuſpected, and to prevent her Adulteries, he cauſed the Gate of his Houſe to be ſo made, that at the opening thereof it ſhould make a great noiſe, with which it could not be opened: but the unchaſt woman receiv'd an Adulterer into her Boſom, by untiling the Roof of the Houſe, which being known to the Neighbours, it became Proverbial, The Gate of *Phanus*; ſo true is that, where jealouſie cloſes one door, it opens two.

Zuing. vol. 1.l.1.p.81.

4. *Johannes Fagubienſis* was by nature exceeding jealous, and he found out a ſubtlety moſt worthy of a jealous Coxcomb, for he cauſed himſelf to be gelded, with this deſign, that if from thenceforth his Wife ſhould conceive, ſhe might be palpably convinced of her diſhoneſty.

Rawleigh's hiſt. world, part 1.l.3.c. 6. § 11.p. 63. H.rodot.l. 9.p.553. Din.th. memorab.l.5. p.371.

5. When *Xerxes* had been ſhamefully beaten by the Greeks, he lay at *Sardis*, and there gave himſelf over to the love of the Wife of his own Brother *Maſiſtes*, but ſuffering a repulſe by her virtue, married his own Son *Darius* to the Daughter of this woman called *Artaynta*, hoping by that means to find occaſion of ſuch Familiarities as might

work his deſire. But whether the Mother did ſtill reject him, or the Beauty of the Daughter allure him, he ſoon after fell in love with his own Son's Wife. This young Lady having once deſired the King to give her the Garment which he then wore, being wrought by his own Wife, cauſed the Queen *Ameſtris* to be jealous of her Husband's converſation with her, which ſhe imputed not ſo much to the beauty of the Daughter, as to the ſubtlety of the Mother, againſt whom thereupon ſhe conceived an extreme hatred. Therefore at a Royal Feaſt when the cuſtom was that the King ſhould grant her requeſt, ſhe crav'd that the wife of *Maſiſtes* might be given to her diſpoſal; the barbarous King granted what ſhe deſired, and ſending for his Brother, perſwaded him to put away the Wife he now had, and to take one of his Daughters in her ſtead. *Maſiſtes* refuſed, and after his being reviled and threatened by *Xerxes*, he return'd home, where he found his Wife moſt butcherly mangled by *Ameſtris* the Queen, who had cauſed her Noſe, Lips, Ears, Tongue and Breaſts to be cut off, and caſt unto the Dogs.

Cæl. Rhod. Antiq. lect. l.18.c.18. p.848. Plut. in Themiſtocle. p.125.

6. Of all the Barbarians the Perſians are ſaid to be moſt jealous, keeping up with great ſtrickneſs, not only their Wives, but alſo their Concubines and Slaves; ſo that if they go abroad, they are carried in a cloſe Litter. This was not unknown to *Themiſtocles*; ſo that by this means he was ſafely and unperceived conveyed to the Perſian Court, through the midſt of the Perſians themſelves, to whom he had been ſo deadly an Enemy.

Lon. Theatr. p.483, 484.

7. A rich man of *Baſil* fell into a cruel jealouſie of his Wife, a virtuous perſon, upon this ſleight occaſion, he had thrown off a pair of ſilk Garters, becauſe they were grown old, and as he thought, no longer fit for his wear, his Wife took them up, and in his preſence gave them to a ſervant who chanced then to be preſent. The ſervant thankfully received them, and fitted them to his Legs. Upon which the jealous Husband thought all that was ill of his Wife, and the Devil encreaſing his unjuſt ſuſpicion, upon a Sunday while the reſt of his Family were at Church, he ruſhes upon his Wife with his drawn Sword, accuſes her of Adultery, and without hearing her reply, immediately ſlew her. The murder was ſcarce committed, when repenting of what he had done, he was ſeiſed with ſuch extremity of ſorrow, that he grew weary of his life; he therefore wrote down in a ſchednle, that by the inſtigation of Satan, mov'd with falſe ſuſpicions, he had murdered his innocent Wife, and having tied this Note to his Left Arm, he threw himſelf headlong from the top of his Houſe into the Street, by which fall he died.

Knowl's Turk. hiſt. p.557.

8. *Jonuſes* a great *Baſſa* of the Turks, upon an overthrow of the Chriſtians, beheld amongſt other Captives then taken the Lady *Manto*, a moſt beautiful Greek, as much ſurpaſſing all other the companions of her miſfortune in lovelineſs, as the Sun doth the leſſer Stars. *Jonuſes* with this one view was himſelf taken priſoner, and finding her outward perfections no leſs graced with inward virtues, and her honourable mind anſwerable to her rare features: he took her to his Wife, honouring her far above all the reſt of his Wives and Concubines; and ſhe again in all dutiful Loyalty, ſeeking to pleaſe him: for a ſpace ſhe lived in all worldly felicity and bliſs, not much inferiour to one of the great Sultaneſſes. But not long after, the *Baſſa* more amorous of her perſon than ſecured in her virtues; and after the manner of ſenſual men, ſtill fearing leſt that which ſo much pleaſed himſelf, gave no leſs contentment to others alſo, began to have her in diſtruſt, although he ſaw no great cauſe more than his own conceit, not grounded upon any her evil demeanour, but upon the exceſs of his own liking, which mad humour of it ſelf ſtill more and more encreaſing in him, he became ſo froward and imperious, that nothing ſhe could ſay or do could now ſo pleaſe to content him, but he ſtill thought ſome one or other to be partakers with him. Thus he tormented himſelf and her with his own paſſionate diſtruſt: until at length the fair Lady grieved to ſee her ſelf thus withont cauſe ſuſpected, and wearied with the inſolent pride of her peeviſh Husband, determined ſecretly to depart from him, and ſo return again into her own Country. Her purpoſe ſhe diſcovered to one of her Eunuchs, to whom ſhe had alſo delivered certain Letters, to be by him conveyed unto ſuch of her Friends, whoſe help ſhe was to uſe in her intended flight. Theſe Letters the falſe Eunuch opened, and ſo for the more clear manifeſtration of the matter, delivered them unto the *Baſſa* his Maſter, who therewith enraged, and calling her unto him, forthwith in his fury with a Dagger ſtabbed her to the heart, and ſlew her, and ſo together with the death of his love, cured himſelf of ſo tormenting a jealouſie.

Lipſ. monit. l.1.c.3.p. 51. Cauſſ. H. C. part 1.l.5.p. 145,146. Zonab. Annal. tom.3. p.124. Pezel. mellific. hiſt. tom.5. p.292.

9. *Leontius* an Athenian Philoſopher had a Daughter called *Athenais*, of admirable beauty, and a ſingular wit; the Father with a ſecret preſage of her good fortune, had left his whole eſtate, and at his death only bequeathed to her an hundred Crowns; ſaying that her fortune would be ſufficient for her. Upon this occaſion ſhe falls out with them, and was thereupon by them forced to *Conſtantinople*. Then it was that ſhe inſinuated her ſelf, and commended her cauſe to *Pulcheria* the Emperour's Siſter, whom ſhe ſo much pleaſed, that hearing ſhe was a Virgin, ſhe cauſed her to be baptized, nam'd her *Eudoxia*, and married her to her Brother *Theodoſius*, the Emperour, with whom ſhe could do all things. This was her aſcent, now hear her fall: Upon the day of *Epiphany*, as the Emperour return'd from Church with great pomp and magnificence, a certain Countryman, a Stranger, brake through the preſs, accoſteth *Theodoſius* (who was of moſt eaſie acceſs) and preſented him with an Apple of an extraordinary ſize, eſteem'd at that time a rare fruit; the Emperour receiveth it gratefully, and commanded to give the good man preſently to the value of an hundred and fifty Crowns. As ſoon as he was return'd to the Palace, he goes to viſit the Empreſs, and full of joy gave her the fair preſent for a great rarity. The good Empreſs having underſtood that *Paulinus* a great Favourite of *Theodoſius* kept his Bed ſick of the Gout, to pleaſe and comfort him, had ſent him the Apple, not mentioning from whom ſhe had received it. *Paulinus* was ſeiſed with ſo great a joy, at ſuch a favour from a perſon ſo eminent, that the contentment he received, charm'd at that time the pain of his Gout. He ſo admired this goodly fruit, that he judged it worthy of Imperial Hands, and forthwith he ſent it to the Emperour, excuſing himſelf through his indiſpoſition, that he was not himſelf the meſſenger. *Theodoſius* knew the Apple which he had very lately put into the Empreſs's hands, whereupon a furious jealouſie began to lay hold on his gentle ſpirit; he inſtantly ſends for *Eudoxia*, and to ſound her heart, demanded what was become of the fair Apple he had given her. The poor Princeſs was overtaken, ſomething appeared on the brow of her Husband, whereby ſhe perceived that

his fair Soul was not in its ordinary ſituation, ſhe therefore declin'd entreaty, and thinking to underprop her innocency with a lie, ſaid ſhe had eaten the Apple. The Emperour urged her upon this anſwer; ſhe who already was involv'd, tumbled her ſelf further into the ſnare, and that ſhe might not ſeem a Liar, ſware by the life and health of her Husband, ſhe had eaten it. He to convince her of this impudence, drew the fatal Fruit out of his Cabinet. The Empreſs at the ſight of it turn'd pale, and was ſo confounded, ſhe had not courage enough to ſpeak one only word. *Theodoſius* retireth in an inſtant with his heart drenched in Gall and Bitterneſs; the poor *Eudoxia* on the other ſide poureth her ſelf into tears, without comfort. The Prince *Paulinus*, who knew nothing of that which paſſed, was that night put to death, without any form of proceſs. When the Empreſs underſtood of his ſudden and unexpected death, ſhe then well ſaw that the Emperour was tainted with the venom of moſt cruel jealouſie. *Eudoxia* was remov'd from councel and manage of affairs, deprived of the Imperial Bed, and ſo went a voyage to *Paleſtine* to ſatisfie her Devotion.

Fulgoſ. Ex. l.5.c. 8.p. 656,657.

10. *Theodebert* King of *France* married *Deutera*, ſhe was a Widow before, and had by her former Husband a moſt beautiful Daughter, which ſhe took along with her. It was not long ere the Queen ſuſpected that her Daughter had ſtollen the heart of her Husband from her; and although there was no ſuch thing, yet ſo ſtrong was her jealouſie, that her maternal affection gave place to it, and without admitting of any leiſure, wherein a diſcovery of the truth might be made, ſhe cauſed the young Lady to be ſlain.

Hippocrat. Epiſt. ad Dionyſ. Ep. Burton's melanch. part. 3. § 3. p.546.

11. *Hippocrates* the Phyſician had a ſmack of this diſeaſe; for when he was to go from home as far as *Abdera*, and ſome other remote Cities of *Greece*, he wrote to his Friend *Dionyſius* to overſee his Wife in his abſence, although ſhe lived in his Houſe with her Father and Mother, who he knew would have a care of her; yet that would not ſatisfie his jealouſie, he would have his eſpecial Friend *Dionyſius* to dwell in his Houſe with her all the time of his peregrination, and to obſerve her behaviour, how ſhe carried her ſelf in her Husband's abſence, and that ſhe did not luſt after other men; for a woman had need to have an Overſeer (ſaith he) to keep her honeſt, they are bad by nature, and lightly given, and if not curbed in time, as an unpruned tree, they will be full of wild Branches, and degenerate on the ſudden.

Textor. offic. l.5.c.61. p.669.

12. *Procris* having a jealous ſuſpicion of her Husband *Cephalus*, that he was enflamed with the love of ſome other woman, followed him into the Woods and Fields where he went a hunting, ſhe hid her ſelf in a Buſh, that ſhe might privily obſerve what her Husband did; and ſtirring in the Buſh where ſhe was, *Cephalus* ſuppoſing it was ſome wild Beaſt, ſhot an Arrow into it, and ſlew her.

Pezel. mellific. hiſt. tom.2.p. 267.

13. *Conſtantine* the Great, by his firſt Wife *Minervina* had a Son named *Criſpus*, a Prince endowed with all requiſite accompliſhments both of body and mind; too nearly were theſe his perfections obſerved by the amorous eye of *Fauſtina* the Empreſs, and his Mother-in-law, for ſhe ſolicited him to comply with her amours; but he in a juſt deteſtation of ſo foul a crime, ſhewed himſelf inſenſible of all her allurements, whereupon the incens'd Empreſs accuſed him to her Husband, as one that ſought to undermine her chaſtity. The Emperour tranſported with the jealouſie he had conceiv'd againſt his Son, commanded the innocent Prince to be ſlain, without admitting him ſo much as audience whereas he might clear himſelf. Afterwards coming to underſtand in what manner both himſelf and his Son had been betrayed by his Wife, he alſo cauſed her to be put to death.

Sandys. in Ovid. metam.l.2.p. 43.

14. Cardinal *Hypolito d' Eſte* pulled out the eyes of his own Brother *Julio* in a pang of jealouſie, and becauſe there was ſuch a ſweetneſs in them, as he perceiv'd was over-pleaſing in the eyes of his Miſtreſs.

CHAP. XXI.

Of the Commiſeration, Pity and Compaſſion of ſome men to others in time of their Adverſity.

IT is reported of S. *Auguſtine*, that he could not refrain himſelf from tears, when he read in *Virgil* of the loves and death of Queen *Dido*, although he knew well, that the whole ſtory was but a fiction which the Poet had deviſed of his own Brain. Certainly the moſt generous perſons are ſooneſt ſtirred to a ſympathy with others in their ſufferings, and the calamity or fall of their Enemies, are wont to leave upon them none of the lighteſt impreſſions.

Q. Curtii hiſt.l.6. c. 13.p.144.

1. When *Alexander* the Great found *Darius* murdered by his own ſervants, though he was his Enemy, yet could he not refrain from weeping; and putting off his own Coat, he covered the body of *Darius* with it, and cloathing him with Royal Ornaments, he ſent him to his Mother *Siſigambris*, to be interred amongſt his Anceſtors in a Royal manner.

Sueton.l. 6. c.10.p. 237.

2. *Nero* the Emperour in the firſt five years of his Reign was comparable even with *Auguſtus* himſelf, eſpecially in Princely Pity and Compaſſion, inſomuch as being requeſted to ſet his hand to a writ for the execution of a Malefactour: *Quam vellem me neſcire literas!* ſaid he, how do I wiſh that I could neither write or read!

Plut. in Camillo.p.131.

3. *Camillus* with the Roman Army, after ten years ſiege, took the City of *Veia* in *Italy* by ſtorm, and when *Camillus* from the top of the Caſtle ſaw the infinite Riches which the Soldiers took by plundering the City, he brake out into tears for very pity, to behold what miſeries the Inhabitants had willfully brought upon themſelves.

Sueton.l. 10.c.15. p. 313.

4. *Flavius Veſpaſianus* the Emperour was of ſo merciful and compaſſionate a diſpoſition, that he never rejoyced at the death of any, though his enemies: *Etiam juſtis ſuppliciis ingemuit*, he uſed to ſigh and weep when any were condemned by him for their faults, though never ſo juſtly.

Plut in Lucullo.p. 503,504. Sabellic.l. 4.En.6. p.304.

5. *Lucullus* the Roman General, purſuing *Mithridates*, came to the rich and ſtately City of *Amiſus*, where *Callimachus* was Governour under *Mithridates*. *Callimachus* ſeeing he could not hold out, ſet the City on fire and fled: *Lucullus* would fain have quenched the fire, but could not by force or fair words prevail with the Soldiers to do it: *Lucullus* entring the City the next morning, and beholding the great deſolation and deformed ruines which the fire had made, he burſt out into tears, and turning to his Friends, ſaid, *That he had often thought* Sylla *happy, in that when he deſired to ſave*

the City of Athens, *the Gods had granted him his deſire. But,* ſaid he, *whereas I deſired to have ſaved this City of* Amiſus; *fortune by diſappointing my purpoſe and deſign, hath brought me to the diſreputation of* Mummius, *who cauſed the burning of the City of* Corinth.

Plut.in Marcello, p.308. Sabellic.l. 4.En.5. p.104.

6. *M. Marcellus* the Conſul ſhed tears at his entrance of the City of *Syracuſe,* which he had newly taken, not ſo much for joy that he had performed ſo glorious an exploit, as for many things which recurred to his thoughts, enough to excite his compaſſion to ſo great and ſplendid a City, which was ſpeedily to be converted into aſhes. He called to mind the famous victories which they of *Syracuſe* had gain'd over the Athenians by Sea and Land, how they had broke in pieces the Attick Navy, overthrown two famous Generals, and routed their numerous Armies: he recalled to his memory the Wars that *Syracuſe* had had with *Carthage,* the power that *Dionyſius* the Father and Son had ſometime enjoyed: then he thought of *Hiero* a King, who not long before reigned there, who was the moſt faithful of all their Allies unto the Romans, and highly honoured by them: now to think that a City once ſo famous, at this time ſo rich, ſhould on the ſudden have all its Buildings and Furniture for peace and war conſumed: this drew tears from his eyes.

Ammian. Marcell.p. 71. Zuing. Theatr. vol. 1.l.1. p. 116, 117.

7. *Julianus* the Emperour departed from *Conſtantinople* againſt the Perſians with a mighty Equipage; and paſſing over the *Boſphorus* from *Chalcedon,* he paſſed on to *Nicomedia.* He deeply ſigh'd and wept at his entrance into this City, calling to mind, that heretofore he had been brought up in the Palace of this City, at that time large in the circumference, and ſumptuous in the Buildings, but now at this time miſerably waſted and ſhaken in pieces by the fury of an Earthquake that had lately been therein.

Zuing. Theatr. vol. 1.l.1.p. 117.

8. *Solyman* the Magnificent, Emperour of the Turks, when he had taken *Rhodes,* after he had receiv'd the great Maſter with as much humanity as could be expected from an Enemy, he diſmiſſed him; and when he was gone from him: *I pity* (ſaid he) *the miſerable old man; and it grieves me to ſee him (being thrown out of his own houſe) to depart thus ſorrowfully from us.*

Plut. Apothegm. Reg. &c.p.424.

9. *Ageſilaus* the King of *Sparta* being inform'd that in a great Battle near *Corinth* few of the Spartans were fallen, but very many of the Corinthians and Athenians, and the reſt of the Confederates were there ſlain. The King made no ſign of joy to appear for ſo great a victory; but with a deep ſigh, *Poor* Greece, ſaid he, *who haſt loſt in Civil Wars ſo many Soldiers, that were they all alive, were enough to ſubdue all the Barbarians round about us.*

Sabellic.l. 9.En.5.p. 410. Zuing. Theatr.vol. 1.l.3. p. 239.

10. *Publius Scipio Africanus,* when he ſaw *Carthage* quite overthrown, he wept much, and being mindful of the mutability of humane affairs, with tears he repeated that of *Homer*:

Jamque dies aderint quo concidat Ilion ingens,
Et Priamus Priamique ruat plebs armi potentis.

And time ſhall come when ſtately Troy *ſhall fall*
With warlike Priam *and his people all.*

Polybius as it fortuned at that time ſtood by him, his Guide and companion in his Studies, and he enquired if he had any peculiar reſpect to any thing in thoſe Verſes: *Yes,* ſaid he, *I mean it of* Rome, *concerning which I cannot chuſe but be ſolicitous, as oft as I think of the inconſiſtency of all humane affairs.*

Joseph. bell. Jud.l.7.c. 14. p.721.

11. *Titus Veſpaſianus* at the overthrow of *Jeruſalem,* and the memory of its former Glory, could not abſtain from ſhedding tears, curſing the perverſeneſs and obſtinacy of the ſeditious Jews, who had compelled him againſt his will to lay in ruines ſo great a City, and ſo famous a Temple as there was.

Plin.l.8. c.7.p.

12. *C. Pompeius* in one of his Conſulſhips, at the Dedication of the Temple of *Venus,* exhibited in the Theatre twenty Elephants in fight, encountred by divers Getulian Archers. The Elephants ſeeing there was no way for flight, began to move the compaſſion of the people with ſuch unſpeakable ſigns and lamentation, that the people were ſo mov'd with it, that they all roſe up, departed the Theatre, beſtowing many curſes upon *Pompey* in lieu of this his Bounty and Magnificence.

CHAP. XXII.

Of the deep Diſſimulation and Hypocriſie of ſome men.

M*Aud* the Empreſs being beſieged by the Forces of King *Stephen* in *Oxford,* there happened to fall a great ſnow, the Empreſs took the advantage hereof, and by arraying her ſelf and her followers in white, ſhe made her eſcape thence. There are but too many that walk in white till their ends be attained, make ſhew of much ſimplicity, friendſhip and virtue, for no other purpoſe than to train men within the compaſs of their privy ſnares: then off goes the Angel that the Devil may appear.

Zuing. Theatr. vol. 1.l.2.p. 146.

1. *Caius Julius Cæſar* was a great diſſembler; for whereas he pretended to be a mighty lover and admirer of *Cn. Pompeius,* he did not only not love him, but withal he privily ſought to render him odious to the people, by reaſon of the multitude of his honours. When *Cicero* had ſeveral times taunted and reproached him, he never ſo much as made anſwer to him, that he might not ſeem to be offended with him in the leaſt; but privately he ſtirred up *Clodius* againſt him, by whoſe means he got him baniſhed from *Rome.* And this was a quality ever inherent in *Cæſar,* that if any man had created him any trouble, he would ſeem out of greatneſs of mind to deſpiſe him, but then he would be revenged of him by others. The ſame perſon as ſoon as he heard that *Pompey* was fled into *Ægypt,* he alſo purſued him thither, certainly for no other end, but that in caſe he could any way get him in his power, he might make ſure of him. And yet this man as ſoon as he ſaw the head of *Pompeius* brought unto him, ſhed tears, and ſaid, *It is the Victory and not the Revenge that pleaſes me.*

Clark's mir.c.35. p.121.

2. *Charles* the Ninth of *France* was well practiſed in this art; for a little before the maſſacre at *Paris,* when he had invited the Admiral *Coligni* thither, he was honourably entertained by the King who called him Father, proteſted he would be ruled by his counſel; and often averred that he loved him, &c. Yet ſhortly after he cauſed him

to be baſely murdered, and unworthily inſulted over him after his death.

Clark's mir. c. 41. p. 145.

3. *Richard* Duke of *Gloceſter* was ſo cunning a Diſſembler, that he would accompany moſt familiarly, and jeſt pleaſantly with ſuch as he hated in his heart, and would pretend to refuſe even the Kingdom it ſelf, when proffered, whereas he had uſed all means to compaſs it, and reſolved to gain it at what rate ſoever.

Sueton. l. 3. c. 24. p. 137.

4. *Tiberius* the Emperour was alſo well skilled herein: when *Auguſtus* was dead, though he immediately poſſeſſed himſelf of the ſupreme command, acted as a Prince, and aſſured the Soldiers to himſelf, yet with a moſt impudent mind he refuſed the Government, when his Friends requeſted him to take it upon him, he ſharply took them up, telling them, that they knew not how great a Monſter Empire was. When the whole Senate entreated him, and fell at his feet: thereby to move him to accept it, he gave them ambiguous anſwers, and with his crafty ways of delay he left them in ſuſpence: inſomuch that ſome grew out of patience to be thus dallied with; and one in the Throng cryed out, *Let him take it, or leave it.* Another told him to his face, that others did ſlowly perform what they had promiſed; but he on the other ſide did ſlowly promiſe that which he would perform. At laſt, as if he had been compelled and enforced, and complaining, that a miſerable and burdenſome ſervitude was impoſed upon him, he accepted of the Empire, and yet no otherwiſe than as a man that pretended he would ſome time or other lay it down again. His own words were, *Till I come unto that time when you ſhall think it meet to allow ſome reſt and eaſe unto my old age.*

The end of the Second Book of the Wonders of the Little World.

THE

THE
THIRD BOOK.

CHAP. I.

Of the early appearance of Virtue, Learning, Greatneſs of Spirit, and Subtlety in ſome young Perſons.

Trench. hiſt. improv'd. p.50.

URaba in Peru is of ſo rich a ſoil, that the Seeds of Cucumbers and Melons ſown, will bear ripe fruits in twenty eight days after: the Seeds of Virtue arrive to a marvellous improvement in the ſouls of ſome in a ſhort time, in compariſon of what they do in others. Indeed thoſe perſons who have been moſt remarkable in any ſort of Virtue, have been obſerved to give ſome early ſpecimen and inſtance of it in their youth: and a man that had conſidered of the dawning and firſt break, might eaſily predict an illuſtrious day to ſucceed thereupon.

Val. Max. l. 3. c. 1. p. 64.

1. *Æmilius Lepidus*, while yet a youth, did put himſelf into the Army, where he ſlew an enemy, and ſaved the life of a Citizen of *Rome*, of which memorable act of his *Rome's* Senate left a ſufficient witneſs, when they decreed his young ſtatue ſhould be placed in the Capitol, girt in an honourable Veſt, for they thought him ripe enough for honour who was already ſo forwardly advanced in virtue.

Val. Max. l. 3. c. 1. p. 64. Lipſ. Monit. l. 1. c. 7. p. 200, &c.

2. *M. Cato* in his childhood bewrayed a certain greatneſs of ſpirit: he was educated in the houſe of *Druſus* his Uncle, where the Latine Embaſſadors were aſſembled about the procuring of the freedom of the City for their people: *Q. Popedius* the chief of them was *Druſus* his Gueſt, and he asked the young *Cato* if he would intercede with his Uncle in their behalf: who with a conſtant look told him he would not do it. He asked him again and again, but he perſiſted in his denial: he therefore takes him up into a high part of the Houſe, and threatens to throw him down thence, unleſs he would promiſe to aſſiſt them: but neither ſo could he prevail with him; whereupon turning to his companions, *We may be glad*, ſaid he, *that this Merchant is ſo young; for had he been a Senatour, we might have deſpaired of any ſucceſs in our ſuit.*

Val. Max. l. 3. c. 1. p. 65. Diodor. Sic. Bibl. hiſt. l. 12. p. 290. Sabellic. l. 1. c. 3. p. 20.

3. When *Alcibiades* was but yet a child, he gave inſtance of that natural ſubtlety, for which he was afterwards ſo remarkable in *Athens*; for coming to his Uncle *Pericles*, and finding him ſitting ſomewhat ſad in a retiring Room, he asked him the cauſe of his trouble; who told him he had been employed by the City in ſome publick Buildings, in which he had expended ſuch ſums of money as he knew not well how to give account of: *You ſhould therefore*, ſaid he, *think of a way to prevent your being called to account.* And thus that great and wiſe man being deſtitute of counſel himſelf, made uſe of this which was given him by a child; for he involved *Athens* in a foreign War, by which means they were not at leiſure to conſider of accounts.

Plut. paral. p. 112. in Themiſtocle.

4. *Themiſtocles* in his childhood and boyage bewrayed a quick ſpirit, and underſtanding beyond his years, and a propenſity towards great matters; he uſed not to play amongſt his equals, but they found him employing that time in framing Accuſatory or Defenſive Orations for this and that other of his Schoolfellows. And therefore his Maſter was uſed to ſay, *My Son, thou wilt be nothing indifferent, but either a great Glory or Plague to thy Country.* For even then he was not much affected with Moral Precepts, or matters of accompliſhment for urbanity; but what concern'd providence and the management of affairs that he chiefly delighted in, and addicted himſelf to the knowledge of; beyond what could be expected from his youth.

Full. Worth. p. 205. Cornwal.

5. *Richard Carew* Eſquire was bred a Gentleman Commoner at *Oxford*, where being but fourteen years old, and yet three years ſtanding in the Univerſity, he was called out to diſpute *ex tempore* before the Earls of *Leiceſter* and *Warwick* with the matchleſs Sir *Philip Sydney*.

———*Ask you the end of this conteſt?*
They neither had the better, both the beſt.

Camerar. oper. ſubciſ. cent. 2. c. 26. p. 105.

6. *Thucydides* being yet a Boy, while he heard *Herodotus* reciting his Hiſtories in the Olympicks, is ſaid to have wept exceedingly, which when *Herodotus* had obſerv'd, he congratulated the happineſs of *Olorus* his Father, adviſing him, that he would uſe great diligence in the education of his Son; and indeed he afterwards proved one of the beſt Hiſtorians that ever *Greece* had.

Herodot. l. 1. p. 47, 48, 49. Fulgoſ. l. 3. c. 1. p. 205. Purch. pilg. tom. 1. l. 4. c. 2. p. 394

7. *Aſtyages* King of the *Medes*, frighted by a dream, cauſed *Cyrus* (the Son of his Daughter *Mandane*) as ſoon as born to be delivered to *Harpagus* with a charge to make him away. He delivers him to the Herdſman of *Aſtyages* with the ſame charge; but the Herdſman's wife newly delivered of a dead child, and taken with the young *Cyrus*, kept him inſtead of her own, and buried the other inſtead of him. When *Cyrus* was grown up to ten years of age, playing amongſt the young Lads in the Country, he was by them choſen to be their King, appointed them to their ſeveral Offices; ſome for Builders, ſome for Guards, Courtiers, Meſſengers and the like. One of thoſe Boys that played with them was the Son of *Artembaris* a Noble Perſon amongſt the *Medes*, who not obeying the com-

mands of this new King; *Cyrus* commanded him to be ſeiſed by the reſt of the Boys, and that done, he beſtowed many ſtripes upon him. The Lad being let go, complain'd to his Father, and he to *Aſtyages*; for ſhewing him the bruiſed Shoulders of his Son; *Is it thus, O King*, ſaid he, *that we are treated by the Son of thy Herdſman and ſlave?* *Aſtyages* ſent for the Herdſman and his Son; and then looking upon *Cyrus*, *How dareſt thou*, ſaid he, *being the Son of ſuch a Father as this, treat in ſuch ſort the Son of a principal perſon about me?* *Sir*, ſaid he, *I have done to him nothing but what was fit; for the Country Lads, (one of which he was) choſe me their King in play, becauſe I ſeemed the moſt worthy of the place; but when all others obeyed my commands, he only regarded not what I ſaid, for this he was puniſhed, and if thereupon I have merited to ſuffer any thing, I am here ready to do it.* While the Boy ſpake this, *Aſtyages* began to take ſome knowledge of him: the figure of his face, his generous deportment, the time of *Cyrus* his expoſition, agreeing with the age of this Boy, he concluded he was the ſame, which he ſoon after made the Herdſman to confeſs. But being told by the *Magi*, that now the danger was over; for having played the King in ſport, they believed it was all that his dream did intend. So he was ſent into *Perſia* to his Father; not long after he cauſed the Perſians to revolt, overcame *Aſtyages* his Grandfather, and transferred the Empire of the Medes to the Perſians.

Zuing. Theatr. vol. 1.l.3.p. 228. 8. *Thomas Aquinas*, when he went to School, was by nature addicted to ſilence; and was alſo ſomewhat more fat than the reſt of his Fellow-Scholars, whereupon they uſually called him the dumb Ox; but his Maſter having made experiment of his wit in ſome little Diſputations, and finding to what his ſilence tended: *This dumb Ox*, ſaid he, *will ſhortly ſet up ſuch a lowing, that all the world will admire the ſound of it.*

Euſeb. hiſt. l.6.c.4.p. Fulgoſ. l.3. c.1.p. 297. 9. *Origines Adamantius* being a young boy would often ask his Father *Leonidas* about the myſtical ſenſe of the Scriptures; inſomuch that his Father was conſtrain'd to withdraw him from ſo over early a wiſdom. Alſo when his Father was in priſon for the ſake of Chriſt, and that by reaſon of his tender age (for he was but ſeventeen) and the ſtrict cuſtody of his Mother, he could not be companion with him in his Martyrdom; he then wrote to him, that he ſhould not through the love of his children be turned from the true faith in Chriſt, even in that age diſcovering how undaunted a Preacher Chriſtianity would afterwards have of him.

Fulgoſ. l.3. c.1. p.268. 10. *Grimoaldus* a young noble *Lombard* was taken with divers others at *Forum Julii* by *Cacanus* King of the *Avares*, and contrary to ſworn conditions was lead to death; perceiving the perfidiouſneſs of the Barbarians, in the midſt of the tumult and ſlaughter, he with his two Brothers brake from amongſt them, but he being but a very youth, was ſoon overtaken by the purſuer, was retaken by a Horſeman, and again by him led to death. But he obſerving his time, drew his little Sword, ſlew his Guardian, overtook his Brethren, and got ſafe away. By this his incredible boldneſs, he ſhewed with what ſpirit and wiſdom he would after both gain, and govern the Kingdom of *Lombardy*.

Zuing. Theatr. vol. 1.l.2. p. 177. Eraſm. Adag. 11. *Q. Hortenſius* ſpake his firſt Oration in the *Forum* at *Rome* when he was but nineteen years of age, the then Conſuls were *L. Craſſus* and *Q. Scævola*, his eloquence had then the approbation of the whole people of *Rome*, and which is more, of the Conſuls themſelves, who were more judicious than all the reſt. What he had ſo well begun in his early youth, he afterwards ſo perfected in his maturer age, that he was juſtly reputed the beſt Orator of his time, and perhaps never excelled by any but his own Pupil *M. Tullius Cicero*.

12. *Alexander* gave manifeſt preſages of his future greatneſs, while he was yet in his firſt youth: when a Horſe called *Bucephalus*, of extraordinary fierceneſs, was brought to King *Philip*, and that no man was found that durſt beſtride him, young *Alexander* chanced at that time to come to his Father, and with great importunity obtain'd leave to mount him, whom he rode with that art, and managed with ſuch ſingular skill in his full cariere and curvetting, that when he deſcended, his Father *Philip* embracing him, with tears ſaid, *Son, ſeek out a greater Kingdom, for that I ſhall leave thee will be but too little for thee.* The greatneſs of his mind he had before diſcovered; for when he was a Boy at School, and that there he was told of a victory his Father had newly obtain'd: *If*, ſaid he ſighing, *my Father conquer all, what will be left for me?* when they that ſtood by replyed, That all theſe would be for him. *I little eſteem*, ſaid he, *of a great and large Empire, when I ſhall be deprived of all means for the gaining of Glory.* *Fulgoſ. Ex. l.3.c.1. p. 293. Zonar. Annal. tom. 1. fol. 31. Sabellic. Ex. l.1.c. 4. p.26.*

Fulgoſ. l.3. c.1.p.296. 13. *Herod* the firſt, Son of *Antipater*, Prefect of *Galilee*, when he was not above fifteen years of age, contrary to the manner of thoſe of his age, left the School, and put himſelf into Arms; wherein the firſt proof he gave of himſelf, was, that he ſet upon *Ezekias* the Captain of an Army of Thieves, who moleſted all *Syria*, and not only routed his Forces, but ſlew the Leader himſelf, ſhewing by this beginning, that (except in cruelty) he would prove nothing inferiour to any of the Kings his Predeceſſors.

Fulgoſ. l.3. c.1. p.294. 15. *C. Martius Coriolanus* in the Latine War which was made for the reſtitution of *Tarquinius* to his Kingdom, ſhewed an admirable boldneſs, though then very young; for beholding now a Citizen of *Rome* beaten down, and now ready to be ſlain by the Enemy, he ran into his aſſiſtance, and gave him life by the death of him that preſſed ſo eagerly upon him; for which act of valour the Dictator put a Civick Crown upon his young Head, an honour that perſons of a mature age and great virtue did rarely attain unto. He afterwards prov'd a perſon of incomparable valour and military virtue.

Cauſſ. H. C. part 2. § 10. p.198. 15. *Adeodatus* the Son of S. *Auguſtine*, before he was fifteen years of age, was of ſo prodigious a wit, that his Father ſaith of him, *Horrori mihi erat iſtud ingenium*, he could not think of it but with aſtoniſhment; for already at that age he ſurpaſſed many great and learned men: he alſo verified the ſaying of Sages, *Ingenium nimis mature magnum non eſt vitale*: ſuch early ſparkling wits are not for any long continuance upon earth; for he lived but a few years.

Sabellic. Ex. l.1.c.3.p. 19. 16. *C. Caſſius* when very young, hearing *Fauſtus* the Son of *Sylla* magnifying the tyranny that his Father exerciſed in *Rome*, was ſo moved at it, that he gave him a blow upon the face in publick; the matter was ſo heynous, that both it and the perſons came before *Pompey* the great, where, though in ſo great a preſence the young *Caſſius* was ſo far from being terrified, that on the contrary he cryed thus out to his Adverſary, *Go to*, Fauſtus, ſaid he, *repeat again thoſe words wherewith I was before ſo far provoked by thee, that I may now alſo ſtrike thee a ſecond time.* By this action he gave a notable inſtance, how jealous he would afterwards prove of the Roman Liberty; for it was he who with *Brutus* conſpired againſt *Julius Cæſar*, and ſlew him as the invader of it; and after died with the reputation of being *Romanorum ultimus*; the laſt true Roman.

Johnſt. nat. hiſt. cl. 10. *c.*6. *p.*354.

15. *Janus Druſus* that famous Scholar had a Son ſo ſingular, that from fifteen years old to twenty, when he died, he wrote excellent Commentaries on the Proverbs and other Books, that were not unacceptable amongſt the Learned that looked upon them.

Speed's hiſt. p. 380.

18. *Edburg* the eighth Daughter of King *Edward*, in her childhood had her diſpoſition tryed, and her courſe of life diſpoſed by her Father in this manner, he laid beſore her gorgeous Apparel and rich Jewels in one end of a Chamber, and the New Teſtament and Books of Princely Inſtructions in another, wiſhing her to make her choice of which ſhe liked; ſhe preſently took up the Books, and he her in his Arms, and kiſſing her ſaid, *Go in God's name whither he hath called thee*: and thereupon placed her in a Monaſtery at *Wincheſter*, where ſhe virtuouſly ſpent her whole life after.

*Grafton. vol.*2. *p.* 530.

19. *Lewis* Duke of *Orleance* was owner of the Caſtle at *Crucy*, his Conſtable was the Lord of *Cawny*, whoſe Wiſe the Duke's Paramour had a child, not certain which was the Father; whereupon *Cawny* and his Wife being dead, a controverſie aroſe, the next of kin to *Cawny* claiming the Inheritance, which was four thouſand Crowns *per annum*. This controverſie depending in the Parliament of *Paris*, the child then eight years old, though both inſtructed by his Mother's Friends to ſave his Mother's credit, and to enjoy ſo ample an inheritance himſelf, as *Cawny*'s Child: yet being asked, anſwered openly to the Judges, *My heart giveth me, and my noble courage telleth me, that I am the Son of the noble Duke of* Orleance, *more glad am I to be his Baſtard with a mean living, than to be the lawful Son of that cowardly Cuckold* Cawny *with his thouſand Crowns inheritance.* The next of kin had the eſtate, and the young Duke of *Orleance* took him into his Family, who after proved a moſt valiant and fortunate Warriour againſt the Engliſh, in the days of *Henry* the Sixth, and is commonly called the Baſtard of *Orleance*.

*Melch. Adam. in vit. Medic. Germanor. p.*6.

20. *Theodoricus Meſchede* a German Phyſician had a Son of the ſame name, who at the age of fifiteen years ſurpaſſed in Eloquence and Learning many of thoſe who had gained to themſelves fame and reputation thereby. He wrote to *Trithemius* and other learned men of that age almoſt numberleſs Epiſtles, upon divers ſubjects, with that Accuracy and Ciceronian Eloquence, that for his wit, dexterity and promptitude in writing and diſputation he became the wonder and admiration of thoſe he had any converſation with.

CHAP. II.

Of ſuch as having been extreme Wild and Prodigal, or Debauched in their Youth, have afterwards proved excellent Perſons.

THoſe Bodies are uſually the moſt healthful that break out in their youth; and many times the Souls of ſome men prove the ſounder, for having vented themſelves in their younger days. Commonly none are greater enemies to Vice, than ſuch as formerly have been the ſlaves of it, and have been ſo fortunate as to break their Chain, and recover their liberty. A certain blackneſs in the Cradle has been obſerved to give beginning and riſe unto the moſt perfect Beauties; and there are no ſort of men that have ſhined with greater Glory in the world, than ſuch whoſe firſt days have been ſullied and a little overcaſt.

Ælian. var. hiſt. l. 2. *c.*12. *p.* 47. *Val. Max. l.*6. *c.*9. *p.* 185. *Lonicer. Theatr. p.* 666.

1. *Themiſtocles*, by reaſon of the Luxury and Debauchery of his life, was caſt off, and diſowned by his Father: his Mother over-grieved with the villanies he frequently committed, finiſhed her life with an Halter: notwithſtanding all which, this man proved afterwards the moſt noble perſon of all the Grecian Blood, and was the interpoſed pledge of hope or deſpair to all *Europe* and *Aſia*. *Patrit. lib. de Reipub. inſtit.* 4. *tit.* 6. *p.* 208.

Val. Max. l. 6. *c.*9. *p.* 182.

2. *C. Valerius Flaccus* (in the time of the ſecond Punick War) began his youth in a moſt profuſe kind of luxury: afterwards he was created Flamine by *P. Licinius* the chief Pontiff, that in that employment he might find an eaſier receſs from ſuch vices as he was infected with, addreſſing his mind therefore to the care of Ceremonies and ſacred things, he made Religion his Guide to Frugality: and in proceſs of time ſhewed himſelf as great an example of Sanctity and Modeſty, as before he had been of Luxury and Prodigality.

Full. Worth. p.81. Surrey.]

3. *Nicholas Weſt* was born at *Putney* in *Surrey*, bred firſt at *Eaton*, then at *Kings College* in *Cambridge*, where when a youth he was a Rakehel in grain; for ſomething croſſing him in the College, he could find no other way to work his revenge, than by ſecret ſetting on fire the Maſter's Lodgings, part whereof he burnt to the ground. Immediately after this little *Heroſtratus* left the Colledge, liv'd for a time in the Country, debauched enough for his converſation. But he ſeaſonably retrenched his wildneſs, turned hard Student, became an excellent Scholar, and moſt able Stateſman, and after ſmaller promotions was at laſt made Biſhop of *Ely*, and often employed in foreign Embaſſies. Now if it had been poſſible, he would have quenched the fire he kindled in the College with his own tears, and in expreſſion of his penitence, became a worthy Benefactor to the Houſe, and rebuilt the Maſter's Lodgings firm and fair from the ground. No Biſhop in *England* was better attended with Menial Servants, or kept a more bountiful Houſe, which made his death ſo lamented *anno* 1533.

Val. Max. l. 6. *c.* 9. *p.* 185. *Lon. Theatr. p.*666. *Laert. l.*4. *p.* 100. *Pat. de Reip. inſt. l.*4. *tit.* 6. *p.*209.

3. *Polemo* was a youth of *Athens*, of that wretched Debauchery, that he was not only delighted in vice, but alſo in the very infamy of it. Returning once from a Feaſt after Sun-riſe, and ſeeing the Gate of *Xenocrates* the Philoſopher open, full of

Wine, as he was, ſmeared with Ointments, a Garland on his head, and cloathed with a looſe and tranſparent Garment, he enters the School, at that time thronged with a number of learned men, not content with ſo uncivil an entrance, he alſo ſate down on purpoſe to affront a ſingular eloquence, and moſt prudent precepts with his drunken follies. His coming had occaſion'd all that were preſent to be angry, only *Xenocrates* retaining the ſame gravity in his countenance, and diſmiſſing his preſent Theam, began to diſcourſe of Modeſty and Temperance, which he preſented ſo lively before him, that *Polemo* affected therewith, firſt laid aſide the Crown from his head, ſoon after drew his arm within his Cloak, changed that Feſtival Merriment that appeared in his face; and at laſt caſt off all his Luxury. By that one Oration the young man received ſo great a cure, that of a moſt licentious perſon he became one of the greateſt Philophers of his time.

Fulgoſ. l.6. c.9. p.804. 5. *Fabius Gurges* was born of a Noble Family in *Rome*, and left with a very plentiful eſtate by his Father; but he ſpent all in the riots of his firſt youth, which he left many brands upon, and occaſioned then to himſelf the ſirname of *Gurges*. But afterwards relinquiſhing the unbridled luſts of his firſt age, he arrived to that temperance that he was thought worthy by the people of *Rome* to have the office of Cenſorſhip committed to him, and no man more fit than he to inſpect the manners of the City.

Suton. l.11. c.7. p.321. 6. *Titus Veſpaſianus* while he was young, and before he came to the Empire, gave juſt cauſes of cenſure for his cruel, covetous, riotous and luſtful way of living; inſomuch that men reputed, and alſo reported him to be another *Nero*. But having arrived to the Empire, he made himſelf conſpicuous for the contrary virtues. His Feaſts were moderate, his Friends ſelect and choice perſons, neceſſary members of the Common-wealth: his former minions he endured not ſo much as to look upon: Queen *Berenice* whom he was known to love too well, he ſent away from *Rome*: from no Citizen did he take any thing by violence: and from the Goods of Aliens he abſtain'd, if ever any did; and yet was he inferiour to none of his Predeceſſors in Magnificence and Bounty: when he took upon him the ſupreme Pontificate, he proteſted it was only upon this account, that he would keep his hands pure and innocent from the blood of any, wherein he made good his word: and in all things he demeaned himſelf with that integrity and innocency, that he was worthily ſtiled, *Delitia humani generis*, the very darling of mankind.

Plut. in Lacon. p.453. 7. *Agis*, while yet a youth, was brought up in all kind of delights that ſuch of his age are uſed to be affected with; but as ſoon as ever he was come to be King of *Sparta*, though yet but a young man, with an incredible change of mind and manners: he renounced all the pleaſures of his former life, and bent his mind wholly unto this, to recal *Sparta* unto its priſtine frugality, that was extremely debauched and corrupted with the manners of the Greeks and Barbarians. This honeſt endeavour of his proved the occaſion of his death.

Plut. in Cimone. p. 480,481. 8. *Cimon* the Son of *Miltiades* in his youth was infamous amongſt his people for his diſorderly life and exceſſes in drinking; and they looked upon him as reſembling in his diſpoſition his Grandfather *Cimon*, who by reaſon of his ſtupidity was called *Coalemus*, (that is) the Sot. *Steſimbrotus* ſaith of him, that he was neither skilled in Muſick, nor inſtructed in any other liberal Science, and far removed from the *Attick Acumen* and ſmartneſs of wit. Some ſay he had too private familiarity with his Siſter *Elpenice*: and others, that he publickly married her, and liv'd with her as his wife; beſides his being deeply in love with *Ariſteria* and *Mneſtra*, &c. yet this man was afterwards ſo improv'd, that a ſingular generoſity and ſincerity appear'd in his manners, and merited to have this as part of his juſt praiſe, that whereas he was no whit inferiour to *Miltiades* in valour, nor to *Themiſtocles* in prudence, he was more innocent than both of them. He was not in the leaſt below either of them in the Art Military; but in his adminiſtration in time of peace he exceedingly ſurpaſſed them both.

9. *Thomas Sackvil*, afterwards Lord *Buckhurſt*, was bred in *Oxford*, took the degree of Bariſter in the *Temple*,, afterwards travelled into foreign parts, was detained a time priſoner at *Rome*; when his liberty was procured for his return into *England*, he poſſeſſed the vaſt inheritance left him by his Father, whereof in a ſhort time by his magnificent prodigality he ſpent the greateſt part, till he ſeaſonably began to ſpare, growing near to the bottom of his eſtate. The ſtory goes, that this young Gentleman coming to an Alderman of *London*, who had gained great pennyworths by his former purchaſes of him, was made (being now in the wane of his wealth) to wait the coming down of the Alderman ſo long, that his generous humour being ſenſible of the incivility of ſuch attendance, reſolved to be no more beholding to wealthy pride, and preſently turn'd a thrifty improver of the remainder of his eſtate. Others make him the Convert of Queen *Elizabeth*, who by her frequent admonitions diverted the torrent of his profuſion: indeed ſhe would not know him till he began to know himſelf; and then heaped places of honour and truſt upon him, creating him Baron of *Buckhurſt* in *Suſſex*, *anno Dom.* 1566, ſent him Embaſſador into *France*, 1571, into the *Low Countries*, 1576; made him Knight of the Order of the Garter, 1589, Treaſurer of *England*, 1599: he was alſo Chancellour of the Univerſity of *Oxford*. Thus having made amends to his Houſe for his miſpent time, both in encreaſe of eſtate and honour, being created Earl of *Dorſet* by King *James*, he died *April.* 19, 1608. *Lloyds Stat. Worth. p.677,678.*

10. *Henry* the Fifth, while Prince, was extremely wild, the companion of riotous perſons, and did many things to the grief of the King his Father, as well as to the injury of himſelf, in his reputation with the ſubject; but no ſooner was he come to the Crown, but the firſt thing that he did was to baniſh all his old companions ten miles from his Court and preſence, and reform'd himſelf in that manner, that he became a moſt worthy and victorious King, as perhaps ever reigned in *England*. *Speed. hiſt. p.637.*

11. S. *Auguſtine* in his younger time was a Manichee, and of incontinent life; he reports of himſelf that he prayed for continency, but was not willing to be heard too ſoon; for, ſaith he, I had rather have my luſt ſatisfied than extinguiſhed: But being afterwards converted by the Miniſtry of S. *Ambroſe*, he proved a moſt excellent perſon as well in Learning, as in all ſorts of Virtues. *Chetwind. hiſt. collect. cent. 1. p. 19.*

12. The Ancients in old time attributed unto King *Cecrops* a double nature and form, and that upon this ground, not for that (as ſome ſaid) of a good, clement and gracious Prince, he became a rigorous, fell and cruel Tyrant; but on the contrary, becauſe (having been at firſt and in his youth *Plut. Mor. l. de ſerâ numin. vindictâ. 545.*

perverſe, paſſionate and terrible) he proved afterwards a mild and gentle Lord.

Plut.Mor. de ſerâ num. vir. p.543. Petr. Greg. de Repub. l.8.c.1. p.319.

13. *Gelon* and *Hiero* in *Sicily*, and *Piſiſtratus* the Son of *Hippocrates* were all Uſurpers, and ſuch as attained to their Tyrannical Dominion, by violent and indirect means, yet they uſed the ſame virtuouſly, and howſoever they attained the Sovereign Command, and for ſome time in their younger years managed it injuriouſly enough, yet they grew in time to be good Governours, loving and profitable to the Common-wealth, and likewiſe beloved and dear unto their Subjects; for ſome of them having brought in, and eſtabliſhed excellent Laws in their Country, and cauſing their Subjects to be induſtrious and painful in tilling the ground, made them to be civil, ſober, and diſcreet; whereas before they were noted for a tatling, playful and idle ſort of people.

Plut.Mor. l. de ſerâ num.vir. p.543. Petr. Greg. de Repub. l.8.c.1.p. 139.

14. *Lydiades* was a Tyrant in the City of *Megalapolis* but in the midſt of his uſurped Dominion, he repented of his Tyranny, and making conſcience thereof, he deteſted that wrongful oppreſſion wherein he had held his Subjects, in ſuch ſort, that he reſtored his Citizens to their ancient Laws and Liberties; yea, and afterwards died glorioully, fighting manfully in the Field, againſt the enemy in defence of his Country.

Petr. Greg. de repub. l.8.c.1. p. 319.

15. *Ceno Valchius* King of the Weſtern Saxons in the beginning of his Reign was an impious and debauched Prince, whereupon he was expelled from his Kingdom and Government; but at laſt being become a reformed man, he was readmitted to his former command, and he then ruled his Kingdom with great prudence, juſtice and moderation.

Petr.Greg. de Repub. l. 8.c.1.p. 319.

16. *Offa* King of the Mercians in the firſt flower of his age was immeaſurable in his deſires of acquiring wealth, extreme ambitious of enlarging his Territories, and highly delighted with the art of War and Military Diſcipline, he was alſo all this while a contemner of all moral virtue; but when he came to be of maturer and riper years, he became famous and renowned for the integrity and modeſty of his manners, and the ſingular innocency of his life.

Zuing. Theatr. vol. 21.l.4. p. 3876.

17. *Johannes Picus Mirandula* viſited the moſt famous Univerſities of *France* and *Italy*, and was ſo great a Proficient, that while as yet he had no Beard he was reputed a perfect Philoſopher and Divine. Being ambitious and deſirous of Glory, he went to *Rome*, where he propoſed nine hundred Queſtions in all Arts and Sciences, to diſpute upon which he challenged all the Scholars of all Nations, with a new kind of liberality promiſing to defray the charges of any ſuch as ſhould come from remote parts to diſpute with him at *Rome*. He ſtayed at *Rome* upon this occaſion a whole year. In the mean time there wanted not ſome that privily detracted from him, and gave out that thirteen of his Queſtions were heretical: ſo that he was conſtrain'd to ſet forth an Apology; and while he ſtudied to excuſe himſelf of errours that were falſly objected to him, he fell into others that were greater and worſe; for he entangled himſelf in the love of fair, rich and noble women; and at laſt was ſo engaged in quarrels upon this account, that he thought it high time to forſake thoſe youthful vanities; whereupon he threw into the fire his Books of Love which he had writ both in the Latine and Hetruſcan Languages; and relinquiſhing the Dreams of prophane Philoſophy, he wholly devoted himſelf to the ſtudy of the ſacred and holy Scriptures.

CHAP. III.

Of punctual obſervation in matters of Religion, and the great regard ſome men have had to it.

The Athenians conſulted the Oracle of *Apollo*, demanding what Rites they ſhould make uſe of in matters of their Religion. The anſwer was, the Rites of their Anceſtors. Returning thither again, they ſaid the manner of their Foreſathers had been often changed: they therefore enquired what cuſtom they ſhould make choice of in ſo great a variety. *Apollo* replyed the beſt. This conſtancy and ſtrictneſs of the Heathens had been highly commendable, had their Devotions been better directed. In the mean time they ſhame us by being more zealous in their Superſtition, than we are in the true Religion.

Sabell. Ex. l.4.c.2. p. 182.

1. *Paulus Æmilius* being about to give Battel to *Perſes* King of *Macedon*, at the firſt Break of Day made a Sacrifice to *Hercules*, and no good preſage being to be drawn from thence, he proceeded to ſlay in that manner divers others, and ceaſed not, till in the one and twentieth he found ſome ſigns of his good ſucceſs, which done, he marched againſt his enemy, and obtained the victory.

Fulgoſ. Ex. l.1.c.p.8.

2. So much was Religion in Reputation with the Senate of *Rome*, that as the learned *Varro* writes unto *Cn. Pompeius*, as oft as the Conſul did call the Senate together, the firſt thing propounded, was ſuch as pertained to Religion; nor was there any cauſe ſo preſſing, or that required the moſt ſpeedy diſpatch, that was cauſed to ſuffer an alteration in this cuſtom of theirs.

Val.Max. l.1.c.1.p.3.

3. *Poſthumius* the Conſul was to go to manage the war in *Africa*, being at the ſame time alſo the *Flamen* of *Mars*, but *Metellus* the then Chief Pontiff, would not ſuffer him to depart the City, but ſet a Fine upon his head, in caſe he ſhould ſtir thence. Then was it that the ſupreme Authority in *Rome* gave way to Religion, they concluding that *Poſthumius* could not ſafely commit himſelf to Martial Employment, while he deſerted the Ceremonies of *Mars*.

Lipſ.Monit. Ex.l.1.c.2. p.9. M.Hurault. of Diſcourſ. part1.c.14. p.119.

4. When *Antiochus Soter* had beſieged *Jeruſalem*, at ſuch time as the Feaſt of Tabernacles was to be celebrated, and the people of that City had beſought him for a truce of ſeven days, that they might ſecurely attend upon that Solemnity, he not only granted, but faithfully performed it, and over and beſides cauſed a Bull with gilded Horns, together with Incenſe and Perfumes, and divers Veſſels of Gold to be conveyed to the Gates, and delivered into the hands of the Prieſts, and deſired they might be offered unto God. The Jews moved with this unexpected Benignity, yielded themſelves and theirs to *Antiochus*.

Joſeph. Jew War.l.1.c. 5.p.567.

5. When *Jeruſalem* was beſieged by *Pompey* the Great, upon the day of their Sabbath, though the Jews ſaw the Romans buſied in their preparations to aſſault them, though they had advanced their Enſigns upon the Walls, though they had entred the City, and ſlew indifferently all they met, yet did this people make no reſiſtance, but perform'd their uſual Sacrifices as in a time of peace, and

upon no account could be drawn to violate the reſt of their Sabbath, though for the preſervation of their lives and eſtates.

Val.Max. l.1.c.1.p.3. Plut. in M. Marcello. p. 300.

6. While *Sulpitius* was ſacrificing, it chanced that his Mitre fell from his head, and that was thought reaſon ſufficient to deprive him of his Prieſthood.

Val.Max.l. 1.c.1.p.3. Plut.in Marcello. p.300.

7. *P. Clælius Siculus*, *M. Cornelius Cethegus* and *C. Claudius* in ſeveral times and different Wars were commanded and compelled to reſign their Flaminſhip; upon this only reaſon, that they had not placed the Bowels of the Sacrifice upon the Altars of the Gods, with a becoming reverence and devotion.

Val.Max. l.1.c.1.p.3. Plut.in Marcello. p. 300.

8. *Tiberius Gracchus* ſent Letters out of his Province to the College of the Augures, in which he ſignified, that while he read the Books which pertain'd to the ſacred matters of the people, he had obſerv'd that the Tent ſhook in the Conſular Aſſembly: this being related by the Augurs to the Senate; by their orders *C. Figulus* return'd from *France*, and *Scipio Naſica* from *Corſica* to *Rome*, where both of them reſign'd their Conſulſhips.

Plut.in Camillo.p. 139. Val. Max. l.1.c.1.p.4. M.Hurault. Diſcourſ. part 1.c. 14.p.118.

9. When *Brennus* had beaten the Romans near *Rome* it ſelf, and that all was in tumult and diſorder, expecting the Conquerour at the Gates, many fled out of the City with all they had: *Lucius Albinus* or *Alvanius* as others, a Plebeian, was carrying out in a Waggon his Wife, little Children and ſuch Goods as his haſte would permit; but when he ſaw the Veſtal Virgins on foot, all weary and tired, carrying the ſacred Reliques in their Laps, he ſtraight took down his Wife and Children and all that he had, and cauſed the Veſtals to aſcend the Waggon, with all they fled with, that they might recover a certain City in *Greece*, whither they intended, bearing ſo great a reverence to Religion, that in reſpect of that he had to the ſafety of his Goods, or the life of him and his Family.

Plut.in Numâ p. 70.

10. *Numa Pompilius* being upon a time told that his Enemies were in Arms, and coming againſt him: *At ego rem divinam facio*: *But I*, ſaith he, *am ſacrificing to the Gods*: he would not ſurceaſe his Devotions, though the Enemy was at the Gates.

Val.Max.l. 1.c.1.p.4. Fulgoſ. Ex. l.1.c.1.p. 33. Lipſ.Ex.l. 1.c.2.p.10.

11. When the Capitol in *Rome* was beſieged by the *Gauls*, *Caius Fabius Dorſo*, leſt he ſhould omit a certain day, wherein cuſtomary Sacrifices were appointed to be offered, not at all terrified with the greatneſs of the danger, paſſed openly through the Camp of the Beſiegers, carrying with him in his hands the conſecrated Veſſels to the Quirinal Hill; nor did the Barbarians oppoſe him; ſo that having ſolemnly performed all, he return'd in ſafety to the Capitol.

Val,Max.l. 1.c.1.p.8.

12. *Diomedon* one of thoſe ten Captains who at *Arginuſa* in one and the ſame Fight had gain'd a Victory for the Athenians, and a ſentence of death upon themſeves: when he was now led forth to an undeſerved puniſhment, he ſaid nothing but this, that he requeſted them to take care that the vows he had made for the ſafety of the Army might be religiouſly perform'd.

Fulgoſ. Ex. l.1.c.1.p. 20. M.Huralt. diſcourſ. part 1.c.14. p. 120.

13. In the Reign of *Honorius* the Emperour, by the perfidiouſneſs of *Stilicon*, *Alaricus* King of the Goths was brought into *Italy* with a mighty Army, he ſet upon *Rome* it ſelf, and took it; and though he was a man of Blood, both by nature and cuſtom, yet ſuch a reverence he had to Religion, that before he would permit his Soldiers the plunder of the City, by ſound of Trumpet he cauſed his Edict to be proclaim'd, that as well the Goods as Lives of all thoſe ſhould be ſafe, that had retreated unto any of the Churches that were conſecrate to the memory of the Apoſtles.

Val.Max.l. 1.c.1.p.4.

14. *Marcellus* in his fifth Conſulſhip having taken *Claſtidium* and *Syracuſe*, had vowed to build a Temple to Honour and Virtue, but was forbid the performance of it by the College of the Chief Prieſts, they affirming that one Temple was not rightly to be conſecrated to two Deities; for if any Prodigy ſhould fall out in that Temple, it could could not be known which of the Deities they ſhould prepare to appeaſe. Upon this Remonſtrance of the Chief Prieſts, it was ordered, that *Marcellus* in diſtinct Temples ſhould erect the Statues of Honour and Virtue; nor was the authority of that illuſtrious perſon, by which he might have done his pleaſure, nor his double erection of two Temples inſtead of one any impediment, but that all due obſervation and reſpect was payed to Religion.

Val.Max.l. 1.c.1.p.5.

15. *Tarquinius* King of the Romans commanded *M. Tullius*, one of the *Duumviri* to be ſown up in a Sack, and ſo caſt into *Tyber*, for that being corrupted with money, he had delivered to *Petronius Sabinus* a Book to be tranſcribed, wherein was contained the ſecrets of Religion.

Herodot.l. 9.p.536. Lipſ.Monit. l.1.c.2.p. 29.

16. *Pauſanias* the King of *Sparta*, (and at that time the General of all *Greece*) in that famous Battle of *Platea*, where all the Grecian ſafety was diſputed, when the Enemy drew on, and provoked him, he reſtrain'd and kept in his Soldiers, till ſuch time as the Gods being conſulted by Sacrifice, had given encouragement to begin the Fight. This was ſomewhat long in the performance; ſo that in the mean time, the Enemy interpreting this delay as an inſtance of fear, began to preſs hard upon him, ſo that many of the Greeks fell, yet would he not ſuffer in this extremity a ſingle Javelin to be thrown againſt them, but multiplying the Sacrifices, he at laſt lift up his hands to Heaven, and prayed, That if the Fates had determined that the Grecians ſhould not overcome, yet at leaſt it might pleaſe the Gods, that they might not die unrevenged, nor without performing ſome famous and memorable exploit upon their Enemies. He was heard, and ſtraight the Bowels of the Sacrifice promiſed him ſucceſs; he marched out, and obtained the Victory; but what a Soul was that? how fixed and earneſt in the holy Rites of his Country? that chuſe rather to be butchered and ſlain, than to draw a Sword while the Gods ſeemed uuwilling.

Lipſ Monit. l.1.c. 3. p.10.

17. The Ægyptians worſhipped Dogs, the Indian Rat, the Cat, Hawk, Wolf and Crocodile, as their Gods, and obſerve them with that kind of Religion and Veneration, that if any man whatſoever, knowingly, or otherwiſe, killed any of theſe, it was death to him without mercy; as a Roman Citizen found to his coſt, in the time of *Diodorus Siculus*, who writes and vouches himſelf as a ſpectator and witneſs of what follows. At ſuch time, ſaith he, as *Ptolemeus*, (whom the Romans afterwards reſtored to his Kingdom) was firſt of all ſtiled the Aſſociate and Friend of the Senate and people of *Rome*, there was a publick rejoycing, and a mighty concourſe of people. Here it fell out, that in a great crowd, amongſt the reſt were Romans, and with them a Soldier, who by chance, and not willingly, had killed a Cat, ſtraight there was a cry, a ſudden fury and tumult aroſe, to pacifie which, not the ignorance of the miſerable wretch, not any reverence of the Roman Name, not the command of the King himſelf, who had ſent the chiefeſt of his Nobles to appeaſe it: none of all theſe booted the poor man, but that forthwith he was pulled in pieces by a thouſand hands; ſo that

nothing of him was leſt, either to bury or to burn.

Fulgoſ. Ex. l.1.c.p.9.

18. *Veſpaſianus* the Emperour returning out of the Eaſt, when he found the City of *Rome* exceedingly disfigured by Civil Wars; he began the reſtoration of it, with the repairs of the ſacred Buildings, and the Temple of *Jupiter Capitolinus*, wherein he betook himſelf to the work: He carried timber upon his own Back, he wrought in the Foundations with his own hands: not conceiving that he any way injured the Majeſty of an Emperour, by putting his hand to a work that concern'd the worſhip of the Gods.

Fulgoſ. Ex. l. 1. c. 1. p.10.

M.Haraults diſcourſes. part 1.c.14. p.118.119.

The Chriſtians were about to build a Chappel in *Rome*, wherein to perform ſervice to Almighty God; but they were complained of, and the ground challenged by certain Inholders in that City. The matter was brought before the Emperour *Alexander Severus*; who thus determin'd: The things, ſaid he, that concern the Gods, are to be preferred before the concerns of man; and therefore let it be free for the Chriſtians to build their Chappel to their God, who though he be unknown to us at *Rome*, ought nevertheleſs to have honour done unto him, if but for this reſpect alone, that he beareth the name of a God.

Fulgoſ. Ex. l. 1. c. 1. p. 15.

So great a Reverence to Religion, had the *Æthiopian* Kings, to the time of *Ptolemy* King of *Ægypt*, that whenſoever the Prieſts of *Jupiter* (who is worſhipped in *Meroe*) declared to any of them, that his life was hateful to the Gods; He immediately put an end to his days: Nor was there any of them found to have had a more tender regard to the ſafety of his own life, than he had reverence to Religion: till King *Arganes*, who leſt the Prieſts ſhould tell him he ſhould dye, began with themſelves, put them all to death firſt, and thereby aboliſhed the cuſtom.

Lipſ. Monit. l.1.c.3. p. 30.

There was a mighty famine in *Ægypt*, ſo that all kind of Food failing them, they betook themſelves to feeding upon mans fleſh; when in the mean time they ſpared Dogs, Cats, Wolves, Hawks, *&c.* Which they worſhipped as their Gods; and not only forbore to lay hands upon them; but alſo fed them, and that doubtleſs with Mans Fleſh alſo.

Lipſ. Monit.l. 1.c.3. p.30.

There was a Brazen Statue of *Saturn* at *Carthage*, with Hands ſomewhat lifted up: The Statue it ſelf was open, hollow, and bending towards the earth, a Man or Youth was ſolemnly laid upon theſe Arms, and thence he was ſtreight tumbled down headlong into a burning Furnace, that was flaming underneath. This burning alive was beſtowed upon that God yearly upon a ſet day, and at other times alſo, ever with multiplyed Victims, eſpecially in caſe of any great Calamity that ſhould befal the City: Accordingly upon the ſlaughter they received by *Agathocles*; they made a decree, (I tremble to ſpeak it) to offer up two hundred of their nobleſt youth in this manner to *Saturn*: And who would believe it, there were as many more who freely offered themſelves to the ſame death.

Fulgoſ. l.1. c.1.p 21.

M Haraults diſcourſes, part 1.c.14. p.120.

The Soldiers of *Alaricus* the *Goth*, at the ſacking of *Rome*, while as yet they breath'd after ſlaughter and ſpoil: It chanced that ſome ſacred Virgins came amongſt the Ranks of them, carrying Veſſels of Gold upon their heads uncovered: They ſo ſoon as they were informed, that both the Perſons and the Plate were conſecrate in honour of the Apoſtles; ſuffered both to paſs through them untouched.

Fulgoſ. Ex. l. 1. c. 1.p. 17.

The Emperour *Conſtantine* being preſent at the Council of *Chalcedon*; did their ſit below all the Prieſts: and when the Writings were brought to him, that contained their mutual accuſations, and the charges that they had drawn up one againſt a-the others, he folded them all up in his Lap, and committed them all unread to the fire, ſaying: that the Prieſts as ſo many Deities, were ſet over men for the better Government of them, and that therefore he would reſerve the Judgment of them entirely to God himſelf.

Sabel.Ex. l. 5.c.1.p.248.

Metellus was the chief Prieſt of the Temple of *Veſta*, and when through ſome miſadventure it had taken fire, he with others being buſied in carrying out the Statues of the Gods with the conſecrated Veſſels and ſuch like, the Flames increaſing upon them; the high Prieſt was thereby deprived of both his Eyes: which the Senate of *Rome* did ſo highly approve of, as an action of Religious Gallantry, that as a teſtimony thereof, they allowed that *Metellus* ſhould as often as he pleaſed, be carried in a Chariot to the Senate Houſe: An honour which was granted to none before him.

Burtons Melanch. Ep.to the Reader. p.46.

Cyprian Euchovius a Spaniſh Chorographer, above all other Cities of *Spain*, commends *Barcino*, in which there was no Beggar, no man poor, *&c.* but all rich and in good eſtate, and he gives the reaſon: They were more Religious and more truly devout than the reſt of their Neighbours.

Joſeph Jewiſh Wars.l. 2. c. 7. p. 617.

Pontius Pilate being ſent by *Tiberius* to be Governour over the Jews, cauſed in the Night time the Statue of *Ceſar* to be brought into *Jeruſalem* covered, which thing within three days after cauſed a great Tumult amongſt the Jews, for they who beheld it were aſtoniſhed and moved, as though now the law of their Country were prophaned, for they hold it not lawful for any picture or Image to be brought into the City. At their lamentation who were in the City, there were gathered together a great multitude out of the Fields adjoyning, and they went preſently to *Pilate* then at *Ceſarea*, beſeeching him earneſtly that the Images might be taken away out of *Jeruſalem*, and that the Law of rheir Country might remain inviolate. When *Pilate* denied their ſuit, they proſtrated themſelves before his houſe; and there remained lying upon their faces for five days and nights never moving: Afterwards *Pilate* ſitting in his Tribunal, was very careful to call the Jews together before him; as though there he would have given them an anſwer, when upon the ſudden a company of Armed Soldiers (for ſo it was provided) compaſſed the Jews about with a Triple Rank. The Jews were hereat amazed, ſeeing that which they expected not: Then *Pilate* told them, that except they would receive the Images of *Ceſar*, he would kill them all: and to that end made a ſign unto the Soldiers, to draw their Swords. The Jews as though they had agreed thereto, fell all down at once, and offered their naked Necks to the ſtroke of the Sword: crying out that they would rather loſe their lives, than ſuffer their Religion to be prophaned. Then *Pilate* admiring their conſtancy, and the ſtrictneſs of that people in their Religion, preſently commanded the Statua's to be taken out of the City of *Jeruſalem*.

Malmſbury p.23.

When King *Ethelred* and his Brother *Alfred* had encountred the *Danes* a whole day, being parted by the Night, early the next morning the Battel was renewed, and *Alfred* engaged in fight with the *Danes*, ſent to his Brother to ſpeed him to their help: but he being in his Tent at his Devotions, refuſed to come till he had ended: Having finiſhed, he entred the Battel, relieved the ſtaggering Hoſt; and had a glorious Victory over his Enemies.

Guil. Malmſbury p.25.

Fulco Earl of *Anjou*, in his old Age minding the welfare of his Soul, according to the Religion of thoſe days; went in Pilgrimage to *Jeruſalem*, and having bound his Servants by oath to do what he ſhould require, was by them drawn naked to Chriſts Sepulchre: The Pagans looking on, while one drew him with a wooden yoke put about his Neck, the other whipt him on the naked Back, he in the mean time ſaying, Receive O Lord a miſerable perjur'd and run away Servant, vouchſafe to receive my Soul O Lord Chriſt.

Joſeph Antiq. l. 14. *c.* 8. *p.* 355.

30. *Pompey* having taken *Jeruſalem* entred into the *Sanctum Sanctorum*, and although he found a Table of Gold, a ſacred Candleſtick, a number of other Veſſels and odoriferous drugs in great quantity, and two thouſand Talents of Silver, yet he touched nothing thereof, through the Reverence he bore to God, but cauſed the Temple to be purged, and commanded the Sacrifices to be offered according to the Law.

Otho. Mel. Joc. Seria p. 250.

Chetw. hiſt. collect. cent. 14. *p.* 442.

31. When the Duke of *Saxony* made great preparations for war againſt a Pious and Devout Biſhop of *Magdeburg*: The Biſhop not regarding his defence, applied himſelf to his Epiſcopal function, in the viſiting and the Well Governing of his Church, and when it was told him that the Duke was upon his March againſt him: He replied I will take care of the Reformation of my Churches, and leave unto God the care of my Safety. The Duke had a Spy in the City, who hearing of this anſwer of the Biſhops, gave his Maſter a ſpeedy account thereof: The Duke having received this Information, did thereupon diſmiſs his Army, ſurceaſed from his expedition, ſaying he would not fight againſt him, who had God to fight for him.

Plut. in Fadio p.

Clarks mir. c. 96. *p.* 451.

32. *Hannibal* having given a great overthrow to the Romans, and ſlain the Conſul *Flaminius*, the people were extremely perplexed, and choſe *Fabius Maximus* Dictator, who to lay a good foundation for his Government, began with the ſervice of the Gods: Declaring to the People that the loſs they had received, came through the raſhneſs and wilful negligence of their General, who made no reckoning of the Gods and Religion, and therefore he perſwaded them to appeaſe the Gods and to ſerve and honour them: And he himſelf in preſence of the people made a ſolemn vow; that he would ſacrifice unto the Gods all the encreaſe and fruits, that ſhould fall the next year, of Sheep, Sows, Milch-kine, and of Goats throughout *Italy*.

CHAP. IV.

Of the Veracity of ſome Perſons, and their great Love to Truth: and hatred of Flattery and Falſhood.

Pezch. Compl. Gentlm. c. 15. *p.* 208.

THe Perſians and Indians had a Law, that whoſoever had been thrice convicted of ſpeaking untruth, ſhould upon Pain of death never ſpeak word more all his life after: And *Plato* ſaith it is only allowed to Phyſicians to lye, for the comfort of the Sick that are under their cuſtody and care. But all other men are obliged to a ſevere and ſtrict obſervance of truth, notwithſtanding which there hath been ſo great a ſcarcity of the true Lovers of it, that

Cauſ. H. C. tom. 1. *l.* 2. *p.* 45.

1. It is ſaid of *Auguſtus Cæſar*, that after a long inquiry into all the parts of his Empire; he found but one man who was accounted never to have told lye: For which cauſe he was deemed capable and worthy to be the chief Sacrificer in the Temple of Truth.

Heyw. Hierarc 6*y. l.* 5. *p.* 294.

2. *Epaminondas* the Theban General, was ſo great a Lover of Truth, that he was ever exceeding careful leſt his tongue ſhould in the leaſt digreſs from it, even then when he was moſt in ſport.

Heyw. ib. p. 294

3. *Heraclides* in his Hiſtory of the Abbot *Idur*, ſpeaks of him as a perſon exremely devoted to Truth, and gives him this threefold commendation: That he was never known to tell a Lye, that he was never heard to ſpeak ill of any man, and laſtly, that he uſed not to ſpeak at all but when neceſſity required.

Heidſeld Sphinx c. 24. *p.* 674.

Heyw. ib. p. 294.

4. *Cornelius Nepos* remembers of *Titus Pomponius Atticus*, a Knight of *Rome*, and familiar friend to *M. Cicero*, that he was never known to ſpeak an untruth, neither (but with great impatience) to hear any Related. His uprightneſs was ſo apparent that not only private men made ſuit to him, that they might commit their whole Eſtates to his truſt, but even the Senate themſelves beſought him that he would take the management of divers Offices into his charge.

Laert. vit. Phil. l. 4. *p.* 97, 98.

Heidſ. Sphinx c. 24. *p.* 673.

5. *Xenocrates* the Philoſopher, was known to be a man of that fidelity and truth in ſpeaking, that whereas no mans Teſtimony might be taken in any cauſe but upon oath: yet the Athenians amongſt whom he lived, gave to him alone this priviledge, that his evidence ſhould be lawful and good without being ſworn.

Howels Ep. vol. 1. §. 2. *Ep.* 22. *p.* 37.

6. The Duke of *Oſſura*, as he paſſed by *Barcelona*, having got leave of Grace to releaſe ſome Slaves, he went aboard the Cape Gally, and paſſing through the churms of Slave, he asked divers of them what their offences were, every one excuſed himſelf, one ſaying that he was put in out of malice, another by Bribery of the Judge, but all of them unjuſtly: Amongſt the reſt there was one little ſturdy black man, and the Duke asking him what he was in for; Sir, ſaid he, I cannot deny but I am juſtly put in here, for I wanted Money, and ſo took a Purſe hard by *Sarragona*, to keep me from ſtarving. The Duke, with a little Staff he had in his hand, gave him two or three Blows upon the Shoulders, ſaying, you Rogue, what do you amongſt ſo many honeſt innocent men, get you gone out of their company: So he was freed, and the reſt remained ſtill in *ſtatu quo prius*, to tug at the Oar.

Fulgoſ. Ex. l. 3. *c.* 8. *p.* 425.

7. The Emperour *Conſtantius* had beſieged *Beneventum*, when *Romualdus* the Duke thereof, diſpatch'd *Geſwaldus* privily away, unto *Grimoaldus* the King of *Lombardy* the Dukes Father, to deſire him to come with an Army unto the aſſiſtance of his Son. He had prevailed in his Embaſſy, and was by *Grimoaldus* ſent away before, to let his Son know that he was coming with ſome Troops to his Aid. But in his return by misfortune he fell amongſt the Enemies, who being informed of the Auxiliary forces that were upon the march, hoped to have *Beneventum* yielded to them before their Arrival; if they could make *Romualdus* to deſpair of his Succours: To this purpoſe having enjoyned *Geſwaldus* to ſpeak their ſence, they led him to the Walls, but when he came thither he declared the whole truth to the beſieged, and gave them to underſtand, that e're long *Grimoaldus* would be with them with a conſiderable Army. This coſt *Geſwaldus* his Life. and the Imperialiſts raiſed their Siege the next day after.

Cambd.Remains,p. 228.

8. King *Ladislaus* was a great Lover of Truth, and therefore amongſt his Courtiers, when any of them praiſed any deed of his, or quality that was in him, if he perceived that they ſaid nothing but the truth, he would let it paſs by uncontroul'd: But when he ſaw that a gloſs was ſet upon it for his praiſe, of their own making; he would ſay with ſome heat, I pray thee Good Fellow, when thou ſayeſt Grace, never bring in *Gloria Patri,* without a *Sicut erat:* If thou make any report of an Act of mine, report it as it was and no otherwiſe: And lift me not up with Lies for I love it not.

*Lloyd his State worthies p.*201.

It is written of our *Henry* the Fifth, that he had ſomething of *Cæſar* in him; which *Alexander* the Great had not; that he would not be drunk. And ſomething of *Alexander* the Great that *Cæſar* had not, that he would not be flattered.

Lloyd, State worthies p. 201. 202.

10. One who was deſigned for an Agent, waited upon the knowing and experienced Lord *Wentworth*, for ſome direction in his conduct and carriage, to whom he thus delivered himſelf. To ſecure your ſelf and ſerve your Country, you muſt at all times and upon all occaſions ſpeak truth: For, ſaith he, you will never be believed, and by this means your truth will both ſecure your ſelf if you be queſtioned, and put thoſe you deal with who will ſtill hunt counter, to a loſs in all their diſquiſitions and undertakings.

Suet. l. 3. *c.* 27.*p.*139.

11. The Emperour *Tiberius* had ſuch an averſion to flatteries, that he ſuffered no Senator to come to his Litter: neither to wait upon him nor ſo much as about buſineſs. When a Conſular perſon came to him to appeaſe his diſpleaſure, and ſought to embrace his Knees, he fled from him with that earneſtneſs, that he fell all along upon his face, when in common diſcourſe or in any ſet oration, ought was ſaid of him that was complemental, he would interrupt the perſon, reprehend him, and immediately alter the form of his words, when one called him Lord, he commanded he ſhould no more name him by way of reproach: One ſaying his Sacred employments, and another that he went to the Senate, he being the Author; he compelled both to alter their expreſſions, for Author to ſay Perſwader, and for Sacred to ſay Laborious.

Chetw. hiſt. collect. cent. 1. *p.* 17.

12. *Pambo* came to a Learned Man, and deſired him to teach him ſome Pſalm, he began to read unto him the thirty ninth, and the firſt Verſe, which is: *I ſaid I will look to my ways, that I offend not with my Tongue.* *Pambo* ſhut the Book and took his leave ſaying he would go learn that point: And having abſented himſelf for ſome Months, he was demanded by his Teacher, when he would go forward: he anſwered that he had not yet learn'd his old Leſſon, to ſpeak in ſuch a manner as not to offend with his Tongue.

*Luther Colloq. menſal. p.*11.

13. *Albertus* Biſhop of *Mentz*, reading by chance in the Bible, one of his Council coming in, asked him what his Highneſs did with that Book? The Arch-Biſhop anſwered, I know not what this Book is, but ſure I am that all that is written therein is quite againſt us.

*Clarks mir. c.*53 *p.*212.

When *Ariſtobulus* the Hiſtorian preſented to *Alexander* the Great, a Book that he had wrote of his glorious Atchievements. wherein he had flatteringly made him greater than he was. *Alexander* after he had read the Book, threw it into the River *Hydaſpis*, and told the Author, that it were a good deed to throw him after it. The ſame Prince did alſo chaſe a certain Philoſopher out of his preſence, becauſe he had long lived with him, and yet never reproved him for any of his vices or faults.

Paræi hiſt. medull.tom. 2 *p.*124

15. *Maximilianus* the firſt Emperour of that name, look how deſirous he was to be famous to poſterity, for his noble Actions and Atchievements, ſo much was he alſo averſe and afraid to be praiſed to his face. When therefore on a time divers eloquent and learned men did highly extol him, with immediate Praiſes in their Panegyricks, he commanded *Cuſpinianus* to return them an anſwer, *ex tempore*, and withal take heed (ſaid he) that you praiſe me not, for a mans own Praiſes from his own Mouth carry but an evil ſavour with them.

Plut.Moral. l.de c. & inimici util. p. 250.

16. *Cato* the younger charged *Murana* and indicted him in open Court for Popularity and Ambition, declaring againſt him that he ſought indirectly to gain the peoples favour, and their voices to be choſen *Conſul:* Now as he went up and down to Collect Arguments and Proofs thereof, according to the manner and cuſtom of the Romans, he was attended upon by certain perſons who followed him in the behalf of the Defendant, to obſerve what was done for his better inſtruction in the proceſs and ſuit commenced. Theſe men would oftentimes be in hand with *Cato*, and ask him whether he would to day ſearch for ought or negotiate any thing in the matter and cauſe concerning *Murana?* If he ſaid no, ſuch credit and truſt they repoſed in the veracity and truth of the man, that they would reſt in that anſwer and go their ways. A ſingular proof this was of the reputation he had gain'd, and the great and good opinion men had conceived of him, concerning his Love to Truth.

*M.Adam.in vit. Germ. medic.p.*25.

17. *Euricius Cordus* a German Phyſician hath this honour done to his memory: It is ſaid of him that no man was more addicted to truth than he, or rather no man was more vehemently ſtudious of it, none could be found who was a worſer hater of ing and falſhood, he could diſſemble nothing nor bear that wherewith he was offended, which was the cauſe of his gaining the diſpleaſure of ſome perſons, who might have been helpful to him if he would but have ſought their favour, and continued himſelf therein by his obſequiouſneſs: Thus much is declared in his Epigrams, and he ſaith, it of himſelf.

Blandire neſcis ac verum Corde tacere,
Et mirare tuos diſplicuiſſe libros?

Thou canſt not flatter, but the truth doſt tell,
What wonder is't thy Books then do not ſell.

*Melch. Adam.in vit. Germ. Med. p.*341.

Paulus Lutherus Son to *Martin Luther*, was Phyſician to *Joachimus* the Second Elector of *Brandenbuog*, and then to *Auguſtus* Duke of *Saxony* Elector; It is ſaid of him, that he was *verè* παῤῥησιαστὴς, a lover of liberty and freedom of Speech; far from flattery and aſſentation, and in all points like unto that *Rheſus* in *Euripides* who ſaith of himſelf,

Talis ſum et ego, rectam ſermonum
Viam ſecans, nec ſum duplex vir.

Such a one am I that rightly can
Divide my Speech, yet am no double man.

The virtues of this *Luther* were many and great, yet I know not any wherein he more deſervedly is to be praiſed, than for this honeſt freedom of ſpeaking, wherein he mightily reſembled his Father.

*Peach.Comp. Gentlm.c.*1. *p.*5.

19. When I lived at *Utricht* in the Low Countries, the Reply of that valiant Gentleman Colonel *Edmonds* was much ſpoken of: There came a Coun-

try-man of his out of *Scotland*, who deſiring to be entertained by him, told him that my Lord his Father and ſuch Knights and Gentlemen, his Couſin and Kinſmen were in good health. Colonel *Edmonds* (turning to his friends then by) Gentlemen, ſaid he, believe not one word he ſays: My Father is but a poor Baker in *Edinburg*, and works hard for his living, whom this Knave would make a Lord, to curry favour with me, and make you believe that I am a great man born, when there is no ſuch matter.

CHAP. V.

Of ſuch as have been great Lovers and Promoters of Peace.

Cauſ.H.C. in Treat.of paſſions.p.38.

THere is a certain Fiſh which *Ælian* in his Hiſtory calls the *Adonis* of the Sea: becauſe it liveth ſo innocently that it toucheth no living thing ſtrictly preſerving peace with all the offſpring of the Ocean; which is the cauſe it is beloved and courted as the true darling of the Waters: If the frantick world hath had any darlings, they are certainly ſuch as have been clad in Steel; the deſtroyers of Cities, the ſuckers of humane blood, and ſuch as have imprinted the deepeſt ſcars upon the face of the Univerſe. Theſe are the men it hath Crown'd with Lawrels, advanc'd to Thrones, and flatter'd with the misbecoming Titles of Heroes and Gods, while the Sous of peace are remitted to the cold entertainment of their own vertues. Notwithſtanding which there have ever been ſome, who have found ſo many Heavenly Beauties in the face of Peace, that they have been contented to love that ſweet Virgin for her ſelf, and to Court her without the conſideration of any additional Dowry.

Dinoth. memor. 2.l. p. 76.

1. The Inbabitants of the Iſland *Borneo*, not far from the *Moluccas*, live in ſuch deteſtation of war, and are ſo great Lovers of peace, that they hold their King in no other veneration than that of a God, ſo long as he ſtudies to preſerve them in peace: but if he diſcover inclinations to war, they never leave till he is fall'n in Battle under the Arms of his Enemies. So ſoon as he is ſlain they ſet upon the Enemy with all imaginable fierceneſs, as Men that fight for their liberty, and ſuch a King as will be a greater Lover of peace. Nor was there ever any King known amongſt them, that was the perſwader and Author of a war, but he was deſerted by them, and ſuffer'd to fall under the Sword of the Enemy.

Zuing. Theatr. vol. 1.l.1. p.40.

2. *Datanes* the Perſian being employed in the beſieging of *Sinope*, received Letters from the King commanding him to deſiſt from the Siege: Having read the Letter he adored it, and made gratulatory ſacrifices as if he had received mighty favours from his Maſter: and ſo taking Ship in the very next Night he departed.

Zuing. Theatr. vol. 1.l. 1.p.40.

3. The Emperour *Leo* who ſucceeded *Martianus*, having given to *Eulogius* the Philoſopher a quantity of Corn, one of his Eunuchs told him, that ſuch kind of largeſs was more fitly beſtowed upon his Soldiers. I would to God (ſaid the Emperour) that the ſtate of my Reign was ſuch, that I could beſtow all the ſtipends of my Soldiers upon ſuch as are learned.

Zuing. Theatr. vol. 1.l. 2. p. 213.

Chetw. hiſt. collect. cent. 2. p. 42.

4. *Conſtantinus* the Emperour obſerving ſome differences amongſt the Fathers of the Church, called the *Nicene* Council, at which alſo hmſelf was preſent: At this time divers little Books were brought to him, containing their mutual complaints, and accuſations of one another: All which he received as one that intended to read and take cognizance of them all: But when he found that he had received as many as were intended to be offered: he bound them up in one bundle, and proteſting that he had not ſo much as looked into any one of them, he burnt them all in the ſight of the Fathers, giving them moreover a ſerious exhortation to peace, and a Cordial Agreement amongſt themſelvrs.

Plut.inPhocion.p.

Fitz.Rel.& pol. part 1. c.14.p.126.

5. It is noted of *Phocion* a moſt excellent Captain of the Athenians, that although for his military ability and ſucceſs, he was choſen forty and five times General of their Armies by univerſal approbation, yet he himſelf did ever perſwade them to peace.

Bartons mel. Ep.to the Read. p.49.

6. At *Fez* in *Africk* they have neither Lawyers nor Advocates, but if there be any controverſies amongſt them, both parties Plaintiff and Defendant, came to their Alfakins or Chief Judge, and at once without any further appeals or pitiful delays, the Cauſe is heard and ended.

Rogers penit. citizen. p.70.

It is reported of *Cæſar* to his great commendation, that after the defeat of *Pompey*, he had in his cuſtody a Caſtle, wherein he found divers Letters, written by moſt of the Nobles in *Rome* under their own hands, ſufficient evidence to condemn them; but he burnt them all, that no Monument might remain of a future grudge, and that no man might be driven to extremities, or to break the peace through any apprehenſion that he lived ſuſpected, and ſhould therefore be hated.

Clarks mir. c.76.p.343.

8. *James* King of *Arragon*, was a great enemy to contentions and contentious Lawyers, inſomuch as having heard many complaints againſt *Semenus Rada* a great Lawyer, who by his Quirks and Wiles, had been injurious as well as troubleſome to many, he baniſhed him his Kingdom, as a man that was not to be endured to live in a place, to the Peace of which he was ſo great an enemy.

Trenchfield. hiſt. improved. p.67.

9. I read of the Siſter of *Edward* the Third, King of *England*, and marryed to *David* King of the Scots, that ſhe was familiarly called *Jane make peace*, both for her earneſt and ſucceſsful endeavours therein.

Plut. moral. l.dequ.Rom. qm. 19. p. 856.

10. In old time the Month of *March* was the firſt Month amongſt the Romans, but afterward they made *January* tha firſt: the reaſon of which is thus rendred by ſome. *Romulus* being a Martial Prince and one that loved Feats of War and Arms, and reputed the Son of *Mars*: he ſet before all the Months that which carried the Name of his Father: But *Numa* who ſucceeded him immediately was a man of peace, and endeavoured to draw the hearts and minds of his Subjects and Citizens from War to Agriculture, ſo he gave the prerogative of the firſt place unto *January*, and honoured *Janus* moſt: as one who had been more given to politick and peaceable Government, and to the husbandry of Ground, than to the exerciſe of War and Arms.

Clarks mir. c.92.p 413.

11. The Lord Treaſurer *Burleigh* was wont to ſay, that he overcame Envy and Evil will more by patience and peaceableneſs, than by pertinacy and ſtubbornneſs: And his private Eſtate he ſo manag'd, that he never ſued any man, neither did ever any man ſue him, whereby he lived and dyed with glory.

Clarks mir. c.93.p.415.

12. *Numa Pompilius* inſtituted the Prieſts or Heraulds called *Feciales*, whoſe office was to preſerve peace between the Romans and their Neighbouring

Nations; and if any quarrels did ariſe, they were to pacifie them by reaſon, and not ſuffer them to come to violence till all hope of peace was paſt; and if theſe *Feciales* did not conſent to the Wars, neither King nor people had it in their power to undertake them.

Cæl. Antiq. lect.l. 13.c. 5.p.575.

13. *Heraclitus* was brought by the earneſt prayers and entreaties of his Citizens, that he would bring forth ſome ſentence of his concerning Peace, Unity and Concord: *Heraclitus* got up into the Deſk or Pulpit, where he called for a cup of fair water, which he ſprinkled a little bran or meal upon, then he put into it a little Glacon, which is a ſort of herb, and ſo ſupped it off. This done, without ſpeaking one word, he departed, leaving the more prudent and wiſer ſort of people to collect from thence, that if they would ceaſe from immoderate expences and coſtly matters, and betake themſelves to ſuch things as were cheap and eaſie to be had, that this was a ſure way wherein the lovers of peace and concord might attain unto their deſires.

Eraſm. Apoth.l.6. Lang. Polyanth.p. 872.

14. *Otho* the Emperour when he ſaw that he muſt either lay down the Empire, or elſe maintain himſelf in the poſſeſſion thereof by the blood and ſlaughter of a number of Citizens, he determined with himſelf to die a voluntary death. When his Friends and Soldiers deſired him that he would not ſo ſoon begin to deſpair of the event of the War he replyed, That his life to him was not of that value, as to occaſion a Civil War for the defence of it. Who can chuſe but admire that ſuch a ſpirit as this ſhould be found in a Heathen Prince, and he too not above thirty years of age?

Panormit. de rebus geſtis Alphonſ. Lang. Polyanth.p. 872.

15. *Alphonſus* made uſe of *Ludovicus Podius* for the moſt part as his Embaſſador in *Italy*, as having found him a perſon of ſingular diligence and fidelity; when therefore this his Embaſſador gave him to underſtand, that he might eaſily extort two hundred thouſand Crowns for that peace which he was to grant to the Florentines and Venetians. This noble and moſt generous Prince made him this return, That his manner was to give peace, and not to ſell it.

Clark's mir.c.77. p.344.

16. *Servius Sulpitius* was an Heathen Lawyer, but an excellent perſon: it is ſaid of him, that *Ad facilitatem æquitatemque omnia tulit, neque conſtituere litium actiones, quam controverſias tollere maluit: He reſpected equity and peace in all that he did, and always ſought rather to compoſe differences than to multiply Suits of Law.*

Plut. in Sertorio.p. Clark's mir. c.34. p.118.

11. *Sertorius* the more he proſpered and prevailed in his Wars in *Spain*, the more importunate he was with *Metellus* and *Pompey* (the Roman Generals that came againſt him) that laying down Arms, they would give him leave to live in peace, and to return into *Italy* again, profeſſing, he preferred a private life there before the Government of many Cities.

CHAP. VI.

Of the ſignal Love that ſome men have ſhewed to their Country.

John the Second, King of *Portugal*, who for the nobleneſs of his mind was worthy of a greater Kingdom: when he heard there was a Bird called a Pelican, that tears and gaſhes her Breaſt with her Bill, that with her own blood (thus ſhed) ſhe might reſtore her young ones to life, that were left as dead by the bitings of Serpents. This excellent Prince took care that the figure of this Bird in this action of hers ſhould be added to other his Royal Devices, that he might hereby ſhew, that he was ready upon occaſion to part with his own blood for the wellfare and preſervation of his people and Country. Pity it is to conceal their names whoſe minds have been (in this matter) as pious and Princely as his, not doubting to redeem the lives of their Fellow-Citizens, at the price of their own.

Hakew. Apol.l. 4.c. 11. §7.p. 455. M.Hurault. his polit. and martial Diſcourſes. c.10. p.72. De Serres General Hiſt of France.p. 174 Sa.Daniel's collat. of the hiſt. of England.l.2.p. 240.

1. The Town of *Calis* during the Reign of *Philip de Valois*, being brought to thoſe ſtraits, that now there was no more hope left, either of Succours or Victuals, *John* Lord of *Vienna* who there commanded for the King, began to treat about the ſurrender of it, deſiring only that they might give it up with the ſafety of their lives and Goods. Which conditions being offered to *Edward* King of *England*, who by the ſpace of eleven months had ſtraitly beſieged it: he being exceedingly enraged, that ſo ſmall a Town ſhould alone ſtand out againſt him ſo long; and withal calling to mind that they had often galled his Subjects by Sea, was ſo far from accepting their petition, that contrariwiſe he reſolv'd to put them all to the Sword, had he not been diverted from that reſolution by ſome ſage Counſellors then about him, who told him, that for having been faithful and loyal Subjects to their Sovereign, they deſerved not to be ſo ſharply dealt with. Whereupon *Edward* changing his firſt purpoſe into ſome more clemency, promiſed to receive them to mercy, conditionally that ſix of the principal Townſmen ſhould preſent him the Keys of the Town bare-headed and barefooted, and with Halters about their Necks, their lives being to be left to his diſpoſition: whereof the Governour being advertiſed, he preſently gets him into the Market place, commanding the Bell to be tolled for the conventing of the people; whom being aſſembled, he acquainted with the Articles which he had received touching the yielding up of the Town, and the aſſurance of their lives, which could not be granted but with the death of ſix of the chief of them: with this news they were exceedingly caſt down and perplexed: when on the ſudden there riſes up one of their own company, called *Stephen S. Peter*, one of the richeſt and moſt ſufficient men of the Town, who thus ſpake aloud, *Sir, I thank God for the Goods he hath beſtowed upon me, but more, that he hath given me this preſent opportunity, to make it known that I prize the lives of my Countrymen and Fellow-Burgeſſes above mine own.* At the hearing of which ſpeech and ſight of his forwardneſs, one *John Daire* and four others after him made the like offers, not without a great abundance of prayers and tears from the common people, who ſaw them ſo freely and readily ſacri-

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fice all their particular reſpects for the Weal of the publick. And inſtantly without more ado, they addreſs themſelves to the King of *England* with the Keys of the Town, with none other hope but of death, to which (though they held themſelves aſſured thereof) they went as chearfully as if they had been going to a Wedding: yet it pleaſing God to turn the heart of the Engliſh King, at the inſtance of the Queen, and ſome of the Lords, they were all ſent back again ſafe and ſound.

Rawleigh's hiſt. World. l.2.c. 17. § 10.p. 420. Heylen's Coſmog. p. 589. Lon. Theatr. p.315. Juſtin. hiſt. l.2.p.38.

2. When the Grecians of *Doris* (a Region between *Phocis* and the Mountain *Oeta*) ſought counſel from the Oracle for their ſucceſs in the Wars againſt the Athenians: it was anſwered, that then undoubtedly they ſhould prevail, and become Lords of that State, when they could obtain any victory againſt them, and yet preſerve the Athenian King living. *Codrus* the then King of *Athens* (by ſome intelligence) being inform'd of this anſwer, withdrew himſelf from his own Forces, and putting on the habit of a common Soldier, entred the Camp of the Dorians, and killing the firſt he encountred, was himſelf forthwith cut in pieces, falling a willing ſacrifice to preſerve the liberty of his Country.

Plut. paral. p. Lipſ. monit. l.1.7.p.98.

3. *Cleomenes* King of *Sparta* being diſtreſs'd by his Enemy *Antigonus* King of *Macedon*, ſent unto *Ptolomey* King of *Ægypt* for help, who promiſed it upon condition, to have his Mother and Child in pledge. *Cleomenes* was a long time aſhamed to make his Mother acquainted with theſe conditions, went oftentimes on purpoſe to let her underſtand it, but when he came he had not the heart to break it to her; ſhe ſuſpecting, asked his Friends if her Son had not ſomething to ſay to her, whereupon he brake the matter with her: when ſhe heard it, ſhe laughing ſaid, *How comes it to paſs thou haſt concealed it ſo long? Come, come, put me ſtraight into a Ship, and ſend me whether thou wilt, that this body of mine may do ſome good unto my Country before crooked age conſume it without profit.* *Crateſiclea*, for ſo was her name, being ready to depart, took *Cleomenes* into the Temple of *Neptune*, embracing and kiſſing him, and perceiving that his heart yearn'd for ſorrow of her departure: *O King of* Sparta, ſaid ſhe, *let no man ſee for ſhame when we come out of the Temple, that we have wept, and diſhonoured* Sparta. Whileſt ſhe was with *Ptolomey*, the Achaians ſought to make peace with *Cleomenes*, but he durſt not becauſe of his pledges which were with King *Ptolomey*, which ſhe hearing of, wrote to him that he ſhould not ſpare to do any thing that might conduce to the honour or ſafety of his Country, though without the conſent of King *Ptolomey*, for fear of an old woman and a young boy.

Fulgoſ. l.5. c.6.p.638. Zuing. vol. 1.l.1.p.43.

4. *Sylla* having overcome *Marius* in Battle, commanded all the Citizens of *Praneſte* to be ſlain, excepting one only that was his intimate Friend; but he hearing the bloody ſentence pronounced againſt the reſt, ſtepped forth, and ſaid, That he ſcorn'd to live by his favour who was the deſtroyer of his Country; and ſo went amongſt the reſt who were to be ſlain.

Plut. paral. p.127,128. in Themiſtocle.

5. *Theomiſtocles* the Athenian General, after his many famous Exploits was baniſhed the Country, and ſought after to be ſlain; he choſe therefore to put himſelf rather into the power of the Perſian King his Enemy, than to expoſe himſelf to the malice of his Fellow Citizens. He was by him received with great joy; inſomuch that the King in the midſt of his ſleep was heard to cry out thrice aloud, *I have with me* Themiſtocles *the Athenian.* He alſo did him great honour, for he allotted him three Cities for his Table proviſions, and two others for the Furniture of his Wardrobe and Bed. While he remain'd in that Court with ſuch Splendour and Dignity, the Ægyptians rebelled, encouraged and alſo aſſiſted by the Athenians. The Grecian Navy was come as far *Cyprus* and *Cilicia*; and *Cimon* the Athenian Admiral rode Maſter at Sea. This cauſed the Perſian King to levy Soldiers, and appoint Commanders to repreſs them. He alſo ſent Letters to *Themiſtocles*, then at *Magneſia*, importing that he had given him the ſupreme command in that affair, that he ſhould now be mindful of his promiſe to him, and undertake this War againſt *Greece*. But *Themiſtocles* was no way mov'd with anger againſt his ungrateful Countrymen, nor incited to the War with them, by the gift of all this honour and power; for having ſacrificed, he called then about him his Friends, and having embraced them, he drank Bulls blood, or (as others ſay) a ſtrong poiſon, and ſo choſe rather to ſhut up his own life, than to be an inſtrument of evil to that Country of his, which yet had deſerved ſo ill at his hands. Thus died *Themiſtocles* in the ſixty fifth year of his age, moſt of which time he had ſpent in the management of the Republick at home, or as the chief Commander abroad.

Zuing. vol. l. 1. p.43.

6. The Norvegians going out of their own Country upon any account whatſoever, as ſoon as they return, and ſet their firſt foot upon that earth, they fall proſtrate upon the ground, and ſigning themſelves with the Croſs, they kiſs the earth, *And O thou more Chriſtian Land* (cry they) *than all the reſt of the world!* ſo highly do they admire their own Country and its worſhip with a contempt of all others.

Liv. hiſt. l. 7.p.122. Lon. Theatr. p. 312. P. Oroſii hiſt. l.3.c.5. p.79. Zonar. Annal. tom.2. p.62.

7. In the year three hundred ninety three from the Building of *Rome*, whether by Earthquake or other means is uncertain; but the *Forum* at *Rome* open'd, and almoſt half of it was fallen in, to a very ſtrange depth, great quantities of earth was thrown into it, but in vain, for it could not be fill'd up. The Soothſayers therefore were conſulted with, who pronounced that the Romans ſhould devote unto that place whatſoever it was, wherein they moſt excelled. Then *Martius Curtius* (a perſon of admirable valour) affirming that the Romans had nothing beſides Arms and Virtue wherein they excelled, he devoted himſelf for the ſafety of his Country, and ſo arm'd on Horſeback, and his Horſe well accoutred, he rode into the gaping Gulph, which ſoon after cloſed it ſelf upon him.

Martin. de bello Tartarico. p.281.

8. The Tartars in their invaſion of *China* were proſperous on all ſides, and had ſet down themſelves before the Walls of the renowned and vaſt City of *Hangchen*, the Metropolis of the Province of *Chekiang*, where the Emperour *Lovangus* was encloſed. *Lovangus* his Soldiers refuſed to fight till they had received their arrears, which yet at this time he was not able to pay them. It was upon this occaſion that (his heart not able to ſuch a deſolation of the City and his Subjects as he foreſaw) he gave ſuch an illuſtrious example of his humanity and tenderneſs to his people, as *Europe* ſcarce ever ſaw; for he mounted upon the City Walls, and calling to the Tartarian General, upon his knees he begged the lives of his people: *Spare not me*, ſaid he, *I ſhall willingly be the Victime of my Subjects.* And having ſaid this, he preſently went out to the Tartars Army, and was by them taken. By which means this noble City was conſerved, though with the deſtruction of the mutinous Army: for the Tartars cauſed the City to

ſhut the Gates againſt them till they had cut in pieces all that were without, and then entred triumphantly into it, not uſing any force or violence to any.

Herodot.l. 7.p.424, 425.

9. *Darius* the Son of *Hyſtaſpis* had ſent Embaſſadors to *Sparta* to demand of them Earth and Water, as a token of their ſubjection to him: they took their Embaſſadors, and caſt ſome of them headlong into a Dungeon, others into pits, and bade them thence take the Earth and Water they came for. After which, when they had no proſperous ſacrifices, and that for a long time, weary of theſe calamities, they met in a full aſſembly, and propoſed if any would die for the good of *Sparta*. Then *Sperthies* the Son of *Aneriſtus*, and *Balis* the Son of *Nicolaus*, (of birth, and equal eſtate with the beſt) freely offered themſelves to undergo ſuch puniſhment as *Xerxes* the Son of *Darius* (then his Succeſſour) ſhould inflict for the death of his Embaſſadours. The Spartans ſent them away as perſons haſtening towards their death, being come to *Suſa*, they were admitted the preſence of *Xerxes*, where firſt they refuſed to adore him, and then told him, that the Spartans had ſent them to ſuffer death in lieu of thoſe Embaſſadours whom they had put to death at *Sparta*, *Xerxes* replyed that he would not deal as the Spartans had done, who by killing Embaſſadours had confounded the Laws of all Nations; that he would not do what he had upbraided them with; nor would he by their death abſolve the Spartans from their guilt.

Zuing. vol. 1.l.1.p.43.

10. *John* King of *Bohemia* was ſo great a Lover of *Lucenberg* his own Country, that oftentimes he laid aſide the care of his Kingdoms Affairs, and went thither, to the great indignation of his Nobility. Beſides this, he had thoughts of changing *Bohemia* with the Emperour *Ludovicus* for the Dukedom of *Bavaria*, for no other purpoſe but that he might be the nearer to *Lucenburgh*.

Plut. in Laconic. Zuing. vol. 1.l.2.p. 154.

11. A Spartan woman had five Sons in a Battle that was fought near unto the City, and ſeeing one that came thence, ſhe asked him how affairs went? *All your five Sons are ſlain*, ſaid he. *Unhappy wretch*, replyed the woman, *I ask thee not of their concerns, but of that of my Country. As to that all is well*, ſaid the Soldier. *Then*, ſaid ſhe, *let them mourn that are miſerable; for my part I eſteem my ſelf happy in the proſperity of my Country.*

Plut. paral. p.323. in Ariſtide.

12. *Ariſtides* the Athenian going into Baniſhment, lift up his eyes to Heaven, and with conjoyned hands prayed, that the Gods would ſo proſper the affairs of the Athenians, that *Ariſtides* might never more come into their minds: for in times of adverſity the people is wont to have recourſe to ſome or other excellent perſon, which alſo fell out in his caſe; for in the third year of his exile, *Xerxes* came with his whole power into *Greece*, and then *Ariſtides* was recalled to receive an important command.

Zuing. Theatr. vol. 1.l.3.p. 256.

13. When *Charles* the Seventh, King of *France*, marched towards *Naples*, they of the City of *Florence* did ſet open their Gates to him, as ſuppoſing they ſhould thereupon receive the leſs damage by him in their City and Territories adjoyning: But the King being entred with his Army, demanded the Government of the City, and a ſum of money to ranſom their Liberties and Eſtates. In this ſtrait four of the principal Citizens were appointed to tranſact and manage this affair with the King's Miniſters, amongſt theſe was *Petrus Caponis*, who (having heard the rigorous terms of their compoſition, recited and read by the King's principal Secretary) was ſo moved, that in the ſight and preſence of the King, he ſnatched the paper out of his hands, tore it in pieces, *And now*, cryed he, *ſound you your Trumpets, and we will ring our Bells. Charles* aſtoniſhed at the reſolution of the man, deſiſted from his deſign, and thereupon it paſſed as a Proverbial Speech, *Gallum a Capo victum fuiſſe*.

Plu. in Poplicol. p.102.

13. P. *Valerius Poplicola* had a proud and ſumptuous Palace in the *Velia*, ſeated on high, near the *Forum*, and had a fair proſpect into all parts of the City, the aſcent of it was narrow, and not eaſie of acceſs; and he being Conſul, when he deſcended from his Houſe with his Litters and Attendance, the people ſaid it repreſented the proud pomp of a King, and the countenance of one that had a deſign upon their liberty. *Valerius* was told this by his Friends, and no way offended with the jealouſie of the people, though cauſeleſs; while it was yet night, having hired a number of Smiths, Carpenters and others, he in one night pulled down that ſtately Palace of his, and ſubverted it to the very Foundations; himſelf and Family abiding with his Friends.

CHAP. VII.

Of the ſingular Love of ſome Husbands to their Wives.

FRom the Nuptial Sacrifices of old, the Gall was to be taken away, and caſt upon the ground, to ſignifie, that betwixt the young couple there ſhould be nothing of bitterneſs or diſcontent, but that inſtead thereof ſweetneſs and love ſhould fill up the whole ſpace of their lives. We ſhall find in the following inſtances, not only the Gall taken away, but ſome ſuch affectionate Husbands, and ſuch proficients of this leſſon of love, that they may ſeem to have improv'd it to the uttermoſt heights.

Plut. in paral. p.682. in Alexan.

1. *Darius* the laſt King of the Perſians, ſuppoſing that his Wife *Statira* was ſlain by *Alexander*, filled all the Camp with lamentations and outcries; O, Alexander, ſaid he, *whom of thy Relations have I done to death, that thou ſhouldeſt thus retaliate my ſeverities: thou haſt hated me without any provocation on my part: but ſuppoſe thou haſt juſtice on thy ſide, ſhouldſt thou manage the war againſt Women?* Thus he bewailed the ſuppoſed death of his Wife; but as ſoon as he heard ſhe was not only preſerved alive, but alſo treated by *Alexander* with the higheſt Honour, he then pray'd the Gods to render *Alexander* fortunate in all things, though he was his Enemy.

Zuing. Theatr. vol. 1.l.1.p.50. Zonar. Annal.tom.1. fol.41. Joſeph. Antiq.l.15.c. 5.p.399.

2. *M. Antonius* the *Triumvir* being come to *Laodicea*, ſent for *Herod* King of the Jews to anſwer what ſhould be objected againſt him, concerning the death of *Ariſtobulus* the High Prieſt and his Brother-in-law, whom (while he was ſwimming) he cauſed to be drowned under pretence of ſport. *Herod* not truſting much to the goodneſs of his cauſe, committing the Government of his Kingdom to *Joſeph* his Uncle, privily gave him order, that if *Antonius* ſhould adjudge his offence to be capital, that forthwith he ſhould kill *Mariamne* his Wife; for that as he ſaid he had ſuch an affection to her, that if any ſhould fortune to be the poſſeſſor of her Beauties (though it was after his death) yet ſhould he conceive himſelf injured thereby;

affirming alſo, that this affair had befallen him through the beauty of his Wife, the fame of which had long ſince come to the ears of *Antonius*. This commandment was made known by *Joſeph* to the Queen her ſelf, who afterwards upbraided her Husband with it, and thereby occaſioned the death of *Joſeph*, and of her ſelf alſo under pretext of adultery with him. *Herod* had impotent deſires of her even after ſhe was dead; he often called upon her name, and frequently betook himſelf to uncomely lamentations: he invented all the delight he could, he feaſted and drank liberally, and yet to ſmall purpoſe, he therefore left off the care of his Kingdom, and was ſo overcome with his grief, that he often commanded his ſervants to call *Mariamne*, as if ſhe had been ſtill alive, his grief encreaſing, he exiled himſelf into ſolitudes under pretence of hunting, where continuing to afflict himſelf, he fell into a grievous diſeaſe, and when recovered of it, he became ſo fell and cruel, that for ſleight cauſes he was apt to inflict death.

Val.Max.l. 4.c.6.p. 114. Zuing. Theatr. vol. 1.l.1.p.50. Sabell.Ex.l. 3.c.5. p. 145.

3. *Titus Gracchus* loved his Wife *Cornelia* with that fervency, that when two Snakes were by chance found in his Houſe, and that the Augurs had pronounced that they ſhould not ſuffer them both to eſcape, but that one of them ſhould be killed: affirming alſo, that if the Male was let go, *Cornelia* ſhould die firſt; on the other ſide, that *Gracchus* ſhould firſt expire, if the Female was diſmiſſed: *Diſmiſs then the Female*, ſaid he, *that ſo* Cornelia *may ſurvive me, who am at this time the elder*. It ſo fell out, that he died ſoon after, leaving behind him many Sons; ſo entirely beloved by the Mother, and the memory of her Husband ſo dear to her, that ſhe refuſed the proffered marriage with *Ptolemy* King of *Ægypt*. The buried aſhes of her Husband it ſeem'd lay ſo cold at her heart, that the Splendour of a Diadem, and all the pomp of a rich and proffered Kingdom were not able ſo to warm it, as to make it capable of receiving the impreſſion of a new Love.

Val.Max.l. 4.c.6.p. 114.

4. *C. Plautius Numida* a Senator, having heard of the death of his Wife, and not able to bear the weight of ſo great a grief, thruſt his Sword into his Breaſt, but by the ſudden coming in of his ſervants, he was prevented from finiſhing his deſign, and his wound was bound up by them; nevertheleſs, as ſoon as he found opportunity according to his deſire, he tore off his plaiſters, opened the lips of his wound with his own hand, and let forth a Soul that was unwilling to ſtay in the body, after that of his Wives had forſaken hers.

Sueton. in Calig.p. 180.

5. *Caligula* the Emperour had *Cæſonia* to Wife, and though ſhe was not of remarkable beauty, nor of a juſt but declining age; though by another Husband ſhe was already the Mother of three Daughters, yet being one of prodigious both luxury and laſciviouſneſs, he loved her with that ardency and conſtancy, that he often ſhewed her to the Soldiers riding by him in her Armour, and to his Friends even naked. The day ſhe was brought to bed he made her his Wife, profeſſing that he was at once her Husband, and the Father of a child by her. The child which was named *Julia Druſilla* was by his order carried about to all the Temples of the Gods, at laſt he laid it down in the lap of *Minerva*, and commended the child to her education and inſtruction, nor did he conclude the child to be his by any more certain ſign than this, that even in her infancy ſhe had a cruelty ſo natural, that ſhe would flie upon the faces and eyes of ſuch children as played with her with her Fingers and Nails.

Lipſ. monit. l.2.c.17. p.388. Clark's mir.c.65.p. 291.

6. *Philip*, ſirnamed *the Good*, the firſt author of that Greatneſs whereunto the Houſe of *Burgundy* did arrive, was about twenty three years of age, when his Father *John* Duke of *Burgundy* was ſlain by the villany and perfidiouſneſs of *Charles* the Dauphin. Being informed of that unwelcome news, full of grief and anger as he was, he haſts into the Chamber of his Wife (ſhe was the Dauphin's Siſter) *O*, ſaid he, *my* Michalea, *thy Brother hath murdered my Father*. She who was a true lover of her Husband ſtraight brake out into cries and tears; and fearing (not in vain) that this accident would prove the occaſion of a breach, ſhe lamented as one that refuſed all comfort; when her Husband uſed all kind of words to chear up her ſpirits: *Thou ſhalt be no leſs dear unto me*, ſaid he, *for this fault, which (though near related) is yet none of thine; and therefore take courage and comfort thy ſelf in a Husband that will be faithful and conſtant to thee for ever*. He perform'd what he ſaid, he lived with her three years, treating her always with his accuſtomed love, and the ſame reſpects: and although the very ſight of her did daily renew the memory of that wicked act of her Brother; and though (which is more) ſhe was barren, a ſufficient cauſe of divorce amongſt Princes; yet he would not that any thing but death ſhould diſſolve the matrimonial Bond that was betwixt them.

Val.Max.l. 4.c.6.p. 115.

7. *M. Plautius* by the command of the Senate was to bring back a Navy of ſixty Ships of the Confederates into *Aſia*, he put on ſhore at *Tarentum*; thither had *Oreſtilla* his Wife followed him, and there (overcome with a diſeaſe) ſhe departed this life. *Plautius* having ordered all things for the celebration of the Funeral, ſhe was laid upon the Pile to be burnt, as the Roman manner was; the laſt offices to be perform'd, were to anoint the dead body, and to give it a Valedictory Kiſs; but betwixt theſe the grieved Husband fell upon his own Sword and died. His Friends took him up in his Gown and Shooes as he was, and laying his body by that of his Wives, burnt them both together. The Sepulchre of theſe two is yet to be ſeen at *Tarentum*, and is called the Tomb of the two Lovers.

Lon. Theatr. p.462. Fulgoſ. l.4. c.6. p.526.

8. *Dominicus Cataluſius* was the Prince of *Lesbos*, and is worthy of eternal memory for the entire love which he bare to his Wife: ſhe fell into a grievous Leproſie, which made her appear more like unto a rotten carcaſe, than a living body. Her Husband not fearing in the leaſt to be infected with the contagion, nor frighted with her horrible aſpects, nor diſtaſted with the loathſome ſmells ſent forth by her filthy Ulcers, never forbade her either his Board or Bed; but the true love he had towards her turn'd all thoſe things to him into ſecurity and pleaſure.

Fulgoſ. l.4. c.6.p. 526, 527. Burt.melan. part 3. § 3. p.535.

9. One of the Neapolitans (pity his name as well as Country is not remembred) being buſily employed in a Field near the Sea, and his Wife at ſome diſtance from him, the woman was ſeiſed upon by ſome Mooriſh Pyrates, who came on ſhore to prey upon all they could find. Upon his return not finding his Wife, and perceiving a Ship that lay at anchor not far off, conjecturing the matter as it was, he threw himſelf into the Sea, and ſwam up to the Ship; when calling to the Captain, he told him that he was therefore come becauſe he muſt needs follow his Wife. He feared not the Barbariſm of the Enemies of the Chriſtian Faith, nor the miſeries thoſe Slaves endure that are thruſt into places where they muſt tug at the Oar, his love overcame all theſe. The Moors were full of admiration at

the carriage of the man, for they had ſeen ſome of his Country-men rather chuſe death than to endure ſo hard a loſs of their liberty, and at their return they told the whole of this Story to the King of *Tunis*; who moved with the Relation of ſo great a love, gave him and his Wife their freedom, and the man was made by his command, one of the Soldiers of his Life Guard.

Chetw. hiſt. collect. cent. 4. p. 112.
Imper. hiſt. p. 344.

10. *Gratianus* the Emperour was ſo great and known a Lover of his Wife, that his enemies had hereby an occaſion adminiſtred to them to enſnare his life, which was on this manner. *Maximus* the Uſurper cauſed a Report to be ſpread, that the Empreſs with certain Troops was come to ſee her Husband and to go with him into *Italy*, and ſent a meſſenger with counterfeit Letters to the Emperour, to give him advice thereof. After this he ſent one *Andragathius* a ſubtile Captain, to the end he ſhould put himſelf into a Horſe Litter with ſome choſen Soldiers, and go to meet the Emperour, (feigning himſelf to be the Empreſs) and ſo to ſurpriſe and kill him. The cunning Champion perform'd his buſineſs, for at *Lyons* in *France* the Emperour came forth to meet his Wife, and coming to the Horſe-Litter was taken and killed.

Zuing. Theatr. vol. 3. l. 7. p. 888.

11. *Ferdinand* King of *Spain*, married *Elizabeth* the Siſter of *Ferdinand* Son of *John* King of *Arragon*, Great were the virtues of this admirable Princeſs, whereby ſhe gained ſo much upon the heart of her Husband, a valiant and fortunate Prince, that he admitted her to an equal ſhare in the Government of the Kingdom with himſelf: wherein they lived with ſuch mutual agreement; as the like hath not been known amongſt any of the Kings and Queens of that Country. There was nothing done in the affairs of State, but what was debated, ordained, and ſubſcribed by both: The Kingdom of *Spain* was a name common to them both, Embaſſadors were ſent abroad in both their names, Armies and Soldiers were levied and formed in both their names, and ſo was the whole wars, and all civil affairs, that King *Ferdinand* did not challenge to himſelf an authority in any thing or in any reſpect, greater than that whereunto he had admitted this his beloved Wife.

Ricaut his preſent ſtate of the Ottoman Empire. l. 2. c. 21. p. 155.

Bajazet the firſt, after the great victory obtain'd againſt him by *Tamberlain*, to his other great misfortunes and diſgraces, had this one added, of having his beautiful Wife *Deſpina* whom he dearly loved, to fall into the hands of the Conquerour, whoſe ignominious and undecent treatment, before the eyes of her Husband, was a matter of more diſhonour and ſorrow, than all the reſt of his afflictions, for when he beheld this, he reſolved to live no longer, but knock'd out his Brains againſt the iron bars of that Cage wherein he was encloſed.

Ælian. var. hiſt. l. 12. c. 47. p. 334.

13. *Dion* was driven from *Sicily* into Exile by *Dionyſius*, but his Wife *Ariſtomache* was detained, and by him was compelled to marry with *Polycrates*, one of his beloved Courtiers: *Dion* afrerwards return'd, took *Syracuſe*, and expelled *Dionyſius*: his Siſter *Arete* came and ſpoke to him, his Wife *Ariſtomache* ſtood behind her, but conſcious to her ſelf in what manner ſhe had wrong'd his Bed, ſhame would not permit her to ſpeak. His Siſter *Arete* then pleaded her cauſe, and told her Brother that what his Wife had done, ſhe was enforced to by neceſſity, and the Command of *Dionyſius*; whereupon the kind Husband received her to his Houſe as before.

Zuing. Theatr. vol. 18. l. 2. p. 3330.
Camer. hiſt. medit. cent. 1. c. 17. p. 231.

Meleager challenged to himſelf the chief glory and honour of ſlaying the Calidonian Boar, but this being denied him, he ſate in his Chamber ſo angry and diſcontented; that when the *Curetes* were aſſaulting the City where he lived, he would not ſtir out to lend his Citizens the leaſt of his aſſiſtance. The Elders, Magiſtrates, the chief of the City and the Prieſts came to him with their humble ſupplications, but he would not move, they propounded a great reward, he deſpiſed at once both it and them. His Father *Oenæus* came to him, and embracing his knees ſought to make him relent but all in vain: His Mother came and try'd all ways but was refuſed, his Siſters and his moſt familiar friends were ſent to him, and begg'd he would not forſake them in their laſt extremity: but neither this way was his fierce mind to be wrought upon. In the mean time the enemy had broken into the City, and then came his wife *Cleopatra* trembling: O my deareſt Love, ſaid ſhe, help us or we are loſt: the Enemy is already entred. The Hero was moved with this voice alone, and rous'd himſelf at the apprehenſion of the danger of his beloved Wife: He arm'd himſelf, went forth, and left not till he had repulſed the Enemy, and put the City in its wonted ſafety and ſecurity.

CHAP. VIII.

Of the ſingular Love of ſome Wives to their Husbands.

Though the Female be the weaker Sex, yet ſome have ſo ſuperſeded the fidelity of their nature, by an incredible ſtrength of affection: that being born up with that they have oftentimes performed as great things, as we could expect from the courage and conſtancy of the moſt generous amongſt men. They have deſpiſed death let it appear to them in what ſhape it would; and made all ſorts of difficulties give way before the force of that invincible Love which ſeemed proud to ſhew it ſelf moſt ſtrong, in the greateſt extremity of their Husbands.

Mandelſlo's Travels. l. 2. p. 190.
Varenij deſcriptio Regni Japoniæ, c. 14. p. 44.

1. The Prince of the Province of *Fingo* in the Empire of *Japan*, hearing that a Gentleman of the Country had a very beautiful woman to his Wife, got him diſpatch'd: and having ſent for the widow ſome days after her Husbands death, acquainted her with his deſires: She told him ſhe had much reaſon to think her ſelf happy, in being honour'd with the friendſhip of ſo great a Prince, yet ſhe was reſolved to bite off her Tongue and murther her ſelf, if he proffer'd her any violence: But if he would grant her the favour to ſpend one Month in bewailing her Husband, and then give her the liberty to make an entertainment for the Relations of the deceaſed, to take her leave of them, he ſhould find how much ſhe was his ſervant, and how far ſhe would comply with his Affections. It was eaſily granted, a very great dinner was provided, whither came all the kinred of the deceaſed: the Gentlewoman perceiving the Prince began to be warm in his wine, in hopes of enjoying her promiſe; ſhe deſired liberty to withdraw into an adjoyning Gallery to take the Air, but as ſoon as ſhe was come into it, ſhe caſt her ſelf headlong down in the preſence of the Prince, and all her dead Husbands Relations.

2. *Cedrenus* obſerveth in his Hiſtory, that *Conſtantine* the Ninth, exerciſing tyranny as well in matters

Cauſ.H.C. in Treat.of Paſſions. §. 4. p.8.

ters of Love as within his Empire, cauſed the Roman *Argyropulus* to be ſought out, aud commanded him to repudiate his Wife whom he had lawfully married, to take his daughter on condition that he would make him *Cæſar*, and aſſociate him with himſelf in his dignity: But if he condeſcended not to his will, he threatned to pull out his eyes, and to make him all the days of his life miſerable. The Lady who was preſent,ſeeing her Husband involv'd in all the perplexities that might be, and ignorant what anſwer to give unto the Emperour. Ah Sir, ſaid ſhe, I ſee you are much hindred in a brave way if it only reſt in your Wife that you be not great and happy, I freely deprive my ſelf of all, yea of your company, (which is more precious to me than all the Empires of the world) rather than prejudice your fortune: For know I love you better than my ſelf. And ſaying this ſhe cut off her hair, and voluntarily entred into a Monaſtery, which the other was willing enough to ſuffer, preferring Ambition before Love; a matter very ordinary amongſt great ones.

Camerar. oper.ſubciſiv. cent.1.c.51. p.228.
Lonicer. Theatr. p. 465.
David Chytrei.Chronol. p.51.

3. The Emperour *Conrad* the Third, beſieged *Guelphus* Duke of *Bavaria*, in the City of *Wensberg* in *Germany*: the Women perceiving that the Town could not poſſibly hold out long, petitioned the Emperour that they might depart, only with ſo much as each of them could carry on their Backs; which the Emperour condeſcended to, expecting they would have loaden themſelves with Silver and Gold, *&c.* But they came all forth with every one her Husband on her back, whereat the Emperonr was ſo mov'd that he wept, received the Duke into his favour, gave all the men their lives,and extol'd the women with deſerved praiſes. *Bodinus* ſays, that *Laurentius Medices* was reſtored to his health, by the only reading of this Story, when he had long in vain expected it from the endeavours of his Phyſicians.

Camerar. oper.ſubciſiv. cent.1.c.51. p.229.
Lipſ. Monit. l.2.c. 17.p. 385.

4. *Hota* was the Wife of *Rabi Benxamut* a valiant Captain, and of great reputation amongſt the *Alarbes*, ſhe had been bravely reſcued out of the hands of the Portugals (who were carrying her away Priſoner,) by the exceeding courage and valour of *Benxamut* her Husband. She ſhewed her thankfnlneſs to him by the ready performances of all the offices of love and duty: Some time after *Benxamut* was ſlain in a conflict,and *Hota* perform'd her Husbands Funeral Obſequies with infinite lamentations, laid his Body in a ſtately Tomb, and then for Nine days together ſhe would neither eat nor drink, whereof ſhe died, and was buried (as ſhe had ordain'd in her laſt Will) by the ſide of her beloved Husband. Of her I may ſay as Sir *Henry Wotton* wrote upon Sir *Albert Mortons* Lady:

He firſt deceas'd; She for a few days try'd
To live without him, lik'd it not and dy'd.

Camer. oper. ſubciſiv. cent.1.c.51. p.225.
Plin.Ep.l.3. p.76.
Fulgoſ. l.4. c.6. p. 523.
Zuing. Toeatr.vol. 1.l.1.p. 49.

5. *Arria* the Wife of *Cecinna Pætus*, underſtanding that her Husband was condemn'd to dye, and that he was permitted to chuſe what manner of death lik'd him beſt: ſhe went to him and having exhorted him to depart this life couragiouſly, and bidding him farewel, gave her ſelf a ſtab into the Breaſt with a Knife ſhe had hid for that purpoſe under her Cloaths: Then drawing the Knife out of the wound and reaching it to *Pætus*, ſhe ſaid, *Vulnus quod feci Pæte non dolet, ſed quod tu facies: The wound I have made* Pætus, *ſmarts not; but that only which thou art about to give thy ſelf.* Whereupon *Martial* hath an Epigram to this purpoſe.

Martial Epigr.l.Epig.

When Arria *to her Husband gave the Knife,*
Which made the wound whereby ſhe loſt her Life:
This wound dear Pætus, *grieves me not, quoth ſhe,*
But that which thou muſt give thy ſelf grieves me.

Bakers Chron. p. 137.
Cambd. Remains. p. 207.
Speeds hiſt. p.552.

6. King *Edward* the Firſt while Prince, warr'd in the Holy Land, where he reſcued the great City of *Acon*,from being ſurrendred to the Souldan;after which one *Anzazim*, a deſperate Sarazen (who had often been employed to him from the General) being one time upon pretence of ſome ſecret meſſage, admitted alone into his Chamber, he with an empoyſon'd Knife gave him three wounds in the Body, two in the Arm and one near the Arm-Pit, which were thought to be mortal, and had perhaps been ſo, if out of unſpeakable love the Lady *Elianor* his Wife, had not ſuck'd out the poyſon of his wounds with her mouth, and thereby effected a cure, which otherwiſe had been incurable. Thus it is no wonder that Love ſhould do wonders,ſeeing it is it ſelf a wonder.

Val.Max.l. 6. c. 7.p. 179.
Lonicer. Theatr. p. 464.

7. *Sulpitia* was the Wife of *Lentulus*, a perſon proſcrib'd by the Trium-Virate in *Rome*, he being fled into *Sicily*, ſhe was narrowly watch'd by *Julia* her Mother, leſt ſhe ſhould follow her Husband thither; but ſhe diſguiſing her ſelf in the habit of a Servant, taking with her two maids and as many men; by a ſecret flight ſhe got thither, not refuſing to be proſcrib'd her ſelf, to approve her fidelity and Love to her Husband.

Val.Max. l. 4. c. 6. p. 115.
Lonicer. Theatr. p. 465.
Uſſers Annals. J. p. 436.
A.Gell.l.10. c.18.p.194.

8. *Artemiſia* the Queen of *Caria*, bare ſo true a love to her Husband *Mauſolus*, that when he was dead ſhe prepared his Funeral in a ſumptuous manner, ſhe ſent for the chiefeſt and moſt eloquent Orators out of all *Greece*, to ſpeak Orations in his Praiſe upon the chief day of the ſolemnity. When the Body was burnt, ſhe had the Aſhes carefully preſerv'd, and by degrees (in her drink) ſhe took down thoſe laſt remainders of her Husband into her own body, and as a further teſtimony of her Love to his Memory,ſhe built him a Sepulchre with ſuch magnificence, that it was numbred amongſt the ſeven wonders of the World.

Fulgoſ. l. 9. c. 10. p. 1284.
Zuing. Theatr. vol. 1.l.1.p.48.

9. *Learchus* by poyſon cut off *Archelaus* King of the *Cyrenians*, and his friend, and ſeiz'd upon his Kingdom in hopes of enjoying his Queen *Eryxona*, She pretending not to be diſpleas'd with the propoſals, invited *Learchus* to come alone in the night and confer with her about it: who in the ſtrength of his affection and fearing nothing of treachery; went unaccompanied to her Palace, where he was ſlain by two whom *Eryxona* had there hid for that purpoſe, and his body ſhe cauſed to be thrown out at the Window.

Fulgoſ. l.9. c.10. p. 1285.
Lonicer. Theatr. p. 465.
Polyæn. l. 8.

10. *Camma* the Wife of *Sinatus* the Prieſteſs of *Diana*, was a perſon of moſt rare beauty and no leſs virtue: *Eraſinorix* to enjoy her had treacherouſly ſlain her Husband, he had often attempted in vain to perſwade her to his embraces, by fair ſpeeches and gifts, and ſhe fearing he would add force to theſe, feigned her ſelf to be overcome with his importunity. To the Temple they went, and ſtanding before the Altar (as the cuſtom was) the new Bride drank a Cup of Wine in a Golden Vial to the Bridegroom, which he received and drank off with great pleaſure: which done, falling on her Knees with a loud voice, ſhe ſaid: I thank thee O Venerable *Diana*,that thou haſt granted me in thy Temple, to revenge the blood of my Husband, which was ſhed for my ſake: Which ſaid ſhe fell down and dyed. Now did *Eraſinorix* perceive the Wine he had drank was poyſon'd, nor was it long after

e're he himſelf as another Sacrifice fell dead at the foot of the Altar.

Fulgoſ. l. 4. *c.*6.*p* 524. *Zuing. Theatr. vol.* 1.*l.*1.*p.*49.

11. *Pandoerus* was one of the Captains of the Men of War under *Jacobus* King of *Perſia*, who was the Son of *Uſun Caſſan*: this man had a moſt beautiful young Lady to his Wife (though not above ſixteen years of Age) by whom he was moſt entirely beloved. He having rebelled againſt his Soveraign, ſhe long beſought him that he would not enter Battle with his Enemies, but when he would not agree to her in that, ſhe then intreated that at leaſt he would kill her before the Fight, that ſo ſhe might not be compelled to out-live him: when he had alſo denyed her in this, he gave Battel wherein he was overcome and ſlain, and his Wife being taken, was by the King beſtowed upon one of his Captains: When therefore he would take her to Wife, ſhe long oppoſed his intentions, and when at laſt ſhe perceived he went about to gain that by force which he could not by entreaty, ſhe requeſted ſome time wherein to deliberate upon the matter: It was granted, and when ſhe had ſent him a Note, wherein ſhe had written; No man ſhall ever ſay, that the Wife of *Pandoerus* did long ſurvive him; ſhe fell upon a Sword and dyed.

Plut. paral. in Agide & Cleombrot. p. 802. *Clarks mir. c.*65.*p.*292.

12. *Leonidas* King of *Sparta* had married his Daughter *Chelonis* to *Cleombrotus*, afterwards he fell out with him and would have ſlain him: *Chelonis* taking her two little Sons, went to her Husband, earneſtly begging his life of her angry Father, telling him that if he proceeded to kill her Husband, ſhe would firſt kill her ſelf: and pitifully complaining, ſhe laid her face upon *Cleombrotus* his head, and caſting her ſwoln and blubber'd eyes upon the ſtanders by, *Leonidas* was mov'd to pity, and commanded *Cleombrotus* to get him thence into Exile, withal praying his daughter for his ſake, to remain with him and not to forſake her Father who did ſo dearly love her, as for her ſake alone to ſave the forfeit life of her Husband: But ſhe by no means would yield to his requeſt, but riſing up with her Husband, ſhe gave him one of his Sons, and taking the other in her own Arms, ſhe voluntarily went with him into Baniſhment.

*Lipſ. Monit. l.*1.*c.*7.§.5. *p.*105. *Lonicer. Theatr. p.* 463. *Val. Max. l.* 4. *c.* 6. *p.* 115.

13. *Portia* the Daughter of *Cato*, and Wife of *Marcus Brutus*, when ſhe conjectur'd by the ſleepleſs and diſturbed Nights of her Husband, that he had conceived ſome great thing in his mind, and conceal'd it from her in ſuſpicion of her weakneſs; She (to give her Husband an inſtance of her conſtancy and ſecrecy) made her ſelf a deep wound in her Thigh with a Razor, there followed a ſtream of Blood, Debility, and a Fever. When *Brutus* came home, ſad at ſo unexpected an accident, ſhe cauſing all to withdraw, Sit down Husband, ſaid ſhe, I have ſomething that is ſerious to diſcourſe with you: When I married you I came to your houſe as a Wife, not as a Miſtreſs or Whore, nor only as a companion of your Bed and Board, but of all proſperous and adverſe things: I am *Cato's* daughter, and reckon you that I am of that blood. What then? do I complain of you? Not at all, if I look at other matters, conjugal Solemnities, good will, and this external love, but I look higher, and would have your friendſhip alſo; and that is the only grief of my mind which torments me, that you have my fidelity in ſuſpicion: For wherefore ſhould you diſſemble? Do I not perceive the care you are in? that there is ſome ſecret and great enterprize you are in agitation about? Why do you conceal it from me? If I can lend you no aſſiſtance, expect ſome comfort at leaſt from me: For as to my ſecrecy I am able to engage: Conſider not the reſt of my Sex, I ſay again that I am the daughter of *Cato*, and I add thereunto that I am the Wife of *Brutus*: either nature (being from ſuch a Father) or converſation with ſuch a Husband, will render me conſtant and invincible againſt all that is to be fear'd. Why do I multiply words, I my ſelf have made experiment of my ſelf, and ſee this wound which of my own accord I have given my ſelf, that I might know whether I could undergo with courage any grief and torments: I can believe it, I am able to bear them, to deſpiſe them, and I can dye *Brutus* with and for my Husband. If therefore you are about any thing that is juſt and honourable, and worthy of us both, conceal it no longer. *Brutus* admiring the greatneſs of her mind, and ſurpriſed with the diſcovery of ſuch an affection, lift up his hands for joy: And, *O all ye Powers above*, ſaid he, *be ye favourable and propitious to my deſires, and make me a Husband that is worthy of* Portia. Then he recited in order to her the conſpiracy againſt *Ceſar*, and who they were that were concerned therein. She was ſo far from being affrighted therewith, or deterring him from it, that ſhe encouraged him to proceed: But the day they were to perform the enterpriſe, being in fear for *Brutus* ſhe ſwooned, and was ſcarcely recovered by him: At the laſt *Brutus* being overcome and ſlain at *Philippi*; ſhe determin'd to dye, and when her friends being ever with her, deprived her of the opportunity and means, ſhe at laſt ſnatch'd the burning coals with her hands out of the fire, and thruſting them into her mouth, ſhe kept them there till ſhe was choak'd.

*Lipſ. Monit. l.*2.*c.*17. *p.* 379.

14. In the Reign of *Veſpaſian*, there was a rebellion in *Gaul*; the chief Leader of which was *Julius Sabinus*, the *Gauls* being reduced, the Captain was ſought after to be puniſh'd: But he had hid himſelf in a Vault or Cave which was the monument of his Grandfather, he cauſed a report to be ſpread of his death, as if he had voluntarily poyſon'd himſelf, and the better to perſwade men of the truth of it, he cauſed his houſe to be ſet on fire, as if his Body had therein been burnt. He had a Wife whoſe name was *Eponina*, ſhe knew nothing of his ſafety, but bewail'd his death with inconſolable tears, there were only two of his freed men who were privy to it, who pitying their Lady, (who was determin'd to dye, and in order thereunto had now abſtain'd from all manner of food for three days together) declared her purpoſe to her Husband, and beſought him to ſave her that lov'd him ſo well: It was granted, and ſhe was told that her *Sabinus* lived, ſhe came to him where they lived with ſecrecy and undiſcovered for the ſpace of nine years together: She conceived and brought forth Children in that ſolitary manſion. At laſt the place of their Abode came to be known; they were taken and brought to *Rome*, where *Veſpaſian* commanded they ſhould be ſlain: *Eponina* producing and ſhewing her Children, *Behold* O Cæſar, ſaid ſhe, *ſuch as I have brought forth and brought up in a Monument, that thou mighteſt have more ſuppliants for our lives*: Cruel *Veſpaſian* that could not be mov'd with ſuch words as theſe. Well they were both led to death, and *Eponina* joyfully dyed with her Husband, who had been before buried with him for ſo many years together.

Diodor. Sicul. l. 19. *p.* 626,627.

15. *Eumenes* burying the dead, that had fall'n in the Battel of *Gabine* againſt *Antigonus*; amongſt others, there was found the Body of *Ceteas*, the Captain of thoſe Troops that had come out of *India*. This man had two Wives who accompanied him in the Wars, one which he had newly married, and another which he had marryed a few years before, but both of them bare an entire love to him, for

whereas the Laws of *India* require that one Wife ſhall be burnt with her dead Husband; both theſe proffered themſelves to death, and ſtrove with that ambition, as if it was ſome glorious prize they ſought after. Before ſuch Captains as were appointed their Judges, the younger pleaded that the other was with child; and that therefore ſhe could not have the benefit of that Law. The elder pleaded that whereas ſhe was before the other in years, it was alſo fit that ſhe ſhould be before her in honour; ſince it was cuſtomary in other things, that the elder ſhould have place. The Judges when they underſtood by Midwives that the elder was with child, paſſed judgment that the younger ſhould be burnt, which done, ſhe that had loſt the cauſe departed, rending her Diadem, and tearing her hair as if ſome grievous calamity had befallen her. The other all joy at her victory, went to the Funeral Fire magnificently dreſſed up by her Friends, led along by her Kinred, as if to her Nuptials, they all the way ſinging Hymns in her praiſes; when ſhe drew near the fire, taking off her Ornaments, ſhe delivered them to her Friends and Servants as tokens of remembrance, they were a multitude Rings with variety of precious Stones, Chains and Stars of Gold, *&c.* this done, ſhe was by her Brother placed upon the combuſtible matter by the ſide of her Husband; and after the Army had thrice compaſſed the Funeral Pile, fire was put to it, and ſhe without a word of complaint finiſhed her life in the flames.

Lud. viv. de Chriſtian. Hemina. l. 2. p. 360. Camerar. oper. ſubciſ. cent. 1. c. 51. p. 226.

16. *Clara Cervenda* was one of the moſt beautiful and faireſt Virgins in all *Bruges*; ſhe was married to *Bernard Valdaura*, at that time above forty four years of age. The firſt night after her marriage ſhe found that her Husbands Thighs were rolled and wrapped with Clouts, and that he was a man very ſore and ſickly; for all which ſhe lov'd him not a whit the leſs. Not long after *Valdaura* fell ſo ſick, that all the Phyſicians deſpaired of his life: then did ſhe ſo attend upon him, that in ſix weeks ſpace ſhe put not off her cloaths, only for ſhift, nor reſted above an hour (or two at the moſt) in a night, and that in her cloaths. This Diſeaſe was a venemous Relique of the Pox; and the Phyſicians counſelled *Clara* not to touch the ſick man, or come near him; and ſo alſo did her Kinred and Neighbours. All which moved her not, but having taken order for that which concerned the benefit of his Soul, ſhe provided him all things that might tend to the health of his body; ſhe made him Broths and Juleps, ſhe changed his Sheets and Clouts, although by reaſon of a continual looſneſs and many ſores about him, his body never left running with matter and filth, ſo that he never had any clean part about him. All the day ſhe reſted not, the ſtrength of her love ſupporting the delicacy of her body; by this good means *Valdaura* eſcaped that danger. After this, by reaſon of a ſharp and hot Rheum falling from his Brain, the Griſtle within his Noſe began to be eaten away; wherefore the Phyſicians appointed a certain powder to be blown up ſoftly into his Noſe at certain times with a Quill; no body could be found to take ſuch a loathſome ſervice in hand, becauſe of the ſtench that came from him; but *Clara* did it chearfully, and when his Cheeks and Chin were all covered over with Scabs, Wheals and Scales, ſo as no Barber could or would ſhave him, ſhe with her little Sciſſars played the Barber, and made him a deft Beard. From this Sickneſs he fell into another, which laſted ſeven years, during which time, with incredible diligence ſhe made ready his meat, put in his Tents, laid on his Plaiſters, dreſſed and bound up his Thighs, all rotten with Scabs and Ulcers, his Breath was ſuch that none durſt come near by ten paces, and abide by it, which yet ſhe proteſted was ſweet to her. This long ſickneſs, and the nouriſhing and medicining of a body oppreſſed by ſo many Diſeaſes, was a great matter in a Houſe that had no Rents or Profits coming in, and where Trade had ceaſed of a long time, and conſequently the gain: ſhe therefore to furniſh expences, ſold her Pretious Jewels, her Gold Chains, her rich Carcanets, her Garments of great value, a Cupboard of Plate, not caring for any thing ſo her Husband was relieved, and contenting her ſelf with little, ſo he wanted nothing. Thus *Valdaura* lingred on a life by the help of his Wife, within a rotten body, or rather within a Grave for twenty years together, in which time ſhe had eight children by him, yet neither ſhe nor they had ſo much as a Scab, Wheal or Pimple in any part of their bodies. *Valdaura* died an old man, for whoſe death his Wife *Clara* made ſuch mourning, as they who knew her well, ſay never woman did for any Husband. When ſome inſtead of comforting her, told her, God had done much in taking him away, and that they therefore came to congratulate with her, ſhe deteſted their ſpeeches, wiſhing for her Husband again, in exchange of five children, and though ſhe was yet both young and luſty, and ſought to by many, ſhe reſolved not to marry; ſaying, ſhe ſhould never meet with any whom ſhe could like ſo well as her dear *Bernard Valdaura*.

CHAP. IX.

Of the Indulgence and great Love of ſome Parents to their Children.

THat natural affection which we bear towards them that proceed from us, we have in common with other creatures. The Poet hath expreſſed it in the moſt cruel of all other Beaſts.

Reynold's Treat. of the paſ. c. 10. p. 86.

——The Tiger which moſt thirſts for blood,
Seeing her ſelf robbed of her tender Brood,
Lies down lamenting in her Scythian Den,
And licks the prints where her loſt whelps had lain.

Only this affection reigns with greater power in the Souls of ſome than others; and the effects of it have been ſuch as cannot but detain us with ſome pleaſure in the peruſal of them.

Zuing. Theatr. vol. 1. l. 1. p. 57.

1. *Charles* the Great was ſo great a Lover of his Sons and Daughters, that he never dined or ſupped without them; he went no whither upon any journey, but he took them along with him: and when he was asked why he did not marry his Daughters, and ſend his children abroad to ſee the world, his reply was, That he was not able to bear their abſence.

Bruſon. Ex. l. 6. c. 4. p. 346. Zuing. vol. 1. l. 1. p. 56. Sabellic. Ex. l. 3. c. 4. p. 140.

2. *Nero Domitius* the Son of *Domitius Ænobarbus* and *Agrippina*, by the ſubtlety of his Mother obtained the Empire. She once enquired of the Chaldeans if her Son ſhould reign: they told her, that they had found he ſhould, but that withal he ſhould be the death of his Mother: *Occidat modo*

imperet, ſaid ſhe, let him kill me, provided he live to be Emperour. And ſhe had her wiſh.

Sabellic. Ex.l.3.c.4. p.137. 3. *Solon* was a perſon famous throughout all *Greece*, as having given Laws to the Athenians, being in his Travels came to *Miletum* to converſe with *Thales* who was one of the ſeven wiſe men of *Greece*: theſe two walking together upon the Market place, one comes to *Solon*, and told him that his Son was dead; afflicted with this unexpected as well as unwelcome news, he fell to tearing of his Beard, Hair and Cloaths, and fouling of his face in the duſt, immediately a mighty conflux of people was about him, whom he entertained with howlings and tears when he had lain long upon the ground, and delivered himſelf up to all manner of expreſſions of grief, unworthy the perſon he ſuſtain'd, ſo renowned for gravity and wiſdom, *Thales* bade him be of good courage, for the whole was but a contrivance of his, who by this artifice had deſired to make experiment whether it was convenient for a wiſe man to marry, and have children, as he had preſſed them to do; but that now he was ſufficiently ſatisfied it was no way conducible, ſeeing he perceived that the loſs of a child might occaſion a perſon famous for wiſdom to diſcover all the ſigns of a mad man.

Val.Max.l. 5.c.7.p. 152. Sabellic. Ex.l.3.c.1. p.138. Plut.in Demetrio p. 906. Bruſon.facet.l.9.c. 4. p.346. 4. *Seleucus* King of *Syria* was inform'd by *Eraſiſtratus* his Phyſician, that his Son *Antiochus* his languiſhment proceeded from a vehement love he had taken to the Queen *Stratonice* his beautiful and beloved Wife, and that his modeſt ſuppreſſion of this ſecret (which he had found out by his art) was like to coſt the life of the young Prince. The tender and indulgent Father reſigned her up unto his Son, by a marvellous example overcoming himſelf to conſult the life and contentment of his Son.

Zuing. Theatr. vol. 1.l.1.p.56. Lud.Viv.de veritat.fid. l.2. 5. *M. Tullius Cicero* was ſo great a Lover of his Daughter *Tulliola*, that when ſhe was dead he laboured with great anxiety and his utmoſt endeavour to conſecrate her memory to poſterity; he ſays he would take care, that (by all the monuments of the moſt excellent wits both of Greek and Latine) ſhe would be reputed a Goddeſs: how ſolicitouſly doth he write to *Atticus*, that a piece of ground ſhould be purchaſed in ſome eminent place wherein he might cauſe a Temple to be erected and dedicated to *Tulliola*? He alſo wrote two Books concerning the death of his Daughter; wherein it is probable, that he made uſe of all that riches of wit and eloquence wherein he was ſo great a maſter, to perſwade the people that *Tulliola* was a Goddeſs.

Fulgoſ. l.5. c.6. p.647. 6. The elder *Cato* was never ſo taken up with employment in any affair whatſoever, but that he would always be preſent at the waſhing of his Son *Cato*, who was but newly born, and when he came to ſuch age as to be capable of Learning, he would not ſuffer him to have any other Maſter beſides himſelf. Being adviſed to reſign up his Son to the Tutorage of ſome learned ſervant, he ſaid he could not bear it, that a ſervant ſhould pull his Son by the ears; nor that his Son ſhould be indebted for his Learning and Education to any beſides himſelf.

Plut. in Ageſilao. p. 610. 7. *Ageſilaus* was above meaſure indulgent to his children; the Spartans reproached him, that for love of his Son *Archidamus*, he had concerned himſelf ſo far as to impede a juſt judgment; and by his interceſſion for the Malefactors, had involv'd the City in the guilt of being injurious to *Greece*, He uſed alſo at home to ride upon the Hobby-horſe with his little children; and being once by a friend of his found ſo doing, he entreated him not to diſcover that act of his to any man, till ſuch time as he himſelf was become the Father of Children.

Plut.in Demetrio.p. 897. 8. *Antigonus* reſented not the Debauches, Luxury, and drunken Bouts of his Son *Demetrius*, to which that Prince (in times of peace) was overmuch addicted, though in time of war he carried himſelf with much ſobriety. When the publick fame went that *Demetrius* was highly enamoured of *Lamia* the Courtiſan, and that at his return from abroad he kiſſed his Father: *What*, ſaid *Antigonus*, *you think you are kiſſing of* Lamia. Another time when he had ſpent many days in drinking, and pretended he was much troubled with Rheum: *I have heard as much*, ſaid *Antigonus*, *but is it Thaſian or Chian Rheum?* Having heard that his Son was ill, he went to viſit him, and met with a beautiful Boy at the door, being entred the Chamber, and ſate down, he felt of his pulſe; and when *Demetrius* ſaid that his Feaver had newly left him: *Not unlike, Son*, ſaid he, *for I met it going out at the door juſt as I came hither.* Thus gently he dealt with him in all theſe his miſcarriages, in conſideration of divers other excellent qualities he was maſter of.

Purch.pilg. tom.1.l.6.c. 4.p.734. 9. *Syrophanes*, a rich Ægyptian, ſo doted on a Son of his yet living, that he kept the Image of him in his Houſe; and if it ſo fell out that any of the ſervants had diſpleaſed their Maſter, thither they were to flie as to a Sanctuary, and adorning that Image with Flowers and Garlands, they that way recovered the favour of their Maſter.

Val.Max.l. 5.c.1.p. 152. 10. *Ariobarzanes* reſign'd the Kingdom of *Cappadocia* to his Son in the preſence of *Pompey* the Great: the Father had aſcended the Tribunal of *Pompey*, and was invited to ſit with him in the Curule Seat; but as ſoon as he obſerv'd his Son to ſit with the Secretary in a lower place than his fortune deſerved, he could not endure to ſee him placed below himſelf, but deſcending from his Seat, he placed the Diadem upon his Sons head, and bade him go and ſit in that place from whence he was lately riſen; tears fell from the eyes of the young man, his body trembled, the Diadem fell from his head, nor could he endure to go thither where he was commanded. And which is almoſt beyond all credit, he was glad who gave up his Crown, and he was ſorrowful to whom it was given: nor had this glorious ſtrife come to any end, unleſs *Pompeys* authority had joyned it ſelf to the Father's will; for he pronounced the Son a King, commanded him to take the Diadem, and compelled him to ſit with him in the Curule Seat.

Knowl's Turk.hiſt.p. 337,338. 11. *Mahomet* the Second, firſt Emperour of the Turks, was no ſooner poſſeſſed of his Father's Throne, but as a young Tyrant forgetting the Laws of Nature, was preſently in perſon himſelf about to have murdered with his own hands his youngeſt Brother, then but eighteen months old, begotten on the fair Daughter of *Sponderbeius*, which unnatural part *Moſes* one of his Baſſas, and a man greatly in his favour, perceiving, requeſted him not to embrue his own hands in the blood of his Brother, but rather to commit the execution thereof to ſome other, which thing *Mahomet* commanded him (the author of that counſel) forthwith to do: ſo *Moſes* taking the Child from the Nurſe, ſtrangled it, with pouring water down the throat thereof. The young Lady underſtanding of the death of her child (as a woman whom fury had made paſt fear) came, and in her rage reviled the Tyrant to his Houſe, ſhamefully upbraiding him for his inhumane cruelty: when *Ma-*

homet to appeaſe her fury, requeſted her to be content, for that it ſtood with the policy of his State, and willed her, for her better contentment: to ask whatſoever ſhe pleaſed, and ſhe ſhould forthwith have it. But ſhe deſiring nothing more but in ſome ſort to be revenged, deſired to have *Moſes* the Executioner of her Son delivered unto her bound, which when ſhe had obtained, ſhe preſently ſtruck him into the Breſt with a knife, (crying in vain upon his unthankful Maſter for help) and proceeding in her cruel execution, cut an hole in his right ſide, and by piece-meal cut out his Liver, and caſt it to the Dogs to eat; to that extremity did ſhe reſent the death of her beloved Son.

Clark's mirrour.c. 87.p. 400.

12. *Scilunus* had eighty Sons, and when he lay upon his Death-bed he called them all before him, and preſented them with a Bundle or Sheaf of Arrows, and bade each of them try whether with all his ſtrength he was able to break that Sheaf, they all of them having attempted it in vain, he then drew out a ſingle arrow, and bade one of them break that, which he eaſily did, intimating to them thereby, that unity and compacted ſtrength is the bond which preſerves Families and Kingdoms, which bond if it be once broken, all runs quickly into ruines.

Clark's mir. c.90.p. 402.

13. *Monica* the Mother of S. *Auſtin*, while her Son was a Manichee, and addicted over-much to a life of ſenſuality and voluptuouſneſs, out of her dear and tender affection to him, ceaſed not to make continual prayers with abundance of tears in his behalf: which occaſioned S. *Ambroſe* one time to comfort her with theſe words, *Impoſſibile eſt ut filius tantarum Lachrymarum periret: It's impoſſible that a Son of ſo many prayers and tears ſhould miſcarry.*

Bruſon. fac. l.5.c.4. p.347.

14. *Octavius Balbus* was proſcribed by the Triumvirate, whereupon he fled away, and was now got out of danger; when hearing that his Son was ſlain by them, he returned of his own accord, and offered his Throat to the Executioners.

Bruſon. fac. l.5.c.4.p. 347.

15. *Ceſetius* was importun'd by *Cæſar* to renounce and expel from his Houſe one of his Sons, who in the time of his Tribuneſhip, had given him matter of offence: the old man was ſo great a lover of his children, that he boldly told him, that he ſhould ſooner deprive him of all his children at once by violence, than he ſhould perſwade him to ſend one of them away with any mark of his diſpleaſure.

Bruſon. fac. l.5.c.4. p. 348.

16. *Pericles*, though he had buried his Siſter and divers others of his near Relations; yet bare all this with great conſtancy and an unbroken mind. But when his Son *Paraclus* died, though he endeavoured with all his might to digeſt ſo great a grief, and to ſuppreſs any appearance thereof, yet he was not able to do it, but burſt out into tears and lamentations, crying out, *The Gods preſerve to me the poor and little* Camillus, *the only Son I have now left unto me.*

Langii Polyanth. p.848.

17. *Ægeus* ſtood upon a high Rock, whence he might ſee a great way upon the Sea, in expectation of the return of his Son *Theſeus* from *Creet*, having made him promiſe at his departure, that if all things went well with him, at his return his Ship ſhould be ſet forth with Sails and Streamers of white colour, to expreſs the joyfulneſs of his return. The old man after his long watching, at laſt did diſcern the Ship making homewards, but it ſeems they had forgot to advance the White Colours, as they had promiſed; when therefore *Ægeus* ſaw nothing but black, concluding that his Son had miſcarried in his journey, and was dead, not able to endure the grief he had conceived hereof, he threw himſelf headlong into the Sea, from the top of the Rock whereon he ſtood, and ſo died.

Langii Polyanth. p. 848.

18. *Gordianus* the Elder, the Proconſul of *Africa*, was made choice of by them of *Africa*, and the Soldiers in his Army, to be their Emperour, againſt the cruelty of the *Maximini*; but as ſoon as he underſtood that his Son was ſlain by the Maximines, he was not able to ſupport himſelf under the great weight of his grief, but hanged himſelf in his own Bed-chamber.

Ælian. var.hiſt.l. 13. p. 309. Langii Polyanth.p. 847.

19. *Socrates* one day was ſurpriſed by *Alcibiades*, childiſhly ſporting with his Son *Lamproclus*; and when he was ſufficiently derided by *Alcibiades* upon that account; *You have not*, ſaid he, *ſuch reaſon as you imagine, to laugh ſo profuſely at a Father playing with his child, ſeeing you know nothing of that affection which Parents have to their children; contain your ſelf then till you come to be a Father your ſelf, when perhaps you will be found as ridiculous as I now ſeem to you to be.*

CHAP. X.

Of the Reverence and Piety of ſome Children to their Parents.

UPon a Marble Chair in *Scone*, where the Kings of *Scotland* were uſed to be Crowned; and which King *Edward* the Firſt cauſed to be carried to *Weſtminſter*, was written this Diſtich.

Ni fallat fatum, Scoti quocunque locatum
Inveniant lapidem, regnare tenentur ibidem.

Unleſs unalterable fate do feign,
Where e're they find this Stone the Scots ſhall reign.

We may ſay it, and perhaps with more aſſurance, that where ever we find that Piety and Reverence that is due to Parents, there is a kind of earneſt given of a worthy and proſperous perſon; for having this way entituled himſelf to the promiſe of God, whatſoever become of the Fates it ſhall be ſurely perform'd to him, as may be ſeen in divers of the following examples.

Cauſſ.H.C. tom.1.l.1. p.5.

1. *Boleſlaus* the fourth King of *Poland* had the picture of his Father, which he carried hanging about his Neck in a Plate of Gold; and when he was to ſpeak, or do any thing of importance, he took this picture, and kiſſing it, uſed to ſay, *Dear Father, I wiſh I may not do any thing remiſly, or unworthy of thy name.*

Plut.in vitâ Attici p. Fuller. H.S. l.1.c.6. p. 15.

2. *Pomponius Atticus* making the Funeral Oration at the death of his Mother, proteſted, that having lived with her ſixty and ſeven years, he was never reconciled to her; becauſe, added he, in all that time there never happened the leaſt jar betwixt us that needed reconciliation.

Alvarez. hiſt. of China.part.1.c. 29.p.150. Herbert's trav. l.3.p. 339.

3. The Emperour of *China* on certain days of the year, viſiteth his Mother, who is ſeated on a Throne, and four times on his feet, and four times on his knees he maketh her a profound reverence, bowing his head even to the ground. The ſame cuſtom is alſo obſerved through the greateſt part of the Empire; and if it chance that any one is negligent or deficient in this duty to his Parents,

he is complain'd of to the Magiſtrates, who puniſh ſuch offenders very ſeverely. But generally no people expreſs more filial reſpect and duty than they.

Baker's Chron.p. 406. Fuller.H.S. l.1.c.6.p. 13.

4. Sir *Thomas Moore* being Lord Chancellour of *England*, at the ſame time that his Father was a Judge of the King's Bench, he would always at his going to *Weſtminſter* go firſt to the King's Bench, and ask his Father bleſſing before he went to ſit in the Chancery.

Zuing. Theatr. vol. 1.l.1.p.56.

5. *Alexander* the Great ſent his Mother *Olympias* many Royal Preſents out of the Aſian Spoils; but withal forbade her to intermeddle with State affairs, or to challenge to her ſelf ſuch offices as appertained to the Governour. *Olympias* expoſtulated theſe things very ſharply with him, which yet he eaſily endured. But upon a certain time when he had received long Letters from *Antipater*, filled with complaints againſt her: Antipater, ſaid he, *doth not know that one ſingle tear of my Mother is able to blot out ſix hundred of his Epiſtles.*

Cauſſ.H.C. tom.1.l.3. p.113. Lon. Theatr. p.272. Solin.c.11. p.225. Camerar. oper. ſubciſ. cent.1.c. 86.p.401.

6. There happened in *Sicily* (as it hath often) an eruption of *Ætna*, now called Mount *Gibel*, it murmurs, burns, belches up flames, and throws out its fiery entrails, making all the world to flie from it. It happened then that in this violent and horrible breach of flames (every one flying and carrying away what they had moſt precious with them) two Sons, the one called *Anapias*, the other *Amphinomus*, careful of the wealth and goods of their Houſes, reflected on their Father and Mother, both very old, who could not ſave themſelves from the fire by flight: *And where ſhall we*, ſaid they, *find a more precious treaſure than thoſe who begat us?* The one took up his Father on his Shoulders, the other his Mother, and ſo made paſſage through the flames. It is an admirable thing, that God in the conſideration of this piety, though Pagans, did a miracle, for the monuments of all Antiquity witneſs, that the devouring flames ſtaid at this ſpectacle, and the fire waſting and broiling all about them, the way only through which theſe two good Sons paſſed, was tapeſtryed with freſh verdure, and called afterwards by poſterity the Field of the Pious, in memory of this Accident.

Plut.in Artaxerx.p. 1021. Lon.Theatr. p.276. Fulgoſ. l.5. c.4. p.618.

7. *Artaxerxes* the Firſt, King of *Perſia*, was a fervent lover of *Statyra* his wife, and though he knew, that by the fraud of his Mother *Paryſatis* ſhe had been empoyſoned and murdered, yet piety to his Mother overcame his conjugal affection; and he ſo diſſembled the injury of his Mother, that he not only ſpake nothing of revenging her wickedneſs; but which is more ſtrange, he never gave the leaſt ſign of his being offended, by any alteration of his countenance towards her, unleſs in this, that deſiring to go to *Babylon*, he gave her leave, and ſaid, that he would not ſee *Babylon* while ſhe lived.

Zonar. Annal. tom. 2. p.85. Xiphil. in Auguſto. p.60.

8. *Q. Cicero* Brother of *Marcus*, being proſcribed, and ſought after to be ſlain by the Triumvirate, was hid by his Son, who for that cauſe was hurried to torments; but by no puniſhments or tortures could he be forced to betray his Father. The Father mov'd with the piety and conſtancy of the Son, of his own accord offered himſelf to death, leſt for his ſake they ſhould determine with utmoſt ſeverity againſt his Son.

Zuing. vol. 1.l.1.p.84.

9. *Epaminondas* the Theban General, being asked what was the moſt pleaſant thing that had happened to him throughout his whole life; replyed it was this, that he had carried away the Leuctrian Victory, his Father and Mother being both alive.

Plut. in M. Coriolan. p.215.

Lon.Theatr. p.278.

10. There were three Brothers, who upon the death of the King their Father, fell out amongſt themſelves, about ſucceſſion in the Kingdom, at laſt they agreed to ſtand to the judgment and determination of a Neighbour King, to whom they fully referred the matter. He therefore commanded the dead body of the Father to be fetched out of his monument, and ordered that each of them ſhould ſhoot an arrow at his heart, and he that hit it, or came the neareſt to it ſhould ſucceed. The elder ſhot firſt, and his arrow paſſed through the Throat of his Father: the ſecond Brother ſhot his Father into the Breaſt, but yet miſſed the heart. The youngeſt deteſting this wickedneſs, *I had rather*, ſaid he, *yield all to my Brothers, and utterly reſign up all my pretences to the Kingdom, than to treat the body of my Father with this contumely.* This ſaying of his conſidered, the King paſſed ſentence, that he alone was worthy of the Kingdom, as having given evidence how much he excelled his Brothers in virtue, by the piety he had ſhewed to the dead body of his Father.

Val.Max.l. 5.c.4.p. 142.

11. *Caius Flaminius* being a Tribune of the people, had promulged a Law about the diviſion of the Fields of *Gallia*, man by man; the Senate unwilling it ſhould paſs, oppoſed it, but he reſiſted both their entreaties and threats. They told him they would raiſe an Army againſt him, in caſe he ſhould not deſiſt from his intentions: notwithſtanding all which, unaffrighted he aſcends the Pulpit, and being now ready with all the people about him, by their ſuffrages to have it paſs into a Law; his own Father came and laid hands upon him, enjoyning him to come down: he broken with this private command, deſcended from the Pulpit, and was not ſo much as reproach'd with the leaſt murmur of the people whom he had forſaken; but the whole aſſembly ſeemed to approve this his piety to his Parent, although ſo much to their own prejudice.

Sabell.Ex. l.3.c.6.p. 151. Solin.c.7.p. 198. Val.Max.l. 5.c.4.p. 143. Plin.nat. hiſt.l.7.c. 36.p.174.

12. The Pretor had ſentenced to death a woman of good Birth for a capital crime, and had conſign'd her over to the Triumvir to be killed in priſon. The Jaylor that received her, mov'd with compaſſion, did not preſently ſtrangle her, but beſides permitted her Daughter to come often to her, though firſt diligently ſearched, leſt ſhe ſhould convey in any ſuſtenance to her, the Jaylor expecting that ſhe ſhould die of famine. When therefore divers days had paſſed, wondring within himſelf what it might be that occaſioned her to live ſo long, he one day ſet himſelf to obſerve her Daughter with greater curioſity, and then diſcovered how with the Milk in her Breaſts ſhe allayed the famine of her Mother. The news of this ſtrange ſpectacle of the Daughter ſuckling her Mother, was by him carried to the Triumvir, by the Triumvir to the Pretor, from the Pretor it was brought to the judgment of the Conſul, who pardoned the woman as to the ſentence of death paſſed upon her, and to preſerve the memory of that fact, where her priſon ſtood they cauſed an Altar to be erected to piety.

Cauſſ.tom. 1.l.3.p.111.

13. *Nicholaus Damaſcenus* aſſures us, that the Piſidians uſed to preſent the Firſt Fruits of all the Viands of a Feaſt to their Fathers and Mothers, eſteeming it an unworthy thing to take a plentiful refection without due honours firſt done to the authors of life.

14. *Martius Coriolanus* having well deſerved of the Common-wealth, was yet unjuſtly condemned, whereupon he fled to the *Volſci*, at that time in Arms againſt *Rome*, followed with an Army of

theſe

Zon. Annal. tom.2. ſ.59. Val. Max.l. 5.c.4.p. 141. Lon. Theatr. p.278. Liv. Hiſt.l. 2.p.34. Plut. in M. Coriolan. p. 230,231.

theſe, he ſtreight rendred himſelf very formidable to the Romans. Embaſſadors were ſent to appeaſe him, but to no purpoſe: the Prieſts met him with entreaties in their Pontifical Veſtments, but were alſo returned without effect: The Senate was aſtoniſhed, the people trembled, as well the men as the women, bewailed the deſtruction that was now ſure to fall upon them. Then *Volumnia* the Mother of *Corolianus*, taking *Velumnia* his wife along with her, and alſo his Children, went to the Camp of the *Volſci*, whom as ſoon as the Son ſaw, as one that was (an entire Lover of his Mother, he made haſt to embrace her: She angrily ſaid, firſt let me know, (before I ſuffer my ſelf to be embraced by you) whether Iam come to a Son or an Enemy, and whether I am a Captive or a Mother in your Camp? and much ſhe ſaid after this manner with tears in her eyes: He moved with the tears of his Mother, Wife and Children, embracing his Mother; You have conquer'd, ſaid he, and my Country hath overcome my juſt anger, prevailed with by her entreaties, in whoſe womb I was conceiv'd, and ſo he freed the Roman fields, and the Romans themſelves, from the ſight and fear of thoſe enemies he had led againſt them. *Livy* calls *Veluria* the Mother, and *Volumnia* the Wife of *Corolianus*.

Val.Max. l. 5.c.4.p. 142.

15. *Marcus Cotta* upon that very day that he came to age, and was permitted to take upon him the Virile Gown, forthwith as ſoon as he deſcended from the Capitol, he accuſed *C. Carbo* by whom his Father had been condemned, and having proved him guilty had him condemned. Thus happily and by a gallant action he began his manhood, and gave proof of his eloquence and wit.

Val.Max. l. 5.c.p.142. Lon. Theatr. p.275.

16. *M. Pomponius* Tribune of the people, accuſed *L. Manlius* the Son of *Aulus*, who had been Dictator; for that he had added a few days wherein he continued his Dictatorſhip, as alſo for that he had baniſhed his Son *Titus* from the ſociety of men; and commanded him to live in the Country: which when the young man heard he got to *Rome* by break of day, and to the houſe of *Pomponius*. It was told him that *Manlius* was there, and he ſuppoſing the angry young man had brought him ſomething againſt his Father, roſe from his bed, and putting all out of the Room ſent for the young man to him: But he (as ſoon as entred) drew his Sword, and ſwore he would kill him immediately, unleſs he would give him oath that he would ceaſe to accuſe his Father. *Pomponius* compelled by this terror gave his oath, aſſembled the people, and then told them upon what account it was requſite for him to deſiſt from his accuſation. Piety to mild Parents is commendable, but *Manlius* in this his action ſo much the more, that having a ſevere Parent, he had no invitation from his indulgence, but only from his natural affection to hazard himſelf in his behalf.

Lon. Theatr. p.273.

In the Civil Wars betwixt *Octavianus* and *Antonius*, as it often falls out, that Fathers and Sons and Brothers and Brothers take contrary parts; ſo in that laſt Battle at *Actium*, where *Octavianus* was the Victor, when the Priſoners (as the cuſtom is) were counted up; *Metellus* was brought to *Octavianus*, whoſe face (though much chang'd by anxiety and a Priſon) was known to *Metellus* his Son; who had been on the contrary part: With Tears therefore he runs into the embraces of his Father, and then turning to *Octavianus*; This thy enemy (ſaid he) hath deſerved death, but I am worthy of ſome reward for the ſervice I have done thee: I therefore beſeech thee inſtead of that which is owing me, that thou wouldſt preſerve this man, and cauſe me to be killed in his ſtead. *Octavianus* mov'd with this piety, (though a great enemy) gave unto the Son the life of the Father.

Sabel. Exempl. l. 1.c. 5. p. 24. Fulgoſ. l.5. c.4.p.617. Plut. in Demetrio. p. 914,915.

18. *Demetrius* the King of *Aſia* and *Macedonia*, was taken Priſoner in battle by *Seleucus* King of *Syria*; *Antigonus* his Son was the quiet Poſſeſſor of the Kingdom, yet did he change the Royal Purple into a mourning habit, and in continual tears ſent abroad his Embaſſadors to the neighbouring Kings; that they would interpoſe in his Fathers behalf for the obtaining of his liberty. He alſo ſent to *Seleucus* and promiſed him the Kingdom and himſelf as a hoſtage, if he would free his Father from Priſon. After he kuew that his Father was dead, he ſet forth a great Navy, and went forth to receive the body of the deceaſed, which by *Seleucus* was ſent towards *Macedonia*: He received it with ſuch mournful ſolemnity, and ſo many tears; as turned all men into wonder and compaſſion. *Antigonus* ſtood in the Poop of a great Ship, (built for that purpoſe) cloathed in black, bewailing his dead Father: The aſhes were incloſed in a Golden Urn, over which he ſtood a continual and diſconſolate ſpectator. He cauſed to be ſung the virtues and noble Achievements of the deceaſed Prince, with voices form'd to piety and lamentation. The Rowers alſo in the Gallies ſo order'd the ſtroaks of their Oars, that they kept time with the mournful voices of the other. In this manner the Navy came near to *Corinth*, ſo that the Rocks and Shores themſelves ſeemed to be moved unto mourning.

Fulgoſ. l. 5. c.4.p.620. Cel. Rhod. l. 11.c.17.p. 507.

19. *Opius* a Citizen of *Rome*, was proſcribed by the Trium-Virate, and whereas he was infeebled by old Age; and had a Son who might without danger have remained at home; yet the Son choſe rather with the hazard of his own life, to deliver his Father out of the preſent danger he was in. He therefore took him upon his Shoulders, and with great labour carried him out of the City, where he lay concealed under the habit of a Beggar: At laſt, he got with him ſafe into *Sicily*, where *Sextus Pompeius* received all the Proſcribed. It was not long e're (for this ſingular piety he had ſhewed to his father) the people of *Rome* were mov'd to recal him, and reſtore him to his Country; where upon his return he was by them alſo created Ædile, in which magiſtracy, when through the ſeiſure of his goods he had not wherewithal to ſet forth the publick plays; that he might not want the accuſtomed honour, the Artificers for the Theatre gave him their work *gratis*, and that nothing might be lacking for the furniture of the Plays, the whole people of *Rome* threw him in ſo largely; that not only there was ſufficient preparation for all things, but alſo he was thereby exceedingly inriched, and highly commended for his piety.

Sabel. l.3.c. 6.p.74. Dezel. mellific. tom.1.p. 55. Juſtin. hiſt. l. 2. p.52.

20. *Miltiades* for an expedition he had not ſo adviſedly undertaken againſt *Parus*, and wherein he had been unfortunate, was condemn'd by the Athenians in a fine of fifty Talents; which mighty ſum when he was not able to pay, and was dead in Priſon of a wound in his Thigh received in that voyage, and therefore was denyed Burial; his Son *Cimon*, doubted not to reſign himſelf voluntarily into Priſon, till himſelf had made payment of the debt. But *Cimon* himſelf being not able to make ſatisfaction; it happened that *Callias* one of the richeſt men in the City, married *Elpenice* his Siſter, who paid the fine of *Miltiades* now become *Cimons*, by which means *Cimon* being ſet free, received at once the great glory and reward of his piety to his Father.

21. *Darius* invaded *Scythia* with all the forces of

Val. Max·l. 5.c.4.p. 144. his Empire, the Scythians retreated by little and little, till they came to the uttermoſt deſarts of *Aſia*, *Darius* ſent his Ambaſſadors to them, to demand what end they intended to make of their flying, and where it was that they would begin to fight. They returned him for anſwer, that they had no Cities, nor cultivated fields, for which they ſhould give him battle, but when once he was come to the place of their fathers monuments, he ſhould then underſtand after what manner the Scythians did uſe to fight, ſo great a reverence had even that barbarous Nation to their dead Anceſtors.

Sabell. Exempl. l. 1. c. 4. p. 24. 22. When *Scipio* the Conſul fought unproſperouſly with *Hannibal* at the River *Ticinum*; and was ſore wounded, his Son *Scipio* (afterwards called *Affricanus* the Elder) though he was ſcarce out of the years of his Childhood; yet did he deliver his father by his ſeaſonable valorous interpoſition: Neither did the infirmity of his Age, nor his want of experience in military affairs, nor the unhappy event of an infortunate Battle ſo appal him, (enough to do it to an old Soldier) but that he deſerved a double and illuſtrious Crown, for having at once ſav'd a Father and a General.

Val. Max. l. 2. c. 5. p. 42, 43. 23. No man ſaw a guilded Statue, neither in the City of *Rome* nor throughout all *Italy*, before ſuch time as M. *Acilius Glabrio* a Knight, placed one in the Temple of Piety to the honour of his Father, The Son himſelf dedicated that Temple in the Conſulſhip of *P. Cornelius Lentulus*, and *M. Bebius Tamphilus*; for that his father had obtained his deſire, and had overcome *Antiochus* at the ſtraits of *Thermopolæ*.

Cambd. Remains. p. 205. Speeds hiſt. p. 554. Clarks mir. c. 23. p. 75. 24. When *Edward* the Firſt heard of the death of his only Son; he took it grievouſly as a Father but patiently as a wiſe man, but when he underſtood ſhortly after of the death of King *Henry* the Third his Father, he was wholly dejected and comfortleſs: Whereat when *Charles* King of *Sicily* (with whom he then ſojourned in his return from the holy Land) greatly marvelled; he ſatisfied him with this, God may ſend me more Sons, but the death of a father is irrecoverable.

Chetw. hiſt. collect. cent. 5. p. 137. 25. In the time of *Pedro* the cruel, there was a Citizen of eighty years old condemned by him to death; a Son of his of eighteen years age, offered willingly to be put to death to excuſe the old man his Father, which the cruel Tyrant (inſtead of pardoning him for his rare piety) accepted of, and put him to death accordingly.

Ælian var. hiſt. l. 3. c. 22. p. 117, 118. 26. When the City of *Troy* was taken, the Greeks did as became gallant men; for pitying the misfortune of their Captives, they cauſed it to be proclaim'd, that every free Citizen had liberty to take away along with him any one thing that he deſired. *Æneas* therefore neglecting all other things, carried out with him his houſhold Gods: The Grecians delighted with the piety of the man, gave him a further permiſſion to carry out with him any one other thing from his Houſe; whereupon he took upon his Shoulders his Father, who was grown old and decrepit, and carried him forth: The Grecians were not lightly affected with this ſight, and deed of his, and thereupon gave him all that was his, confeſſing that nature it ſelf would not ſuffer them to be enemies, but friends to ſuch as preſerved ſo great piety towards the Gods, and ſo great a Reverence to their Parents.

Plut. in Sertorio. p. 580. Clarks mir. c. 23. p. 78. 27. *Sertorius* that Gallant Roman was a great lover of his Mother, in ſo much that being General in *Spain*, he deſired that he might have liberty to come home from ſo noble and gainful an employment, that he might enjoy her company: and when afterwards he heard of her death, he was ſo ſmitten to the heart with that unwelcome tydings, that little wanted but that he had dyed by reaſon of his exceſſive ſorrow: For he lay ſeven days altogether upon the ground, in all which time he never gave his Soldiers the watchword, nor would ſuffer himſelf to be ſeen by any of his moſt familiar friends.

28. The Emperour *Decimus* had a purpoſe and earneſt deſire to ſet the Crown upon the head of his Son *Decius*, but he utterly refuſed it ſaying: I fear leſt being made an Emperour, I ſhould forget that I am a Son, I had rather be no Emperour and a dutiful Son, than an Emperour and ſuch a Son as hath forſaken his due obedience: Let then my Father bear the Rule, and let this be my Empire to obey with all humility, whatſoever he ſhall command me. By this means the ſolemnity was put off, and the young man was not crowned, unleſs you will ſay that his ſignal piety towards his Parent, was a more glorious Crown to him than that which conſiſted of Gold and Jewels. *Val. Max. l. 4. cap. Langij Polyanth. p. 848.*

CHAP. XI.

Of the ſingular Love of ſome Brethren to each other.

IT is not only a rare thing to ſee Brethren to live together in a mutual love and agreement with each other: but withal it is obſerved that when they have fallen out, they have managed their enmities and Animoſities with greater rancour and bitterneſs, than if they had been the greateſt ſtrangers to each other in the world. On the other ſide, where this fraternal Love has rightly ſeated it ſelf in the Soul, it hath uſed to ſhew it ſelf in as great a reality and fervency as any other ſort of Love whatſoever.

1. *Lucius Lucullus* a Senator of *Rome*, though he was elder than his Brother *Marcus*, yet had ſo great a Love to him; that (though the Roman cuſtom was otherwiſe) he could never be perſwaded to ſtand for any place of Magiſtracy, till his Brother was at a lawful age to enter upon one alſo: This was underſtood by the people, who therefore created them both Ædiles in their abſence. *Fulgoſ. l. 5. c. 5. p. 628.*

2. There was a report though a falſe one, that *Eumenes* King of *Aſia*, was ſlain by the fraud of *Perſeus*; his Brother *Attalus* npon the news, ſeiz'd upon the Diadem, and married the Wife of his Brother, but being informed of *Eumenes* his return he went forth to meet him, not withour apprehenſions of fear, in regard of what he had done in his abſence. *Eumenes* made no ſhew of his diſpleaſure, only whiſpered him in the ear, that before he married another mans wife, he ſhould be ſure her Husband was dead. This was all, and not long after dying, though by his Wife he had a Son of his own, yet he left the Kingdom to his Brother, together with the Queen his Wife. *Attalus* on the other ſide, that he might not be ſurpaſſed in Brotherly love, though he had many children by his own wife, yet he educated that Son ſhe had by *Eumenes* to the hope of the Kingdom, and when he came of ſufficient age, freely reſign'd up all to him, and lived a private life many years after. *Fulgoſ. l. 5, c. 5. p. 627. Burtons mel. part. 3. §. 3. p. 564. Plut. in Reg. Apotheg. p.*

3. When the Emperour *Auguſtus* had taken *Adiatoriges* a Prince of *Cappadocia* together with his

wife

Fulgoſ.ex.l. c.5.p.630. Heyw.hiſt. of women. l.7.p.323. Zuing. Theatr. vol. 1.l.1.p.58.

wife and children in war; and had led them to *Rome* in Triumph, he gave order that the Father and the elder of the Brothers ſhould be ſlain. The deſigned Miniſters of this execution were come to the place of reſtraint, to this unfortunate family, and there enquiring which of the Brethren was the eldeſt, there aroſe a vehement and earneſt contention, betwixt the two young Princes, each of them affirming himſelf to be the Elder, that by his death he might preſerve the life of the other: when they had long continued in this pious emulation, the Mother at laſt not without difficulty, prevailed with her Son *Dyetentus*, that he would permit his younger Brother to dye in his ſtead, as hoping that by him ſhe might moſt probably be ſuſtain'd. *Auguſtus* was at length certified of this great example of brotherly Love, and not only lamented that act of his ſeverity, but gave an honourable ſupport to the Mother and her ſurviving Son, by ſome called *Citatus*.

Sabell. ex. l. 3.c.7.p. 155. Heyw. hiſt. of women.l. 7.p.326. Fulgoſ. ex.l. 5.c.5.p. 629.

4. *Darius* King of the Perſians, extremely provoked by crimes of an extraordinary nature, had pronounced a ſentence of death, upon *Ithaphernes*; his Children, and the whole Family of them at once. The wife of *Ithaphernes* went to the Kings Palace, and there all in tears was ſo loud in her mournful lamentations, that her cryes coming to the Kings ear, moved him in ſuch manner to compaſſion, that the King ſent her word, that with her own he gave her the life of any ſingle perſon whom ſhe would make choice of among the condemned: The woman begged the life of her Brother, *Darius* wondred that ſhe ſhould rather ask his life, than that of her Husband or any of her children, and therefore asked her the reaſon: who replyed that ſince her Father was dead, ſhe could never hope for a brother more if ſhe ſhould looſe this, but that her ſelf being but young as yet, might hope for another Husband and other children. *Darius* was moved with this anſwer, and being himſelf repleat with brotherly love as well as prudence, he gave her alſo the life of her eldeſt Son.

Zuing. Theatr. vol. 1.l.1.p.58. Egnat.l.5.c. 5.p.319.

5. *Bernardus Juſtitianus* the Venetian had three Sons, who the Father being dead, were educated by the Mother, ſo great and mutual a love there was betwixt theſe three, that there was nothing more admirable in the City, nor more frequently diſcourſed of: *Laurentius* was one of theſe, and although he had put himſelf into a Monaſtery, yet this different choice of life hindred nothing of the true affection between them: But though *Marcus* was an eminent Senator, and *Leonardus* an excellent Orator, and of ſingular skill in the Latine and Greek learning; yet both went almoſt daily to the Monaſtery to dine and ſup with their Brother.

L. Remy his Civill Conſiderat. c. 70. p. 180.

6. In the diviſion of the Norman Empire, *Robert* promiſed to his Brother *Roger* the half of *Calabria* and all *Sicily*, but when it came to ſharing and dividing, *Robert* would give him nothing in *Calabria* but *Meto* and *Squillacci*, and bad him to purchaſe the Realm which he already began to poſſeſs, meaning *Sicily*, and in the end reſolved (as *Artaxander* wrote to *Darius*) that as the world could not endure two Suns, ſo one Realm could not endure two Soveraign Lords. *Roger* being much diſpleaſed herewith, made war upon him, and after many adventures having taken him priſoner, in a Caſtle where *Robert* was unwiſely entred in the habit of a Peaſant, with a purpoſe to bring it to his own devotion, *Roger* of a Brotherly love and pity, not only ſaved his life, but alſo reſtored him to his eſtate, which by right of war and being Priſoner he had loſt.

J. Huighen. Linſ.Chotens voyages.l.1. c.92.p.147.

7. *Anno* 1585. The Portugal Ship called S. *Iago*, was caſt away upon the Shallows near to S. *Lawrence*, and towards the Coaſt of *Moſambique*, here it was that divers perſons had leapt into the great Boat to ſave their lives, and finding that it was over burthened they choſe a Captain, whom they ſwore to obey, who cauſed them to caſt lots, and ſuch as the lot light upon to be caſt over board. There was one of thoſe that in *Portugal* are called new Chriſtians, he being allotted to be caſt over board into the Sea, had a younger Brother in the ſame Boat that ſuddenly roſe up, and deſired the Captain that he would pardon and make free his Brother, and let him ſupply his place: Saying, *My Brother is elder and of better knowledge in the world than I, therefore more fit to live in the world, and to help my Siſters and Friends in their need, ſo that I had rather dye for him than live without him.* At which requeſt they remitted the elder Brother, and threw the younger at his own requeſt into the Sea: who ſwum at leaſt ſix hours after the Boat: And although they held up their hands with naked Swords, willing him that he ſhould not once come to touch the Boat; yet laying hold thereon and having his hand half cut in two, he would not let go, ſo that in the end they were conſtrained to take him in again. Both theſe Brethren I knew, and have been in company with them.

Fulgoſ. Exemp.l.5.c.5. p.632.

8. *Titus Veſpaſian* the Emperour; bare ſuch a brotherly Love towards *Domitian*, that although he knew he ſpake irreverently of him, and that he had ſollicited the Army to rebel againſt him, yet he never treated him with the leſs love or reſpect for all this, nor would endure that others ſhould, but called him his Copartner and ſucceſſor in the Empire, ſometimes when they were alone together, he beſought him not only with earneſt entreaties, but with tears too, that he would bear the ſame fraternal love towards him, as he ſhould ever find from him.

Fulgoſ. Exemp.l.5.c.5. p.634.

9. *Heliodorus* the Britain had afterwards the Sirname of *Pius* upon this occaſion, the People provoked with the cruelty and Avarice of *Archigallus*, had depoſed him, and raiſed *Heliodorus* to the Throne of his Brother. One time when the King went a hunting, he accidently met with his Brother *Archigallus* in the Wood, whoſe altered Viſage and ragged Cloaths gave ſufficient evidence of his afflicted condition. As ſoon as the King knew him, though he was not ignorant how he had ſought his reſtoration both by force and fraud, yet he lovingly embraced him, and cauſed him privately to be conveyed into the City. The King pretended he was ſick, and giving forth that he would diſpoſe of the affairs of his Realm, by his laſt Will and Teſtament; he called his Nobles together. He then ſignified that he would confer in private, with each of them ſingly, and as every man entred his Chamber, he cauſed him to be laid hold on; threatning him with death if he would not conſent to the ſparing of his Brother; and that he ſhould reſign the Throne and Kingdom to him. Having by this means gained an Univerſal Aſſent, he then opened the buſineſs in preſence of them all together. ſo *Archigallus* was reſtored to the Kingdom, and he dying in few years, *Heliodorus* ſucceeded him with equal juſtice and glory.

Fulgoſ. Exemp.l.5.c.5. p.635.

10. Rare and memorable was the Love that was betwixt the *Vitellij*, they were named *Johannes*, *Camillus*, *Paulus*, and *Vitellozius*, theſe four were the Sons of *Nicolaus Vitellius*, a principal perſon in the City of *Tifernas*; to whom while he lived they perform'd all due obedience. He dead, all the reſt were

always, and in all things obedient to the commands of their elder Brother; and although for the greatneſs of their military virtue, they were all in high reputation amongſt them that bear Arms; and were Leaders of Armies in *Italy*, and were hired with great ſtipends to aſſiſt on this or the other ſide; yea, though they were all married, and had attained the name of their Father, yet were they not affected with the leaſt ambition amongſt themſelves; nor was there ever any breach of love betwixt them. When the eldeſt of them died, the other yielded the power of command to him that was next in age: in all things elſe they were alike, in ſuch manner, that it is a difficult thing to find ſuch another example of Brotherly Love and Concord.

Plut. in Catone. p. 764. 11. While *Cato Uticenſis* was yet a child, when any asked him whom he loved beſt, he would ſay his Brother *Cæpio*; and when asked who in the ſecond or third place was beloved by him, he would continue to ſay *Cæpio*, till they deſiſted to enquire any further. When he grew up, he gave many and manifeſt confirmations of the great love he bore to this Brother of his; for at twenty years of age he never ſupped without *Cæpio*, never went any journey, nor ſo much as walked into the Market-place without him. Indeed whereas the other made uſe of Unguents, *Cato* refuſed them, and in all other things led a ſevere and rigid life. When *Cæpio* was once commended for his frugality and moderate way of living, he confeſſed he was ſuch, compared with ſome others: *But*, ſaid he, *when I compare my life with that of* Cato, *methinks I differ not at all from* Sippius, *that was one famous in the City for luxury and effeminate life.* But when *Cæpio* paſſing into *Aſia* was deceaſed at *Ænus* in *Thrace*; *Cato* (then a Tribune coming out of *Theſſalonica*) ſeemed to bear this blow with a weaker mind than became a Philoſopher, he embraced the Corps, and made ſo great lamentation, as ſhewed the exceſs of his grief, ſo did the coſt he was at in his Funeral, the choice odours and precious Garments that he burnt with the Corps, and the monument he erected for him in the *Forum* at *Ænus*, framed of poliſhed Thaſian Marble, wherein he expended eight Talents. The neighbouring Cities and great perſons thereabouts ſent him in many things to help on the magnificence of that Funeral, of all which (refuſing the money ſent him) he took nothing but perfumes and other ornaments, the juſt price of which he ſent unto the ſenders of them. And whereas the eſtate of *Cæpio* was to be divided betwixt him and the Daughter of his Brother, in the partition thereof they required nothing to be allowed him, in reſpect of the Funeral Expences.

Val. Max. l. 5. c. 5. p. 146. 12. There was a Soldier in the Camp of *Cn. Pompeius*, who in the war with *Sertorius*, perceiving a Soldier on the other ſide to preſs hard upon him, he fought with him hand to hand, and having ſlain him, he went about to ſtrip him of his arms: here it was that he found it was his Brother who had fallen under him; which, when he diſcerned, having long and much reproached the Gods, for their gift of ſo impious a victory to him, he carried his dead Brother into the Camp, and having covered the body with a precious Garment, he laid the Corps upon the Funeral Pile, and put fire to it, which done, he immediately drew the ſame Sword wherewith he had ſlain his Brother, he thruſt it into his Breaſt, and ſo falling proſtrate upon the dead Body of his Brother, they were both burned together.

Val. Max. 5. c. 5. p. 146. 13. *Tiberius* being at *Ticinum*, and hearing that his Brother *Druſus* lay ſick in *Germany*, he immediately put himſelf upon a haſty journey to give him a viſit, he paſſed the *Alpes* and the *Rhine*, and changing his Horſe night and day he travelled outright two hundred miles, with only *Antabagius* in his company as his guide. *Druſus*, though at that time labouring for life, (inform'd of his coming) commanded his Legions with their Enſigns to march forth and meet him: and to ſalute him by the Title of *Imperator*. He ordered a Pretorial Tent to be erected for him on the right hand of his own, and gave him the Conſular and Imperial Name: at the ſame time yielding his honour to his Brother, and his body to death.

Val. Max. l. 5. c. 5. p. 145. 14. *Scipio Africanus*, though he held a moſt entire friendſhip with *Lælius*, yet he earneſtly implored the Senate not to transfer the Province to him that fell by lot unto his Brother, promiſing that he would go with *L. Scipio* his Brother into *Aſia*, in quality of his Legate. This he the elder did for the younger, the valiant for the weak, one excelling in glory, for the other who as yet was without name, being greater in his ſubjection, than his Brother was in his command.

Zuing. Theatr. vol. 1. l. 1. p. 58. 15. *Leopoldus* Duke of *Auſtria*, when his Brother *Frederick* was taken priſoner by *Lewis* of *Bavaria* (his Competitor) turned every ſtone to gain him his liberty; he conſulted a Magician, to free him by help of the Devil: and when *Frederick* had refuſed to have his freedom by ſuch deteſtable means, he wrought means to gain the Pope and the King of *France* to intercede in his Brother's behalf: and when he ſaw that the Bavarian would not be moved either with entreaties or preſents, he entred into League with the Pope and the King of *France* againſt that *Lewis* that detained his Brother in priſon.

Fulgoſ. l. 5. c. 5. p. 629. 16. Great was the love of *Timoleon* the Corinthian to his Brother; for when in a Battle with the Argives he ſaw his Brother fall down dead with the wounds he had receiv'd, he leaped over the dead body of his Brother, and with his Shield he protected the body as it lay; and though in this enterpriſe he was ſore wounded himſelf, yet would he not retreat into any place of ſafety till ſuch time as he had ſeen the dead body of his Brother carried off from the Field.

CHAP. XII.

Of the ſingular Love of ſome Servants to their Maſters.

WE do not look for Figs from Thorns, nor to gather Grapes from the tops of Thiſtles; nor can we expect any thing from men that live under the continued frowns of the world, and whoſe Souls are humbled by bondage and ſervitude, but what is agreeable to their abject condition, want of education and converſe: yet as we have ſometimes ſeen Apes in Silk, and men in Rags, and that a Jewel of great value may caſually be found upon a Dunghil, ſo we may ſometimes read of ſuch eminent fidelity and virtue in men of baſe degree and low eſtate, that fortune may ſeem to have treated them injuriouſly, that did not allot them as great advantages as the Maſters they lived under.

Sabellic. l. 3. c. 8. p. 161.

1. *Publius Catienus Philotimus* was left by his Maſter the Heir of his whole Eſtate, yet did he reſolve to die with him, and therefore caſt himſelf alive into that Funeral Fire which was prepared to burn the dead body of his Maſter.

Juſtin. hiſt. l. 18. p. 193. Zuing. Theatr. vol. 3. l. 4. p. 722. Patric. de Regno. l. 1. tit. 11. p. 48, 49.

2. The Tyrians having maintained long Wars againſt the Perſians, were much weakened thereby, which occaſioned their Slaves (being many in number) to riſe up againſt their Maſters, whom they put all to the Sword, together with their children, and then ſeiſed upon their Houſes, together with their Wives, whom they married. Only one of theſe Slaves being more merciful than the reſt, ſpared his Maſter *Straton* and his Son, and hid them. The Slaves having thus got poſſeſſion of all, conſulted together to chuſe a King, and agreed that he that could firſt diſcern the Sun at his Riſing, ſhould be King. Whereupon this fore-mentioned Slave conſulted with his Maſter about the buſineſs; who adviſed him, when others looked into the Eaſt, that he ſhould look into the Weſt: and accordingly when they were all aſſembled in the Fields, and every man's eyes were fixed upon the Eaſt, he only looked Weſtward, for which he was well ſcoffed at by his companions: but preſently he eſpyed the Sun-beams ſhining upon the high Towers and Chimneys in the City, and ſo challenged the Kingdom. His companions would needs know who taught him this wit, at laſt he told them; whereupon fetching out old *Straton*, they gave him not only his life, but elected him their King, who having once been a Maſter, and free born, they thought was fitteſt to rule all the reſt that was Slaves.

Dinoth. memorab. l. 4. p. 301.

3. *Grimoaldus* Duke of *Benevento* was invited by *Gondibert* King of the Lombards to aſſiſt him againſt *Partharis* his Brother, he came accordingly, and having ejected the one, he ſlew the other Brother he came to defend, and ſo made himſelf King of *Lombardy*; and when he knew that *Partharis* was retreated to *Cacanus* Duke of *Bavaria*, he wrought ſo that he was expelled from thence. *Partharis* not knowing whither to betake himſelf in ſafety, comes as a ſuppliant, and commits himſelf to the faith of *Grimoaldus*. But he obſerving that numbers of the Ticinenſians flocked daily to viſit him; and fearing leſt by the favour of the people, he ſhould ſome time or other recover the Kingdom, not regarding his Oath, he reſolved to make him away, and that he might perform it with leſs noiſe and tumult, he intended firſt to make him drunk, and then ſend his Guards to cut his Throat, while he lay buried in wine and ſleep. This counſel of his was not ſo privately carried, but that it came to the ear of *Partharis*, he therefore commands his Cup-bearer to give him water all along inſtead of Wine (knowing then he could not indulge his Genius) leſt his troubled head ſhould prove unmindful of the danger he was in; nor could he abſtain altogether from drinking, leſt *Grimoaldus* his ſpies ſhould diſcover that he had intimation of his intentions. The better therefore to colour the matter after large drinking, he cauſed himſelf to be carried by his ſervants into his Chamber, as to ſleep out his debauch. There he conſults *Hunnulphus* his moſt faithful Servant, who thought it not ſafe to go forth, ſince the ſervants of *Grimoaldus* ſtood watching at the Gate. But in regard neceſſity compelled, and that there was no other way of eſcape, he orders it thus, he covers his head and ſhoulders with the skin of a Bear, which was there by chance, after the manner of a Ruſtick, and lays upon his back a mattreſs, as if he was a Porter to carry it away, and then with good blows of a Cudgel, drive him out of the Chamber: by this artifice he paſſes unknown through the Guards, and accompanied with one ſervant got ſafe into *France*. When about Midnight the Guards came to kill *Partharis*, they were oppoſed by *Hunnulphus*, who beſought them not to diſturb the reſt of his Maſter, now ſleeping, but to ſuffer him to ſleep out his large compotation he had that night; twice they were thus put back, but the third time they broke by force into the Chamber, and not finding *Partharis*, whom they had determined to kill, they enquire of *Hunnulphus* what was become of him, who told them plainly he was fled, and confeſſed that he was himſelf conſcious to his flight. *Grimoaldus* admiring his fidelity, who, to ſave his Maſter, had caſt himſelf into ſuch manifeſt danger of his life, freed him from the puniſhment that all cryed he was worthy of, with many promiſes, alluring him, that from thenceforth he would change Maſters, and ſerve him with the like fidelity, as he had done the former.

Herodot. l. 3. p. 223. Heylen's Coſm. p. 785. Juſtin. hiſt. l. 1. p. 26. Petr. Greg. l. 13. c. 1. 1. § 6. p. 508. Rawleigh. hiſt. world. l. 3. c. 5. § 2. p. 39. Dinoth. memorab. l. 4. p. 316.

4. The Babylonians ſought to recover their liberty, and to ſhake off the Perſian Yoak, whereof *Darius* being advertiſed, prepared an Army to recover that City and State revolted, but finding the ſame a difficult work, he uſed the ſervice of *Zopyrus*, who for the love he bare *Darius*, did cut off his own Ears and Noſe, and with other wounds freſh bleeding, he ſeemed to flie to the Babylonians for ſuccour, to whom he accuſed the cruelty of *Darius*, who for having given him advice, to give over the Siege of their City, had in this ſort diſmembred and deformed him; whereupon the Babylonians gave him that credit, as they truſted him with the diſpoſition and commandment of their greateſt Forces, which when *Zopyrus* had obtain'd, after ſome colourable overthrows given to the Perſians upon ſally, he delivered the City into *Darius* his hand, who had lain before it twenty months, and uſed to ſay, that he had rather have *Zopyrus* unhurt than twenty *Babylons* beſides that he had gained.

Val. Max. l. 6. c. 8. p. 169. Lipſ. monit. l. 2. c. 13. p. 331.

5. *M. Antonius* an excellent Oratour, being accuſed of inceſt, his ſervant (the witneſs depoſing that he carried the Lanthorn before his Maſter when he went to commit this Villany) was apprehended; and to extort a confeſſion from him he was torn with Scourges, ſet upon the Rack, burnt with hot irons, all which notwithſtanding he would not let fall a word whereby he might injure the fame or life of his Maſter, although he knew him guilty.

Xiphil. in Auguſto. p. 27. Dinoth. l. 4. p. 293.

6. There was a Citizen of *Rome* condemned by the proſcription of the Triumvirate, who in fear of his life had fled and hid himſelf in a Cave of the Earth: one of his ſervants obſerved the approach of them that were ſent to murder him; and having thereupon adviſed him to retire to the loweſt and moſt ſecret part of the Cave, he himſelf put on his Maſter's Gown, pretending to the purſuers, that he was the perſon whom they ſought after, being deſirous to ſave the life of his Patron, with the loſs of his own. But one of his Fellow-ſervants betrayed him in this officious deſign, ſo the Maſter was fetched out of his hiding place, and ſlain. When this was known to the people of *Rome*, they would not be ſatisfied till the betrayer of his Maſter was crucified, and he that attempted to ſave him was ſet at liberty.

The ſervant of *Vrbinius Panopion* knowing that the Soldiers commiſſioned to kill his Maſter were come to his Houſe in *Reatina*, changed cloaths

Val. Max. l.6.c.8. p.180. Lipſ. monit. l.2. c.131. 332. Dinoth. l.4. p.300.

with him, and having put his Ring upon his Finger, he ſent him out at a poſtern door, but went himſelf to the Chamber, and threw himſelf upon the Bed, where he was ſlain in his Maſters ſtead. *Panopion* by this means eſcaped: and afterwards, when the times would permit it, erected a noble monument with a due inſcription in memory of the true fidelity of ſo good a ſervant.

Val. Max. l. 6.c.8.p. 181. Lipſ. monit. l.2.c.13. 332.

8. *Antiſtius Reſtio* was proſcribed by the Triumvirate, and while all his Domeſtick Servants were buſied about the plunder and pillage of his Houſe, he conveyed himſelf away in the midſt of night with what privacy he could; his departure was obſerved by a ſervant of his, whom not long before he had caſt into Bonds, and branded his face with infamous characters; this man traced his wandring footſteps with ſuch diligence, that he overtook him, and bare him company in his flight; and at ſuch time as the other were ſcrambling for his Goods, all his care was to ſave his life, by whom he had been ſo ſeverely uſed; and though it might ſeem enough that he ſhould forget what had paſſed, he uſed all his art to preſerve his Patron; for having heard that purſuers were at hand, he conveyed away his Maſter, and having erected a Funeral Pile, and ſet fire to it, he ſlew a poor old man that paſſed that way, and caſt him upon it. When the Soldiers were come, and asked where was *Antiſtius*: pointing to the fire, he ſaid, he was there burning, to make him amends for that cruelty he had uſed him with. The Soldiers that ſaw how deep he was ſtigmatized, thought it was probable enough, believ'd him; and by this means *Antiſtius* obtained his ſafety.

Plut. in Mario. p.431.

9. *Cornutus* having hid himſelf, was no leſs wittily and faithfully preſerved by his Servants in thoſe difficult days of *Marius* and *Sylla*; for they having found the body of a man, ſet fire about it; and being asked of ſuch as were ſent out to kill their Maſter, what they were about? with an officious lye they told them they were performing the laſt offices for their dead Maſter, who, hearing this, ſought no further after him.

Dinoth. l.4. p.300.

10. *Cæpio* was adjudged to death for conſpiring againſt the life of *Auguſtus Cæſar*, but his Servant in the night carried him in a Cheſt out of the City, and brought him by Night-Journies from *Oſtia* to the Laurentine Fields, to his Father's *Villa* or Houſe of Pleaſure. Afterwards, to be at the further diſtance from danger, they took Ship, but being by force of a tempeſt driven upon the Coaſt of *Naples*, and the ſervant laid hold on, and brought before the Centurion; yet could he not be perſwaded either by Bribes or Threats to make any diſcovery of his Maſter.

Dinoth. l. 4. p.248, 249.

11. *Æſopus* the freed man of *Demoſthenes*; being conſcious of the adultery his Maſter had committed with *Julia*, and being expoſed to the wrack, bare the tortures thereof a long time with invincible patience; nor by any menaces of pain could he be wrought upon to betray his Maſter, chuſing rather to endure all things, than to bring his life or reputation into queſtion.

Lipſ. monit. l.2.c.13. p.131. Sabell. Ex. l.3.c.8. p. 160. Liv. hiſt. l. 21. p. 190. Val. Max. l. 3.c.3.p.78.

12. *Haſdrubal* managed the War of the Carthaginians in *Spain*, and what by force and fraud had made himſelf the Maſter of moſt of it; but having ſlain a certain Noble Man of *Spain*, a ſervant of his, a Frenchman by birth, was not able to endure it, but determined with himſelf to revenge the death of his Lord, though at the price of his own life. Whereupon he aſſaulted *Haſdrubal*, and ſlew him, he was taken in the fact, tormented, and faſtened to a Croſs; but in the midſt of all his pains he bore a countenance that ſhewed more of joy than of grief, as one that was well ſatisfied that he was ſecure in his premeditated revenge.

Fulgoſ. Ex. l.6.c.8.p. 797.

13. *Menenius* was in the number of thoſe that were proſcribed by the Triumvirate; and when a ſervant of his perceived that his Maſter's Houſe was encloſed with a company of Soldiers that came to kill him, he cauſed himſelf to be put into a Litter wherein his Maſter was uſed to be carried, and ordered ſome other of his Fellow-ſervants to bear him forth in it. The Soldiers ſuppoſing that it was *Menenius* himſelf, ſlew him there; whereupon looking no further, his Maſter clad in a ſervile habit, had the means and opportunity to eſcape into *Sicily*, where he was in ſafety under the protection of *Pompeius*.

Zuing. Theatr. vol. 1.l.2.p. 215.

14. The Hungarians had conſpired againſt *Sigiſmund* King of *Hungary* and *Bohemia*, but the plot being diſcovered, the principal perſons were all taken, brought to *Buda*, and there beheaded. *Stephanus Contus* was the chief of theſe Conſpirators, who having thereupon loſt his head, *Chioka* his Eſquire lamented the death of his Lord with ſuch outcries, that the King took notice of him, and ſaid unto him, *I am now become thy Lord and Maſter, and it is in my power to do thee much more good than can be expected from that headleſs Trunk.* To whom the young man replyed, *I will never be the ſervant of a Bohemian Hog, and I had rather be torn into a thouſand pieces, than to deſert a Maſter of ſo great a Magnanimity, as all the Bohemians together are not able to equal.* And thereupon he voluntarily laid down his head upon the Block, and had it ſevered from his Shoulders, that he might no longer ſurvive his Maſter.

Commentaries of Meſſire Bluize de Montluc. l. 7.p.395.

15. Theſe are inſtances of ſuch ſervants as no conſiderations whatſoever could move to diſloyalty, or infidelity towards their Maſter: ſuch examples as theſe are few and rare, whereas the world is full of thoſe of the contrary: and becauſe I know nothing more pleaſant wherewithal to ſhut up this Chapter, I will ſet down the ſtory of one that was not altogether of ſo virtuous a humour as the forementioned; and it is this, *Lewis* the Twelfth going to *Bayonne*, lay in a Village called *Eſperon*, which is nearer to *Bayonne* than *Burdeaux*. Now upon the great Road betwixt theſe two places, the Bayliff had built a very noble Houſe; the King thought it very ſtrange, that in a Country ſo bare and barren as that was, and amongſt Downs and Sands that would bear nothing, this Bayliff ſhould build ſo fine a Houſe: and at Supper was ſpeaking of it to the Chamberlain of his Houſhold: who made anſwer that the Bayliff was a rich man, which the King not knowing how to believe, conſidering the wretched Country his Houſe was ſeated in, he immediately ſent for him, and ſaid unto him theſe words, *Come on, Bayliff, and tell me why you did not build your fine Houſe in ſome place where the Country was good and fertile.* Sir, anſwered the Bayliff, *I was born in this Country, and find it very good for me. Are you ſo rich,* ſaid the King, *as they tell me you are? I am not poor,* replyed the other, *I have (bleſſed be God) wherewithal to live.* The King then asked him how it was poſſible he ſhould grow ſo rich in ſo pitiful a barren Country. *Why very eaſily,* replyed the Bayliff. *Tell me which way then,* ſaid the King. *Marry, Sir,* replyed the other, *becauſe I have ever had more care to do my own buſineſs than that of my Maſters, or my Neighbours. The Devil refuſe me,* ſaid the King, (for that was always his oath) *thy reaſon is very good; for doing ſo, and riſing betimes, thou couldſt not chuſe but thrive.*

CHAP. XIII.

Of the Faithfulneſs of ſome men to their engagement; and truſt repoſed in them.

THe Syrians were looked upon as men of no faith, not fit to be truſted by any man, and that beſides their curioſity in keeping their Gardens they had ſcarce any thing in them that was commendable. The Greeks alſo laboured under this imputation of being as falſe as they were luxurious and voluptuous: It is ſtrange that thoſe who were ſo covetous after all other kinds of improvement in learning and knowledge, ſhould, in the mean time neglect that which ſets a fuller value upon man, than a thouſand other accompliſhments: I mean his fidelity to his promiſe and truſt.

Mandelſlo's Travels. l. 2. p. 197.

1. Thoſe of *Japan* are very punctual in the performance of what they have promiſed thoſe who deſire their protection or aſſiſtance: For no *Japoneſe* but will promiſe it any one that deſires it of him, and ſpend his life for the perſon who hath deſired him to do it, and this without any conſideration of his family or the miſery whereto his Wife and Children may be thereby reduced; hence it comes that it is never ſeen a malefactor will betray or diſcover his complices: But on the contrary there are infinite examples of ſuch who have choſen rather to dye with the greateſt torment imaginable, than bring their complices into any inconvenience by their confeſſion.

Waterhouſes diſcourſes. p. 220.

2. *Micithus* Servant to *Anaxilaus* Tyrant of the *Rhegini* was left by his dying Maſter to govern his Kingdom and children, during their minority. In the time of this his Viceroy-ſhip, he behaved himſelf with that clemency and juſtice, that the people ſaw themſelves govern'd by a perſon of quality neither unmeet to rule nor too mean for the place; yet when his children were come to age, he reſign'd over his power into their hands, and therewithal the treaſures by his providence he had heaped up; accounting himſelf but their ſteward. As for his part he was content with a ſmall pittance, with which he retired to *Olympia*, and there lived very privately but with great content, reſpect, and ſerenity.

Fulgoſ. l. 6. c. 5. p. 772. Lipſ. monit. l. 2. c. 4. p. 185. Camer. oper. ſubciſiv. cent. 1. c. 22. p. 154.

3. *Henry* King of *Arragon* and *Sicily* was deceas'd, and left *John* his Son a child of twenty two months age behind him, entruſted to the care and fidelity of *Ferdinand*, the Brother of the deceaſed King, and Uncle to the Infant. He was a man of great vertue and merit, and therefore the eyes of the nobles and people were upon him, and not only in private diſcourſes, but in the publick aſſembly, he had the general voice and mutual conſent to be choſen King of *Arragon*. But he was deaf to theſe proffers, alledged the right of his infant Nephew, and the cuſtom of the Country, which they were bound the rather to maintain, by how much the weaker the young Prince was to do it. He could not prevail, yet the aſſembly was adjourn'd for that time: They meet again in hopes that having had time to conſider of it, he would now accept it, who not ignorant of their purpoſe, had cauſed the little Child to be clothed in Royal Robes, and having hid him under his Garment, went and ſate in the Aſſembly. There *Paralus* Maſter of the Horſe, by common conſent did again ask him, *Whom, O* Ferdinand, *is it your pleaſure to have declared our King?* He with a ſharp look and tone replied, *Whom but* John *the Son of my Brother?* and withal took forth the Child from under his Robe, and lifting him upon his ſhoulders cryed out, *God ſave King* John: commanded the Banners to be diſplayed, caſt himſelf firſt to the ground before him, and then all the reſt moved by his example, did the like.

Bak. Chron. p. 110.

4. King *John* had left *Hubert Burgh* Governour of *Dover* Caſtle, and when King *Lewis* of *France* came to take the Town, and found it difficult to be taken by force, he ſent to *Hubert* whoſe Brother *Thomas* he had taken Priſoner a little before, that unleſs he would ſurrender the Caſtle, he ſhould preſently ſee his Brother *Thomas* put to death with exquiſite torments before his eyes: But this threatning mov'd not *Hubert* at all, who more regarded his own loyalty than his Brothers life. Then Prince *Lewis* ſent again offering him a great ſum of money, neither did this move him, but he kept his loyalty as inexpugnable as his Caſtle.

Herodot. l. 7. p. 417. Dinoth. memorab. l. 4. p. 298.

5. *Boges* the Perſian was beſieged in the City *Etona* by *Cimon* Son of *Miltiades*, the General of the Athenians, and when he was proffered ſafely to depart into *Aſia* upon delivery of the City, he conſtantly refuſed it, leſt he ſhould be thought unfaithful to his Prince. Being therefore reſolved he bore all the inconveniencies of a Siege, till his proviſions being now almoſt utterly ſpent, and ſeeing there was no way to break forth, he made a great fire, and caſt himſelf and his whole Family into the Flames of it, concluding he had not ſufficiently acquitted himſelf of his truſt to his Prince, unleſs he alſo laid down his life in his cauſe.

Martin. in Bello Tartaric. p. 277.

6. *Licungzus* the conductor of the Rebel Thieves had ſeiz'd the Empire of *China*, taken the Metropolis *Peking*, and upon the death of the Emperour, had ſeated himſelf in the Imperial Throne. He diſplac'd and impriſon'd what great officers he pleaſed. Amongſt the reſt was one *Us* a venerable perſon, whoſe Son *Uſanguejus* lead the Army of *China* in the confines of *Leatung* againſt the Tartars. The Tyrant threatned this old man with a cruel death, if by his paternal power he did not reduce him with his whole Army to the acknowledgment of his power, promiſing great rewards to them both, if he ſhould prevail, wherefore the poor old man wrote thus to his Son: *Know my Son, that the Emperour* Zunchinius, *and the whole Family of* Taimingus *are periſhed: the Heavens have caſt the fortune of it upon* Licungzus, *we muſt obſerve the times, and by making a vertue of neceſſity avoid his Tyranny and experience his liberality. He promiſeth to thee a Royal dignity, if with the Army thou ſubmit to his Dominion, and acknowledge him as Emperour, my life depends upon thy anſwer: Conſider what thou oweſt to him that gave thee life.* To this his Son *Uſanguineus* return'd, *He that is not faithful to his Soveraign, will never be ſo to me, and if you forget your duty and fidelity to our Emperour, no man will blame me if I forget my duty and obedience to ſuch a Father? I will rather dye than ſerve a Thief*: and immediately ſent an Ambaſſador to call in their aid, to ſubdue this uſurper of the Empire.

Herodot. l. 7. p. 437, 438.

7. *Gelon* the Tyrant of *Sicilia*, as ſoon as he heard the Perſians under *Xerxes* had paſſed the Helleſpont, ſent *Cadmus* the Son of *Scythes* (who had before been the Tyrant of *Coos* and voluntarily reſign'd it) to *Coos* with three Ships, a mighty Summ of money, and inſtructed with a pleaſing Embaſſy, giving him in charge to obſerve which way the victory ſhould fall, that if the Perſian ſhould prevail, he ſhould

then deliver him the Money, and earth and water for ſuch places as were under the dominion of *Gelon*, but if the Greeks prov'd victorious, he ſhould return back with the money. This *Cadmus* although it was in his power to have perverted this vaſt ſum to his own uſe, yet would he not do it, but after the Greeks had obtain'd a Naval Victory, he returned back into *Sicily*, and reſtored all the money.

Lipſ. monit. l.1.c.7.p. 108.

8. *Sanctius* King of *Caſtile*, had taken *Tariſſa* from the Moors: but was doubtful of keeping it, by reaſon both of the Neighbourhood of the enemy, and the great coſt it would put him to, there was with him at that time *Alphonſius Pereſius Guzman*, a noble and rich perſon, a great man both in peace and war; he of his own accord offered to take the care of it, aud to be at part of the charge himſelf, and the King in the mean time might attend other affairs. A while after the Kings Brother *John* revolted to the Moors, and with Forces of theirs ſuddenly ſate down before *Tariſſa*; the beſieged feared him not, but relyed upon their own and their Governours valour, only one thing unhappily fell out the Son and only Son of *Alphonſus* was caſually taken, by them in the fields, him they ſhewed before the Walls, and threatned to put him to a cruel death, unleſs they ſpeedily yielded the Town: the hearts of all men were mov'd, only that of *Alphonſus*, who cryed with a loud voice, that had they a hundred of his Sons in their power, he ſhould not thereupon depart with his Faith and Loyalty: And ſaith he *Since you are ſo thirſty of blood, there is a Sword for you*; throwing his own over the wall to them; away he went, and prepared himſelf to go to dinner, when upon the ſudden there was a confuſed noiſe and cry that recalled him; he again repairs to the wall, and asking the reaſon of their amazement, they told him that his Son had been done to death with barbarous cruelty. *Was it that then*, ſaid he, *I thought the City had been taken by the Enemy:* and ſo with his former tranquillity return'd to his Wife and his Dinner: The Enemies aſtoniſhed at the greatneſs of his Spirit, departed without any further attempt upon the place.

Lipſ. monit. l.2.c.13.p. 324.

9. *Flectius* a noble man was made Governour of the City and Caſtle of *Conimbra* in *Portugal*; by King *Sanctius*, *Anno* 1243. This *Sanctius* was too much ſwayed by his Wife *Mencia*, and over addicted to ſome Court Minions, by reaſon of which there was a conſpiracy of the Nobles againſt him, and the matter was ſo far gone that they had got leave of Pope *Innocent*, to tranſlate the Government of the Kingdom to *Alphonſus* the Brother of *Sanctius*: Hereupon follow'd a War, the minds of moſt men were alienated from their natural Prince, but *Flectius* was ſtill conſtant enduring the Siege, and arms of *Alphonſus* and the whole Nation; nor could he any way be ſwayed till he heard that *Sanctius* was dead in Baniſhment at *Toletum*; for whom now ſhould he fight, or preſerve his faith, they adviſed him therefore to follow fortune, yield himſelf, and not to change a juſt praiſe for the Title of a deſperado and a madman. *Flectius* heard but believed them not, he therefore beg'd leave of *Alphonſus* that he himſelf might go to *Toletum*; and ſatisfie himſelf. It was granted, and he there found that the King was indeed dead and buried, and therefore that he might as well be free in his own conſcience as in the opinion of men; he opened the Sepulchre, and with ſighs and tears he delivers the very keys of *Conimbra* into the Kings hands; with thoſe words: *As long O King, as I did judge thee to be alive, I endured all extremities: I fed upon Skins and Leather, and quenched my thirſt with Urine. I quieted or repreſſed the minds of the Citizens that were enclining to Sedition, and whatſoever could be expected from a faithful man, and one ſworn to thy intereſt, that I perform'd and perſiſted in: Only one thing remains, that having delivered the Keys of the City to thine own hands, I may return freed of my oath, and to tell the Citizens their King is dead; God ſend thee well in another and a better Kingdom.* This ſaid he departed, acknowledg'd *Alphonſus* for his Lawful Prince and was ever faithful to him.

Lipſ. monit. l.2.c.13.p. 325, 326.

10. When the Portugals came firſt into the *Eaſt Indies*, the King of *Cochin* called *Trimumpara*, made Peace and a League of Amity with them: Soon after there was a conſpiracy againſt a new and ſuſpected Nation, eſpecially the King of *Calecut* who was rich and ſtrong in Soldiers, he drew his forces and friends together, and ſent to him of *Cochin* in the firſt place, that he would deliver up thoſe few *Portugals* and himſelf from fault, and all them from fear. But he replied that he would loſe all rather than falſifie his Faith. When any of his ſubjects perſwaded him to yield them up; he ſaid he eſteemed them worſe enemies than the King of *Calecut*; for he did endeavour to take away only his Kingdom or Life, but they would take from him the choiceſt virtues: That his life was a ſhort and definite ſpace, but the brand of perfidiouſneſs would remain for ever. In the mean time the King of *Calecut* wars with him, overcomes, drives him from his Kingdom, and enforces his retreat unto an Iſland not far off: In his flight he took no greater care for any thing, then to preſerve thoſe few Portugals, nay when thruſt out though his enemy offered him his Kingdom again, upon condition he would ſurrender them; he conſtantly refuſed it and ſaid that his Kingdom and Scepter might be taken from him but not his faith.

Lipſ. monit. l.2.c.13.p. 317, 318. Xiphil. in Auguſto.p. 35.

11. *Sextus Pompeius* had ſeiz'd upon *Sicilia* and *Sardinia*, and made a hot war upon the Trium-Virate and people of *Rome*, and having preſſed them with want and ſcarcity, had reduced them to treat with him of peace: *Octavianus Cæſar* therefore and *Antonius*, met him about *Miſenum* with their Land Forces, he being drawn thither with his Fleet: Being agreed upon the terms, the Captains muſt mutually entertain one another, and the firſt lot fell upon *Sextus*, who received them in his Ship, there they ſupp'd and diſcourſed with all freedom and mirth; when *Menas* the freed man of *Sextus*, and Admiral of the Navy, came and thus whiſpered *Sextus* in the Ear; *Wilt thou*, ſaid he, *that I ſhall cut the Cables, put off the Ship, and make thee Lord not only of* Sicily *and* Sardinia, *but of the whole World it ſelf.* He ſaid it and it was eaſie to do it, there was only a Bridge which joyn'd the Ship and Shore together, and that remov'd, the other fell in, and who could hinder or oppoſe the deſign, and upon thoſe two whom he had in his hand, all the Roman welfare relyed, but *Sextus* valued his faith given: *And*, ſaid he, *thou* Menas *perhaps oughteſt to have done it, and unknown to me: But ſince they are here let us think no more of it, for Perjury is none of my property.*

Plut.p.178. in Fabio.

12. *Fabius* had agreed with *Hannibal* for the exchange of Captives, and he that had the moſt in number, ſhould receive money for the over-plus. *Fabius* certifies the Senate of this agreement, and that *Hannibal* having two hundred and forty more Captives, the money might be ſent to reduce them. The Senate refuſed it, and withal twitted *Fabius*, that he had not done rightly and orderly, nor for the honour of the Republick to endeavour to free

thoſe men whoſe Cowardiſe had made them the prey of their enemies. *Fabius* took patiently this anger of the Senate, but when he had not money and purpoſed not to deceive *Hannibal*, he ſent his Son to *Rome*, with command to ſell his Lands and to return with the money to the Camp. He did ſo, and ſpeedily came back, he ſent *Hannibal* the money and received the Priſoners, many of whom would afterwards have repaid him, but he freely forgave them.

Fulgoſ. l. 1. *c.* 1. *p.* 43.

13. *Guy* Earl of *Flanders* and his Son, were freed from Priſon by *Philip* the fair King of *France*, upon their ſaith given, that in caſe they could not return the Flemings to their obedience who rebelled, and with the Engliſh moleſted *Philip*; that then they ſhould reuurn themſelves to their wonted durance. They were not able to effect the one, and therefore perform'd the other, and in that priſon *Guy* ſhortly after dyed.

Lipſ. monit. l. 2. *c.* 13. *p.* 321.

14. *Ferdinand* the firſt King of *Spain*, left three Sons behind him, *Sanctius*, *Alphonſus*, and *Garcius*; amongſt whom he had alſo divided his Kingdoms; but they lived not long in mutual peace, for ſoon after the death of their Father, *Sanctius* who was of a fierce and violent diſpoſition made war upon his Brother *Alphonſus*; overcame, und took him Priſoner, and thruſt him into a Monaſtery; conſtrained Religion laſts not long, and therefore he privily deſerted his Cloyſter, and in company with *Petrus Anſurius* an Earl, he fled for protection to *Almenon* King of *Toledo*. He was a Moor, and an enemy to the others Religion, but there had been friendſhip and peace betwixt him and *Ferdinand*, the Father of this diſtreſſed Prince, and upon this account he choſe to commit himſelf unto his faith, and was chearfully received by him: Long he had not been with him, when in the preſence of the King, the hair of this Prince was obſerved to ſtand up an end in ſuch manner, that being ſeveral times ſtroked down with the hand they ſtill continued in their upright poſture. The Mooriſh Southſayers interpreted this to be a prodigy of evil abodement, and told the King that this was the man that ſhould be advanced to the Throne of *Toledo*; and thereupon perſwaded to put him to death. The King would not do it, but preferred his faith given to the fear he might apprehend, and thought it ſufficient to make him ſwear, that during his life he ſhould not invade his Kingdom. A while after King *Sanctius* was ſlain by Conſpirators at *Zamora*, and his Siſter *Urrata*, being well affected to this her Brother, ſent him a meſſenger with letters to invite him to the Kingdom, adviſing him by ſome craft and with celerity, to quit the borders of the Barbarians where he was. *Alphonſus* bearing a grateful mind, would not relinquiſh his Patron in this manner, but coming to *Almenon* acquainted him with the matter; *And now*, ſaid he, *noble Prince, compleat your Royal favours to me, by ſending me to my Kingdom: That as I have hitherto had my life, I may alſo have my Scepter of your generoſity.* The King embraced him and wiſhed him all happineſs; *But*, ſaid he, *you had loſt both Life and Crown, if with an ungrateful mind you had fled without my privity: for I knew of the death of* Sanctius, *and ſilently I awaited what courſe you would take, and had diſpoſ'd upon the way, ſuch as ſhould have return'd you back from your flight, had it been attempted: But no more of this, all I ſhall require of you is, that during life you ſhall be a true friend to me, and my elder Son* Hiſſemus; and ſo ſent him away with money and an honourable retinue. This *Alphonſus* did afterwards take the City and Kingdom of *Toledo*; but it was after the death of *Almenon* and his Son.

Lipſ. monit. l. 2. *c.* 13. *p.* 330. *Fulgoſ. Ex. l.* 1. *c.* 1. *p.* 44.

15. *John* the firſt King of *France*, was overthrown in battle, and made priſoner by *Edward* the black Prince, and afterwards brought over into *England*. Here he remained four years, and was then ſuffered to return unto *France* upon certain conditions: which if he could make his Subjects ſubmit to he ſhould be free, if otherwiſe, he gave his faith to return: He could not prevail to make them accept of the hard terms that were proffered: whereupon he returned into *England* and there dyed.

Fulgoſ. Ex. l. 1. *c.* 1. *p.* 44.

16. *Renatus* Duke of *Berry* and *Lorrain*, was taken in Battle by the Soldiers of *Philip* Duke of *Burgundy*, aud was ſet at liberty upon this condition, that as oft as he ſhould be ſummon'd he ſhould return himſelf into the power of the Duke; while he was thus at liberty, it fell out that upon the death of his Brother *Lewis* King of *Naples*, he was called to ſucceed him in that Kingdom; and at this time it was that the Duke of *Burgundy* demanded his return according to his oath: *Renatus* well underſtood that this came to paſs by the means of *Alphonſus* of *Arragon*; who gaped after *Naples*, and he was alſo proffered by *Eugenius* the fourth to be diſpenſed with in his oath; notwithſtanding all which he determin'd to keep his faith inviolate, and ſo return'd to the Duke, by him he was put in ſafe cuſtody, yet at laſt he was again ſet at liberty, but not before ſuch time as that through this his conſtrained delay, the enemy had ſecured the Kingdom to himſelf.

Speeds hiſt. p. 381.

17. *Antaff* King of ſome part of *Ireland*, warring againſt King *Ethelſtan*, diſguiſed himſelf like a Harper and came into *Ethelſtans* Tent, whence being gone, a Soldier that knew him diſcovered it to the King, who being offended with the Soldier for not declaring it ſooner, the Soldier made this anſwer. *I once ſerved* Antaff *under his pay as a Soldier, and gave him the ſame faith I now give you, if then I ſhould betray him what truſt could your Grace repoſe in my truth: Let him therefore dye but not by my treachery, and let your care remove your Royal ſelf from danger, remove your Tent from the place where it ſtands, leſt at unawares he aſſail you*; which the King did, and a Biſhop pitching in the ſame place, was that night with all his retinue ſlain by *Antaff*, hoping to have ſurpriſed the King, and believing he had ſlain him becauſe he himſelf knew his Tent ſtood in that place.

CHAP. XIV.

Of the exact Obedience which ſome have yielded to their Superiors.

WHen *Metellus* had diſ-inherited his Sons, they choſe rather to have no ſhare in his eſtate, than to admit of any diſputation about the force of his will, and ſome have freely parted with liberty and life it ſelf, when either has come into competition with the commandment of their Superiours.

Plut. de ſuperſtitione p. 264.

1. *Tiribaſus* was a ſtout and valiant man, when therefore ſome Perſians came to lay hold on him, he drew his Cymiter and manfully defended himſelf, his aggreſſors thereupon fearing to be worſted by him; cryed out, *That what they did was by the Kings command: Tiribaſus* no ſooner heard this, but he

threw away his weapon, and gave his hands to be bound by them.

Lithgows Travels. part 5. *p.* 202.

2. The great Baſſa of *Aleppo*, who was alſo an *Emir* or Hereditary Prince, the year before my coming thither had revolted from his Emperour, and fighting the Baſſas of *Damaſcus* and *Carahemen*, overcame them, the year following, and in my being there the Grand Signior ſent from *Conſtantinople* a Chiaus and two Janizaries in Embaſſage to him. When they came to *Aleppo* the Baſſa was in his own Country of *Meſopotamia*, the Meſſengers made haſte after him, but in their journey they met him coming to *Aleppo*, accompanied with his two Sons and five hundred Horſemen; upon the High-way they delivered their meſſage, where he ſtood ſtill and heard them. The proffer of Sultan *Achmet* was that if he would acknowledge his Rebellion, and for that Treaſon committed ſend him his Head, his eldeſt Son ſhould both inherit his Poſſeſſions and Baſſa-ſhip of *Aleppo*; that otherwiſe he would come with great Forces in all expedition, and in his own perſon would extirpate him and all his from the face of the earth. At the hearing of which the Baſſa knowing he was not able to reſiſt the invincible Army of his Maſter and his own perſon, he diſmounted from his Horſe, and went to counſel with his Sons and neareſt Friends, where he and they concluded it was beſt for him to die, being an old man, to ſave his race undeſtroyed, and to preſerve his Son in his Authority and Inheritance. This done, the Baſſa went to prayer, and taking his leave of them all, kneeled down on his knees, where the Chiaus ſtrook off his Head, putting it into a Box to carry with him to *Conſtantinople*; the dead Corps was carried to *Aleppo*, and honourably buried: for I was an eye-witneſs to that Funeral Feaſt.

Lord Giraffi hiſt. Maſaniel. Engliſhed by F. Howel. p. 58, & 92. *Jani Nicii pinacothec.* 3. *p.* 305, &c.

3. No Monarch had ever the Glory of being ſo exactly obeyed, as was that poor Fiſher-boy in *Naples*, vulgarly called *Maſaniello*, he ordered that all men ſhould go without Cloaks, Gowns, wide Caſſocks, or ſuch like, which was univerſally obeyed, not only of the common ſort, but the Nobility, all Church-men and Religious Orders, the two Cardinals, *Filomarino* and *Trivultio*, the Apoſtolical Nuncio and all the Biſhops in that City. He commanded that all women of what degree or quality ſoever, ſhould go without their Farthingales, and that when they went abroad they ſhould tuck their Petticoats ſomewhat high, (that no Arms might be carryed by them, it was alſo obeyed. He commanded that all Cavaliers ſhould deliver their Arms, as alſo all noble perſons, to the hands of ſuch Officers as he ſhould ſend with commiſſion to receive them; it was done. He had at his beck an hundred and fifty thouſand men; and in the preſence of the Vice-Roy of *Naples*, he bade them cry out, *Let God live, let the holy Virgin of* Carmine *live, let the King of* Spain *live; live* Filomarino *and the Duke of* Arcos, *with the moſt faithful people of* Naples. The people followed him in every clauſe; and at laſt he ended with, *Let the ill Government die*: which they alſo ecchoed. This was his firſt proof: he made a ſecond upon the people, putting his finger to his mouth, there was a profound univerſal ſilence, that ſcarce a man was known to breath. For a laſt proof of his authority, and the peoples obedience, he commanded with a loud voice (out of the Balcony wherein he was) that every ſoul there preſent, under pain of Rebellion and death, ſhould retire from the place wherein they then ſtood; which was punctually and preſently obeyed, not one remaining behind, as if they had all vaniſhed away: ſo that the Vice-Roy was amazed at ſuch a ready and marvellous obedience. If he ſaid, bring me the head of ſuch a one, or let ſuch a Palace be burnt, and the Houſe of ſuch an one be plundered, or any other the leaſt thing commanded, at the very inſtant, without any doubts or replyes, it was put in execution. All this was at *Naples* in the year of our Lord, 1647, and in the Month of *July*.

Martin. Bell. Tartaric. p. 272.

4. *Thienkius* the Emperour of *China* had advanced an Eunuch, called *Gueio*, to ſuch height and power, that he ſtiled him by the name of Father, and paſſed the abſolute and Sovereign Command into his hands; ſo that perſons of greateſt eminency were put to death by his orders for ſmalleſt matters: it was enough if they could not bow themſelves to flatter and fawn upon him. *Zunchinius* ſucceeded in the Empire, his Brother being dead without iſſue, and he having reſolved the deſtruction of this over-potent Eunuch, ſent him an order to go viſit the Tombs of his Anceſtors, to conſider if any of thoſe ancient Monuments wanted reparation. He had not gone far upon his Journey, but there was preſented to him by order from the Emperour a Box of Silver gilt, with a Halter of Silk folded up in it, by which he underſtood he was commanded to hang himſelf, which he accordingly did.

Cæl. Rhod. Antiq. lect. l. 18. *c.* 18. *p.* 848.

5. Amongſt the Perſians before the Palace there perpetually ſtands a ſeat of Iron with three feet: if it ſo fall out, that the King is more than ordinarily diſpleaſed with any Perſian, he may not flie to any Temple or other Sanctuary; but ſtanding at this *Tripos* of the King's, he is there to expect his ſentence, and oftentimes at the diſtance of ſome days, the King ſends one to put an end to his fearful expectation, by taking away his life.

Camerar. oper. ſubciſ. cent. 2. *c.* 7. *p.* 23, 24. *Fulgoſ. l.* 1. *c.* 1. *p.* 26. *Nicet. de Imp. Iſaac. Angel. l.* 2. *p.* 45. *Vincent le Blanc's Travels. tom.* 1. *c.* 7. *p.* 20. *Petr. Greg. de Repub. l.* 20. *c.* 1. *p.* 748.

6. In that part of *Syria* which the Perſians once held, there is a people called Aſſaſſines, or as *Nicetas* calls them Chaſians, theſe are wont ſo to reverence and obſerve the commands of their Prince, that they perform them with all readineſs and alacrity, how dangerous or difficult ſoever the execution of them be. At the firſt ſign or intimation by geſture of their King, they will immediately caſt themſelves headlong from Rocks and Towers, leap into the Waves, throw themſelves into the fire, or being ſent by him to kill any ſuch Prince whoſe death he deſires, they ſet themſelves about it, deſpiſing all the tortures they muſt endure after they have performed the murther or diſcovery of their intention. When once *Henry* Earl of *Campania* paſſed from *Antioch* towards *Tyrus*, having obtained a ſafe conduct, the Prince of this people, called *Vetus*, gave him a ſtrange aſſurance of his people's obedience; for he ſhewed him ſeveral perſons ſtanding upon the top of a high Tower, one of theſe he called out by name, who no ſooner underſtood his command, but without any delay he caſt himſelf down from thence in their ſight, and broken in pieces with the fall, he immediately died. The King would have called out others to the like trial, and was difficultly diverted from his deſigns by the earneſt entreaties of the Earl, who was aſtoniſhed with wonder and horrour of the experiment. The *Salſidas* of the *Sequimar* of *Arabia* the Happy, perform the ſame at their Prince's command.

Sabell. Ex. l. 5. *c.* 8. *p.* 353.

When *Hannibal* made war againſt the Romans in *Italy*, he at that time had under his Standards Carthaginians, Numidians, Moors, Spaniards, Baleares, Gauls, Ligurians, and a number of Italian people, and yet the General was of that authority amongſt them, that though his Army conſiſted of ſo many and different Nations, and that the War was drawn out into ſo long a continuance, and that there was ſuch variety of events therein, yet in all that time there was never known that there was any ſtir, tumult or ſedition mov'd amongſt them.

J. Huighen Linſchoten's Voyages.l. 2.p.221.

8. The Inhabitants of thoſe Iſlands that lie over againſt the Coaſt of *Florida*, are in great ſubjection to their Lords and Maſters, in ſuch manner, as that if they ſhould command them to throw themſelves headlong from off a high Hill, or do any other thing whatſoever, they will not refuſe to do it, whatſoever danger there may be in the performance; not once asking wherefore they ſhould do it, but only becauſe their Maſter commandeth it.

J. Huigh. Linſchot.oy. l.2. p.290.

9. Inſtead of Crowns and Scepters, the Ornaments of the Kings of *Peru*, whereby they ſhew their Majeſty, are theſe, They wear certain Taſſels of Red Wool, bound about their Heads, hanging down upon their Shoulders, almoſt covering their eyes, whereat there hang other Threads, which they uſe when they will have any thing done or executed. They give that Thread unto one of their Lords that attend upon them; by this token they command in all their Provinces, and the King hath done whatſoever he doth deſire. At the ſight of this Thread, his pleaſure is by his Subjects with ſo great diligence and dutiful obedience fulfilled, that the like is not known in any place of the world: for if (by this way) he chance to command that a whole Province ſhall be clean deſtroyed, and utterly left deſolate, both of men and all living creatures whatſoever, both young and old, it is done. If he ſend but one of his Servants to execute the ſevereſt of his commands, although he ſend no other power or aid of men, nor other commiſſion, than one of the Threads of his Quiſpel; it is ſufficient; and they willingly yield themſelves to all dangers, even to death and deſtruction.

Heidfeld. Sphing. c. 31. p.819.

10. *Xerxes* flying out of *Greece*, the Ship or Boat was ſo over-preſſed with the numbers of ſuch as were got within her, that a Tempeſt ariſing, they were all brought to the hazard of their lives: here it was that *Xerxes* beſpake them in this manner, *Since upon you, O Perſians, depends the ſafety of your King, let me now underſtand how far you take your ſelves to be concerned therein.* He had no ſooner ſpoken theſe words, but that having firſt adored him, moſt of them leaped into the Sea, and by their death freed their King of his preſent danger.

CHAP. XV.

Of the Generoſity of ſome Perſons, and the Noble Actions by them performed.

AS amongſt thoſe Starry Lights wherewith the arched Roof of Heaven is beautified and beſpangled: there are ſome more conſpicuous for their extraordinary brightneſs and luſtre, and draw the eyes of men with greater admiration towards them, ſo amongſt the race of mankind there are ſome found to ſhine with that advantage in point of Generoſity and true Nobleneſs of Mind, above the common Standard of Humaniry; that we fix our eyes with equal wonder and delight upon thoſe actions which we know to be the effects whereof the vulgar are uncapable.

Cauſſ.H.C. tom.1.l.3. p.91.

1. Cardinal *Petrus Damianus* relateth, how being a Student at *Faenza*, one told him of an act of Charity and Generoſity that happened, of which he made more account than of all the Wonders of the World; it was this, a man whoſe eyes another had moſt traiterouſly pulled out, was by this accident confined in a Monaſtery, where he liv'd an unſpotted life, performing all offices of charity according to the ability of his body. It fell out, this cruel creature who had done this miſchievous act ſickened of a languiſhing malady, and was enforced to be carried to that ſame place where he was whom he had bereaved of ſight; his heart ſaid within him he could never endure him, but for revenge would put out his eyes: on the contrary the blind man made earneſt ſuit to have the charge of him, as if he had ſought ſome great fortune from the hand of a Prince: he prevailed, and was deputed to the ſervice of the ſick man, and he dedicated to him all the functions of his body, except the eyes which the other had pulled out, Notwithſtanding, ſaith the Cardinal, he wanted not eyes, you would ſay the blind man was all Eyes, all Arms, all Hands, all Heart, to attend the ſick man, ſo much conſideration, vigour, diligence and affection he uſed.

Heyl. Coſm. p.192.

2. In the Cathedral Church of *Roan* in *Normandy* is the Sepulchre of *John* Duke of *Bedford*, and Regent of *France* for King *Henry* the Sixth, an envious Courtier perſwaded *Charles* the Eighth to deface it, *God forbid*, ſaid he, *that I ſhould wrong him, being dead, whom living, all the power of* France *was not able to withſtand*: adding withal, that he deſerved a better Monument than the Engliſh had beſtowed upon him.

Fulgoſ. l.6. c.5. p.776.

3. *Conrade* ſucceeding *Henry* in the Empire, by this *Henry Wenceſlaus* the Duke of *Poland* was overcome in Battel, and made a Tributary of the Empire, he afterwards rebelled, and took upon him the Title of a King, to whom ſucceeded *Myſias* in both the Kingdom and contumacy towards the Empire: *Conrade* therefore by the help of his Brother had enforced him to quit *Poland*, and flie to *Ulrick* Duke of *Bohemia*, who at that time was alſo an Enemy to the Empire. *Ulrick* deſpiſing all the Laws of Hoſpitality, gives *Conrade* to underſtand, that in caſe he would compound the difference betwixt them two, he would ſend him *Myſias* as his priſoner, to diſpoſe of him as he ſhould think meet. The Generous Emperour ſo abhorred this Villany, that immediately he ſent an expreſs to *Myſias* to let him know the danger he was in. By this action (wherein ſo much of true Nobility did appear) *Myſias* who before had not yielded to *Conrade* his Arms, was perfectly ſubdued. He goes to the Emperour, lays his Crown at his foot, and ſubmits to the payment of the former Tribute.

Wieri oper. p.839. l.de ira. Fulgoſ. l.5. c.1. p.563, 564.

4. *Dromichetes* King of the *Getes* had overcome in Battel, and alſo taken priſoner, King *Lyſimachus*, who had cauſeleſly and unprovoked invaded him, yet though he had ſuch juſt occaſion to have dealt ſeverely with him, over-paſſing the injury he had received by his aſſault, he familiarly (as other Kings their treaſures) ſhewed him the poverty of himſelf and his people, ſaying that he was very well contented therewith. That done, he gave him his liberty, and preſented him with ſuch gifts

as he could, and withal at parting gave him this counſel, that for the future he ſhould not make war upon ſuch people, the conqueſt of whom would yield him no profit, but rather uſe them as Friends.

Lon. Theatr. p.325. Plut. paral. in Pyrrho. p. 396. Zonar. Ann. tom.2. p.65. Pezel. Mellific. hiſt. tom.2. p.46. Ælian. var. hiſt. l.12. c. 33. p. 322.

5. When *Pyrrhus* King of *Epirus* warred upon the Romans, the King's Phyſician called *Nicias*, ſent a Letter to *Fabricius* the Roman Conſul and General, promiſing him therein to poiſon *Pyrrhus*. *Fabritius*, deteſting to be rid of his Enemy in ſo baſe a way, and deſirous that the treacherous ſervant might meet with his due reward, ſent back the Letter to *Pyrrhus* himſelf, withal adviſing him to take heed to himſelf; for that as it ſeemed he was but an ill Judge of his Friends or Enemies. The King having found out the Treaſon, hanged up his Phyſician, as he well deſerved, and ſent back all the Priſoners to *Fabritius* without ranſom: but the generous Conſul would not receive them in that manner, but ſent him an equal number of his which he had formerly taken.

Alvarez. hiſt. of China. part 1. c. 22. p. 109.

6. One of the Emperours of *China* going his progreſs, met with a certain company leading away ſome other priſoners, he cauſed his Coach to ſtop, and enquired what the matter was, which as ſoon as he underſtood, he fell into a paſſionate weeping. They who accompanied him began to comfort him, and ſaid one amongſt them, *Sir, in a Common-wealth there muſt be chaſtiſements, it cannot be avoided; ſo have the former Kings your Predeceſſors commanded it to be, ſo have the Laws ordained it, ſo doth the Governmet of the State require it.* The Emperour replyed, *I weep not to ſee theſe men priſoners, nor to ſee them chaſtiſed; I know very well, that the good without rewards are not encouraged; and without chaſtiſument the wicked are not retain'd; that correction is as neceſſary to the Government of a Kingdom, as Bread is for the nouriſhment and ſuſtenance thereof: but I weep becauſe my time is not ſo happy as that of old was, when the virtues of the Princes were ſuch, that they ſerved as a Bridle to the people, and their example was ſufficient to reſtrain the whole Kingdom.*

Fulgoſ. l.6. c.5. p.775.

7. *Alphonſus* the Twelfth, King of *Spain*, was driven out of his Kingdom by his Son *Sancius*, and reduced to thoſe Straights, that he was enforced to offer to pawn his Crown to *Abenyuza* the King of *Morocco*, for a great ſum of money. But *Abenyuza*, as a noble and moſt generous Prince, hearing of *Alphonſus* his extremity, ſent firſt his Embaſſadors to endeavour a reconcilement, betwixt the Father and the Son, that not ſucceeding, he not only aſſiſted him with moneys, but alſo with a great Army, and with his own treaſure at his own coſt he reinſtated him in a great part of his Kingdom. That which renders this action, the more truly generous, is, that neither diverſity of Religion, nor the memory of thoſe Wars that had long and bitterly been waged betwixt this *Alphonſus* and him could hinder him from lending him both men and money, from venturing his own perſon in his behalf, croſſing the Seas in favour of him, and expoſing himſelf to foreign Nations, and divers hazards in an affair whereof he could expect no profit to himſelf.

Knowls Turk. hiſt. p.217.

8. The Baſſa of *Natolia* leading a parcel of Turks, as the Forerunners of *Bajazet*'s Army, was entrapped by an ambuſh of the Prince *Ciarcan*, moſt of his Soldiers cut in pieces, himſelf taken priſoner, and ſent to *Tamerlane*, he demanded the reaſon why *Bajazet* ſhewed ſuch contempt of his Army, which he ſhould find ſtrong enough to abate his pride. The Baſſa replyed, that his Lord was the Sun upon earth, which could endure no equal, that he was aſtonied to ſee how he had enterpriſed ſo dangerous a journey to hinder the fortune of his Lord, and that he committed great folly in going about to reſiſt the ſame: *I am*, ſaid *Tamerlane*, *ſent from Heaven to puniſh his raſhneſs, and to confound his pride.* Then changing his diſcourſe, he asked if his Maſter did come reſolv'd to bid him Battel: *Aſſure your ſelf*, ſaid he, *there is nothing more he deſireth: and would to God I might acknowledge your goodneſs in giving me leave to aſſiſt my Lord at that Battel. Good leave have thou*, ſaid *Tamerlane*, *go thy ways, and tell thy Lord, that thou haſt ſeen me, and that in the Battel he ſhall find me on Horſeback, where he ſhall ſee a Green Enſign diſplayed.* And ſo gave the Baſſa both his liberty and a fair Horſe well furniſhed, although he well knew he was ſhortly to uſe both againſt himſelf.

Davilas hiſt. of Civ. War. of France. l.3. p.176, 177.

9. There was amongſt the Hugonots Faction one *John Poltrot Sieur de Mereborne* of a Noble Family near *Angouleſme*, this man lay in wait for the life of *Francis* Duke of *Guiſe*; and upon the twenty fourth of *February* 1563 performed his wicked intention; for the Duke being againſt *Orleance*, retired that Evening unarmed to his Lodging, *Poltrot* mounted on a ſwift Gennet, diſcharged a Gun at him, laden with three Bullets, which all three hit him on the right Shoulder, and paſſing through the body, ſo wounded him, that he died on the third day after his hurt. But the proceedings of the Queen Mother were much different; for when ſoon after this a Hugonot Captain commonly called *La Motte*, having offered himſelf to find a means to kill *Andelot*, ſhe cauſing him to be apprehended by her Guards, ſent him bound to the ſame *Andelot*, that he might puniſh him as he pleaſed himſelf, and ſurely there are few examples of the like generous actions in any of our modern ſtories.

Alvarez. Semed. hiſt. China. part. 1. c.22. p. p. 114.

10. The Emperour of *China* called *Vamlie*, had no child by his Lawful Empreſs; but had two Sons, one by a Maid of Honour, which was the eldeſt, and another young Son by one of the Queens his Concubines. This Son he loved very much, and by reaſon of the particular affection he bore him, he would by all means leave him the Kingdom, ſaying, that by reaſon he had no Sons by his Empreſs, the ſucceſſion was not of right to any of the reſt, but that it belonged to him to elect whom he pleaſed; and becauſe the elder was the Son of a Servant, he choſe rather to leave the Kingdom to the other. But for all this the great Officers of the Court did moſt ſtoutly oppoſe him, ſaying, that ſince he had commerce with that ſervant, ſhe was ennobled by a ſuperior Law, and that her Son being the eldeſt, ought not to loſe the Rights and Privileges of his Birth. The King notwithſtanding perſiſted in his intentions, and the reſt to oppoſe them, whereupon many were by the King's orders thruſt out of their places, others left them of their own accords and having let down the Enſigns of their Dignity, hung them at the Gate of the Palace, and departed to their own Houſes, deſpiſing at once the Honour, Profit, Dignity and Revenue of their place, only for the defence of Reaſon, and the Laws and Cuſtoms of the Realm, and the preſervation of a juſt right of a youth that wanted protection. The King at length, though a more potent than himſelf, had ſeldom ſate on the Throne, was yet enforced (beſides his cuſtom) to hold a Royal Audience, and taking his eldeſt Son (now as Prince) he placed him next behind him, and ſhewing him to the Mandarines, he recommends unto them the care of the publick peace and quiet without doors, aſſuring them that all

was quiet in the Palace, and that *Thai Cham* (that was the name of the Prince) ſhould ſucceed him in the Kingdom, as in effect it fell out.

Alvarez. hiſt. China part.1.c.29. p.147. 11. The Daughters of the Emperours of *China*, have their Palaces in the City of *Pekin*, one of the domeſtick Servants of one of thoſe Princeſſes, had committed ſundry inſolencies, and amongſt thoſe one ſuch crime as deſerved death. The *Mandarines* much deſired to apprehend him, but in the Palace they could not, and he never went abroad but when he waited on his Princeſs. At length, a Mandarine reſolved to take him by any means he could, and therefore when the Princeſs went next abroad, he with his men ſet himſelf before the Coaches, made them ſtop, and then preſently laid hands on that man and carried him away. The Princeſs reſenting the affront that was done her, returned preſently to the Palace full of indignation, and was ſo tranſported with choler, that (not ſtaying the Kings return from the Audience, where he then was) ſhe went thither in perſon to complain. The Mandarine was preſently ſent for, who had put himſelf in readineſs ſuppoſing he ſhould be called: He preſented himſelf before the King, who ſharply reproved him. He anſwered, *Sir, I have done nothing but that which your Majeſty commandeth, and your Law ordaineth: But you ought* (replied the King) *to have ſought ſome other time and opportunity. I have ſought it long enough* (anſwered the Mandarine) *but I ſhould never have found it: At leaſt*, ſaid the King, *ask my Daughter pardon and bow your head. Where there is no fault*, ſaid the other, *there is no need of pardon, neither will I ask pardon for having diſcharged my office*. Then the King commanded two Mandarines, that by force they ſhould bow down his head to the ground, but he by ſtrength kept up himſelf ſo ſtiff, that it was not poſſible for them to do it; ſo that the King ſent him away, and a few days after gave order he ſhould have a better office, beſtowed upon him, being well pleaſed with his integrity, and generous zeal to Juſtice.

Lipſ. monit. l.2. c.13. p. 328. 12. The Turks had taken the City of *Buda* in *Hungary*, the Inhabitants being fled out of it for fear: But the Caſtle was guarded by German Soldiers under the command of *Thomas Nadaſt* the Governour, theſe Germans alſo affrighted began to confer with the enemy about the ſurrender of the Caſtle, which *Nadaſt* not enduring being full of courage and conſtancy, he brake off their conference and commanded the Guns to be planted againſt the enemy, theſe cowards converting their minds to villany, laid hands upon their Captain, bound him, while he threatned in vain, and having conditioned for the ſafety of their lives and goods yield up the Caſtle: when the Turks were entred and found *Nadaſt* in Bonds; they related all to their Emperour, as they had heard it from him: who was ſo incenſed with their perfidious cowardiſe, that he immediately ſent out his Janizaries after them to cut them all in pieces: as for *Nadaſt*, he freed him of his bonds; cauſed him to be brought into his preſence, highly commended him, invited him with a liberal ſtipend to ſerve on his ſide, and when he refuſed honourably diſmiſſed him.

Cauſ. Treatiſe of the paſſions.p.78. 13. *Papinianus* was the honour of Lawyers, and to this great man it was to whom the Emperour *Severus* dying, recommended his two Sons with the government of the Empire, but the impious *Caracalla* having embrew'd his hands in the blood of his Brother *Geta*, was deſirous that this excellent perſon ſhould ſet ſome colour by his eloquence before the Senate and people upon an action ſo barbarous, to which propoſal of h[illegible] freely made anſwer, it was more eaſie to commit a patricide, than to juſtifie it, uttering this truth to the prejudice of his head, which this wretched Prince cauſed to be cut off.

Plut. p. 40. in Lycurgo. Cauſ. H. C. tom.1.l.1.p. 3. 14. The Father of *Lycurgus* being ſlain in a popular tumult, the Kingdom of *Sparta* deſcended to *Polydecta* the elder Brother: but he ſoon after dying, it came in all mens opinion to *Lycurgus*, and he reigned till ſuch time as it was known that the wife of his Brother was with child. This once clearly diſcovered, he declared that the Kingdom did appertain to the Son of *Polydecta*, in caſe his Wife ſhould be delivered of a Male Child, in the mean time he adminiſtred the Kingdom in the quality of Protector. But the Lady privately ſent to *Lycurgus* offering him to cauſe an abortion, in caſe that he thereby receiving the Kingdom, would alſo receive her as his Wife: He though deteſting the impiety of the woman, yet rejected not her offer; but as one that approved and accepted the condition, repreſented to her that by no means ſhe ſhould endanger the ſtate of her body, by any ſuch harſh medicaments as that caſe would require, but that as ſoon as ſhe was ſafely delivered, it ſhould be his care to ſee that the Child ſhould be made away. By this means he fairly drew on the woman, even to the time of her Travel, which as ſoon as he was informed of, he ordered perſons to be preſent, together with a Guard attending there with this precept, that in caſe ſhe ſhould be delivered of a Girl, they ſhould leave it with the women, but if otherwiſe they ſhould by all means forthwith convey it to himſelf. It ſo fell out that as he ſate at Supper with the Nobles, ſhe was delivered of a Male Child, and the Boy was brought to him where he then was. As ſoon as he received him, he ſaid to them that were preſent, *O ye Spartans, there is a King born to us*; and ſo placed him in the Throne of the Kingdom, he gave him the name of *Charilaus*, becauſe all perſons received him with greateſt expreſſions of joy, and higheſt admiration of the juſtice and greatneſs of his mind, that with ſo true a generoſity had preſerved and yielded up the Kingdom to his Nephew.

Fulgoſ. l. 4 c.8.p.545. 15. *Titus Pomponius Atticus* a Patrician of *Rome*, would contribute nothing amongſt thoſe of his rank, to *Brutus* and *Caſſius* in their war upon *Auguſtus*, but after that *Brutus* was forcibly driven from *Rome*, he ſent him one hundred thouſand Seſterces for a preſent, and took care that he ſhould be furniſhed with as many more in *Epirus*, contrary to the cuſtom of moſt other men; while *Brutus* was fortunate he gave him no aſſiſtance, but after he was expell'd and laboured under adverſe fortune, he adminiſtred to his wants with a bounty to be wondred at.

Fulgoſ. l. 6. c.5.p.772, 773. Platin. de vitis Pontif.p.185. 16. *Tancred* the Norman was in *Syria* with *Boemund* his Uncle Prince of *Antioch*, it fortun'd that *Boemund* was taken Priſoner in a fight with the Infidels: Three Years *Tancred* governed his principality in his behalf, in which time having enlarged his Territories, and augmented his Treaſure with a great ſum, he ranſom'd his Uncle, and reſign'd up all into his hands.

Fulgoſ. l. 6. c.5.p.771. 17. *Ferdinand* King of *Leon*, by the inſtigation of ſome ſlanderous Informers, was brought to make war upon *Pontius* Count of *Minerba*, (an old friend of his Fathers) and had already taken divers places from him: *Sanctius* the Third (King of *Caſtile*) and Brother to *Ferdinand*, being inform'd hereof, gathered a mighty Army, and marched out with them againſt his Brother. *Ferdinand* that leaſt of any thing expected any ſuch matter, and terrified with the coming of ſo ſudden and unlook'd for an Enemy; mounting his Horſe, with a few of his followers, came into the Camp of his Brother, and told him he put himſelf into his hands, to deal with him as he ſaw good, (as one whoſe only hope it was this way to preſerve his Kingdom to himſelf) but *Sanctius* that was a juſt King and a good Brother, deſpiſing all the proffers he made him, told him that he had not taken up arms, for any deſire he had to wreſt his Kingdom out of his hands, and annex it to his own, but his ſole deſign was that whatever had been taken away from Count *Pontius* ſhould be reſtored him, ſeeing he had been a great friend to their common Parent, and had moſt valorouſly aſſiſted him againſt the Moors. This was gladly yielded to by *Ferdinand*, and as ſoon as it was done *Sanctius* returned to his own Territories.

Curia politiæ by M. Scudery. p. 66.

18. *Emanuel* the firſt King of *Portugal*, levied a moſt puiſſant Army with a deſign to paſs into *Africa*, where victory ſeemed to attend him, when as being upon his march and juſt ready to tranſport his Army over thoſe ſtraits which divide *Spain* and *Mauritania*, the Venetians diſpatch Embaſſadors to intreat ſuccours from him as their Ally againſt the Turk, who had now declared war againſt them. This generous Prince reſolutely ſuſpended his hopes of conqueſt, to aſſiſt his ancient friends, ſuddenly altered his deſign, and ſent his Army entirely to them, deferring his enterpriſe upon *Algiers* to another ſeaſon.

Curia politiæ by M. Scudery. p. 20.

19. The Venetians had leagu'd themſelves with the Turks againſt the Hungarians, they aided them to the ruine of that Kingdom, and reduced that Country almoſt to a deſolation, and having been the cauſe of the death of two of their Kings, of which the great *Hunniades* was the laſt, yet notwithſtanding ſeeing themſelves afterwards all in flames by the Turks their Allies: They ſent Ambaſſadors to *Hungary*, to implore ſuccours from the famous *Matthias Corvinus*, Son to *Hunniades*; who after he had afforded them an honourable Audience, and reproach'd them with their unworthy and hateful proceedings, did yet grant them the ſuccours which they had ſought at his hands.

Fulgoſ.ex.l. 4.c.1.p. 580.

20. *Renatus* Duke of *Lorrain*, with fire and ſword was driven out of his Dukedom by *Charles* the laſt Duke of *Burgundy*; afterwards by the help of the Swiſſers, he overcame and ſlew in Battel him from whom he had received ſo great a calamity: With great induſtry he ſought out the body of *Charles* amongſt the multitude of the ſlain, not to ſavage upon his Corps, or to expoſe it to mockery, but to bury it, as he did at S. *Georges* in the Town of *Nancy*, he and his whole Court followed it in mourning, with as many Prieſts and Torches as could be procured, diſcovering as many ſigns of grief at the funeral of his enemy, as if it had been that of his own Father.

CHAP. XVI.

Of the Frugality and Thriftineſs of ſome men in their Apparel, Furniture and other things.

THe Kings of *India* uſed to dry the bodies of their Anceſtors which done they cauſed them to be hung up at the Roof of their Palace in precious Cords, they adorned them with Gold and Jewels of all ſorts, and ſo preſerved them with a care and reverence, little ſhort of veneration it ſelf, of the like ridiculous ſuperſtition are they guilty, who make over-careful and coſtly proviſions for thoſe bodies of theirs which will ere long be breathleſs and ſtinking carkaſſes. They are uſually ſouls of an over delicate and voluptuous conſtitution and temper, that are ſo delighted with this kind of luxury, whereas the moſt worthy men and perſons of the greateſt improvements by reaſon and experience, have expreſſed ſuch a moderation herein as may almoſt ſeem a kind of careleſneſs and neglect of themſelves.

Clarks mir. c.57.p.232.

1. Of *Lewis* the Eleventh, King of *France*, there is found in the Chamber of Accounts, *Anno* 1461. Two Shillings for Fuſtian to new Sleeve his Majeſties old Doublet, and Three Half-Pence for Liquor to greaſe his Boots. I chuſe rather to call it his Frugality than Covetouſneſs, in as much as no man was more liberal of his Coin than himſelf where occaſion did require, as *Comine* who wrote his Hiſtory, and was alſo of his Council, doth frequently witneſs.

Lipſ. monit. polit.l.2.c. 15.p.359, 360.
Clarks mir. c.57.p.233.

2. *Charles* the Fifth, Emperour of *Germany*, was very frugal eſpecially once being to make a Royal Entrance into the City of *Millain*, there was great preparation for his entertainment, the Houſes and Streets were beautified and adorned: The Citizens dreſs'd in their richeſt Ornaments, a golden Canopy was prepared to be carried over his head, and great expectation there was to ſee a great and glorious Emperour: But when he entred the City he came in a plain Black Cloth Cloak, with an old Hat on his Head, ſo that they who ſaw him, not believing their eyes, asked which was he, laughing at themſelves for being ſo deceived in their expectations.

Lipſ. monit. l.2.c.15.p. 355.
Drexel.oper. l.3.c.8.p. 424.

3. The meanneſs of the Emperour *Auguſtus* his furniture and houſhold ſtuff, doth appear to this day, in the Beds and Tables that are left, the moſt of which are ſcarce ſo coſtly as thoſe of a private perſon: It is ſaid he uſed not to lye in any bed, but ſuch as was low and moderately covered, and for his wearing Apparel, it was rarely any other than ſuch as was home ſpun, and ſuch as was made up by his Wife, Siſter, Daughter, and Grand-Children.

Sabelli. Exempl.l.2.c. 8.p. 104.

4. Though the Ornament of the Body is almoſt a peculiarity to the Female Sex, yet not only one woman but the whole family of the *Sarrani* in *Rome*, were obſerved not to make uſe of any Linnen at all, rejecting it as too ſoft and effeminate.

Lipſ. monit. l.2.c.15.p. 357, 358.

5. The Emperour *Rodulphus* did not at all differ from a private perſon in his habit, and being at *Mentz*, he walked out one morning alone, the Air was cold and piercing, and therefore having obſerved a fire in a Bakers ſhop, he boldly went in and began to warm himſelf: But the woman of the

houſe judging of him only by his Apparel, after ſhe had treated him with more than a ſufficiency of ill language, began ſo to threaten him with ſcalding water, that he was conſtrained to depart: Nor was he only thus meanly accoutred upon ordinary days, but even in that great ſolemnity, when *Ottocarus* being overcome (the then King of *Bohemia*) was received by him to pay him homage upon his knees. The King of *Bohemia* came with a ſplendid retinue, his Attendants and their Horſes ſhone with Jewels, Gold and Silk, and when the Emperour was adviſed by his Nobles, to appear in his Imperial Robes, *No*, ſaid he, *the King of* Bohemia *hath often laughed at my Grey Coat, and now my Grey Coat ſhall laugh at him.*

Drexel.oper. l.3.c.8.p. 424.

6. *Alexander* the Great in his habit and culture of body, little differed from a private perſon and when one day after much labour and ſweat, he was about to bath himſelf in the River *Cydnus*, he undreſſed himſelf in the ſight of his Army, eſteeming it a piece of gallantry to ſhew that he was content with ſuch apparel as was cheap, and eaſily procurable.

Herberts Travels.l. 2. p.170.

7. Mr. *Herbert* tells that at the publick audience of the Lord Ambaſſador, upon two or three white ſilken ſhags, ſate the Potſhaw or Emperour of *Perſia, Abbas:* who though he was more beloved at home, more famous abroad, more formidable to his enemies than any of his predeceſſors; was found at that time in a plain red Callico Coat, quilted with Cotton; as if he ſhould have ſaid we might ſee his dignity conſiſted in his parts and prudence, not to ſteal reſpect by borrowed colours or rich emhroideries. His Turbant was white and bungy, his Waſt was girded with a Thong of Leather, and his Courtiers were but ordinarily attired.

Plut. in Caton.major.p. 338.

8. *Plutarch* relates of *Marcus Cato* the elder, that he never put on a garment that coſt him more than an hundred pence, he drank in his Prætor and Conſulſhip, the ſame Wine that labourers uſe to drink of, and when he would treat himſelf with an unuſual magnificence, he would fetch his Supper from the Market, that coſt him thirty half-pence. He ſoon diſpoſed of a painted Babyloniſh Garment, that was left him by inheritance; he bought no Slave at above one thouſand five hundred pence, as one that cared not for them that were tender and handſom, but ſought for ſuch as were ſtrong, able to work, and to look after his Horſes and Herds. He uſed to ſay, that nothing which is ſuperfluous can be had at a ſmall rate; and that for his part he accounted that dear of a half-penny, whereof he had no need.

Plut. moral. in Sympoſiac.l.6.p. 729.

9. *Plato* being minded to draw *Timotheus* the Son of *Conon* from ſumptuous Feaſts and ſuperfluous Banquets, (which great Captains commonly make) invited him one day to a Supper in the Academy, which was Philoſophical indeed and Frugal, where the Table was not furniſhed with thoſe Viands which might diſtemper the body with feverons heats and inflammations, but there was ſuch a ſupper upon which ordinarily there follow kind and quiet ſleeps, ſuch fancies alſo as engender few dreams and thoſe ſhort; and (in a word) where the ſleeps do teſtifie a great calmneſs and tranquillity of the body. The morrow after his Gueſt *Timotheus* perceiving the difference between theſe ſuppers aud the other; ſaid: *That they who ſupp'd with* Plato *overnight, found the pleaſure and comfort thereof the next day.*

10. *Ptolemæus* the Son of *Lagus* King of *Ægypt*, both ſupped and alſo took his bed for the moſt part in his friends houſes, and if at any time he invited them to ſupper, he uſed their furniture, for he would ſend unto them to borrow their Veſſels, their Boards, Carpets, and Table-Cloths, for that he had never about him any more than was ſufficient for the ſervice of his own perſon, and he was wont to ſay that to enrich others ſeemed to him more Regal than to enrich himſelf.

Plut. moral. l.de Apoth. Reg. &c. p. 414.

Plut. moral. in l. de Iſid. & Oſyr. p. 1290.

11. This is certain that our Anceſtors in old time ſo much hated and abhorred all exceſſive delicacy, ſuperfluous and coſtly delights, and voluptuous pleaſures, that within the Temple of the City of *Thebes* in *Ægypt*, there ſtood a Square Column or Pillar, wherein were engraven certain curſes and execrations againſt their King *Minis*, who was the firſt that turned and averted the Ægyptians, quite from their ſimple and frugal manner of life, without money, without ſumptuous fare and chargeable delights. It is ſaid alſo that *Technatis* the Father of *Bocchoraus* in an expedition againſt the Arabians, (when it chanc'd that his carriages were far behind, and came not in due time to the place where he incamped) was content to make his Supper of whatſoever he could get, and ſo to take up with a ſmall and very ſimple pittance, yea and after Supper, to lye upon a courſe and homely Pallet, where he ſlept all night very ſoundly, without ſo much as once awaking; whereupon he ever after loved ſobriety of life and frugality, and curſed the forementioned King *Minis:* which malediction of his being by the Prieſts of that time approved, he cauſed to be engraven upon the Pillar aboveſaid.

Langii polyanth.p.460.

12. The Thacians as they lived in a Country that abounded with all things, eſpecially with good wine, ſo they were a people ſomewhat too much addicted to Luxury: When *Ageſilaus* marched with his Army through their Country: The Thacians in honour of him ſent him a preſent of Meal, Geeſe, Cakes made of honey, and divers other things of great price, together with junkets and variety of ſweet meats, of all theſe *Ageſilaus* only accepted of the Meal, commanding that all the reſt ſhould be carried back again by thoſe who had brought them: But when they importuned him with earneſt entreaties that he would be pleaſed to accept of them; he commanded that all thoſe things ſhould be diſtributed and divided amongſt the Helotes, that is a ſort of Slaves belonging to the Lacedemonians: When ſome asked the reaſon of that action of his, he told them that ſuch kind of delicates were unſeemly for men, who were addicted to the ſtudy of virtue and valour, and that thoſe things which enſnared ſervile natures and diſpoſitions, ſhould be kept far off from men of freedom, and liberal education.

CHAP. XVII.

Of the Hoſpitality of ſome men, and their free Entertainment of Strangers.

Amongſt the Goths and Suecons it is entred amongſt their principal laws, that they ſhall maintain hoſpitality amongſt themſelves, and be free in the entertainment of Strangers, that it ſhould be reputed a great crime to deny lodging to a Traveller; and that whoſoever was convicted (by fit witneſſes) to have denyed it thrice, ſhould have his Houſe burnt down to the ground, that he might be juſtly deprived of his own Houſe, who had inhumanely denyed the uſe of it to another. By vertue of this Law this people are accounted the moſt hoſpitable of all others in *Europe*, and had we had the like amongſt us, the Hoſpitality of the Engliſh had not given its laſt groan in *Kent*, as Doctor *Fuller* ſaith it did. But proceed we to our Examples.

Sabell. Ex.l. 7.c.6.p. 394. Plut. in Cimone.p.484.

1. *Lychas* the Lacedemonnian was famous for his Munificence this way, whoſe conſtant cuſtom it was to entertain all thoſe that came to try maſteries in *Sparta*: if they were Strangers his Houſe was their Inn, while they were deſirous to ſtay; and when they would not, they were civilly diſmiſſed by him.

Sabell. Ex.l. 7.c.6.p. 394. Plut.p.117. in Themiſt.

2. In the War of the Medians upon the Athenians, when for fear of the Enemy their Wives and Children were fled out of their Country, the *Trœzenii* received them into their City, where they were provided for upon the publick account, and withal ſet forth an edict, that the children had liberty to take and gather any ſort of fruit, whence they would, without fear of any puniſhment to enſue thereupon.

Bp. Spotw. hiſt.ch. of Scotland. l. 2.p.56,57.

3. *Henry Wardlaw* Preſentor of *Glaſcow*, being at *Avignion* at the deceaſe of *Thomas Stewart* Archbiſhop of S. *Andrews*, was provided thereto by Pope *Benedict* the Thirteenth: of this man's great Hoſpitality take this inſtance; The Maſters of his Houſe complained of the great numbers that reſorted to him for entertainment, and deſiring that for the eaſe of the Servants he would condeſcend to make a Bill of Houſhold, that they might know who were to be ſerved. He condeſcended, and when his Secretary was called to ſet down the names of the Houſhold, being asked whom he would firſt name, he anſwered *Fife* and *Angus* (theſe are two large Countries, containing millions of people) his ſervants hearing this, gave over their purpoſe of retrenching his Family, for they ſaw he would have no man refuſed that came to his Houſe.

Zuing. vol. 1 l.2.p.179.

4. In *Italy* and *Spain*, whether you go to view the Temples, Caſtles, Magazines, Buildings, or any other thing in this kind: if you depart from the Houſe of your Friend where you firſt lodged, if you give any money as a Gratuity to the Watchmen, Workmen, or any other ſervant of your Friends, you ſhall depart an enemy inſtead of a Friend: for ſo great is their Magnanimity and Hoſpitality, that they are exceeding deſirous and ambitious to do all good offices for a ſtranger *gratis*, and if at any time they receive any thing, it is by enforcement, and with a great deal of reluctance.

Herberts travels.l.3.p. 316. Linſchot voyages.l.1. c.17.p.29.

5. *Patania* (of old *Perimula*) is at this day a well known City in the Bengalan Gulph, ſcituate in the midſt of thoſe two famous Ports *Malacca* and *Syam*: the people here are exceeding hoſpitable to ſuch ſtrangers, as from deſire of Novelty or Gain reſide amongſt them; neither do they enquire of what Country they be, what their buſineſs, nor Religion. The men of Note tranſcend in courteſie; for at any mans arrival they bluſh not to proffer their Daughters or Nieces to be their Bed-fellows; yea, to accompany them at Bed and Board during their ſtay: the price of ſuch a favour not equalling ſo high a complement, but were it leſs, in my opinion is too much for ſuch Panders and Proſtitutes. At the end of the prefixed time the woman returns home well pleaſed, ſo far from ſhame or loſs, that they rather account her honoured, and more fit for preferment.

Eccl.Rhod.l. 19. c.26. p. 916. Ælian.v.ar. hiſt.l.4.cap. 1.p.139.

6. The Lucanians have a Law amongſt them, to this purpoſe, that no man ſhall refuſe the entertainment of a Stranger that comes to him after the Sun is ſet with a purpoſe to lodge with him, and that if he do, he ſhall ſubmit to a certain Fine, and be declared guilty of Inhoſpitality, which they look upon as a very great crime.

Purch.pilgr. tom.1.l.11. c.11. §.1.p. 785.

7. At *Tedneſt* a City of *Morocco* ſuch reſpect is had to ſtrangers, that if a Merchant come thither, and hath no acquaintance, the Gentlemen of the City caſt lots who ſhall be his Hoſt, and they uſe him kindly, looking only for ſome preſent at his departure, in token of his thankfulneſs. And if he be a mean perſon, he may chuſe his Hoſt without any recompence at all expected from him.

Purch.pilgr. tom. 1.l.11. c.11. §.1.p. 785.

8. *Teſegdelt* is another City of the ſame Kingdom, where a Guard is ſet at the Gates, not ſo much to keep out Enemies, as to entertain Strangers. At the firſt coming of a Stranger they ask him if he have any Friends in the City, if not, by the cuſtom of the place they muſt ſee to provide him entertainment upon free coſt.

Lloyd in his ſtate worthies.p.548.

9. *Edward* Earl of *Derby*, was famous for a ſpreading Charity and his great Hoſpitality; his proviſion native, rather plentiful than various, ſolid than dainty, that coſt him leſs, and contented his Gueſts more; his Table conſtant and even, where all were welcome, and none invited: his Hall was full moſt commonly, his Gates always. The one with the honeſt Gentry and Yeomanry who were his retainers in love and obſervance, bringing good ſtomachs to his Table, and reſolved hearts for his ſervice. The other with the aged, maimed, induſtrious poor, whoſe craving was prevented with doles, and expectation with bounty: the firſt being provided with meat, the ſecond with money, and the third with employment. In a word Mr. *Cambden* obſerves, that Hoſpitality lieth buried ſince 1572 in this Earls Grave, whence may that divine power raiſe it, who ſhall raiſe him, but before the laſt Reſurrection. Neither was he munificent upon other mens charge; for once a Month he looked into his Incomes, and once a Week to his Diſburſements, that none ſhould wrong him, or be wronged by him. The Earl of *Derby* he would ſay ſhall keep his own Houſe: wherefore it is an obſervation of him and the ſecond Duke of *Norfolk*, that when they were buried, not a Tradeſman could demand the payment of a Groat they owed him; nor a Neighbour the reſtitution of a penny wherein they had wronged him.

Melch. Adam.in vit. Germ. medic.p.160.

16. *Conradus Geſnerus*, by the Writer of his life hath this given him as a part of his character, that his Houſe was ever open to all ſorts of Strangers, but eſpecially to learned men, many whereof daily repaired to him, ſome to ſee and be acquainted with him, others to behold ſomething that was rare and worthy of their ſight in his keeping: for his Houſe was repleniſhed with great abundance of ſuch things, he had the Carcaſes of almoſt all exotick living creatures, or elſe the figures of them repreſented in colours to the life; he had a Nurſery of very many plants, and thoſe unknown in our Countries in his Garden, more he preſerv'd dried in his Boxes, he had alſo no deſpicable treaſure of Gems, Metals and foſſible things. None of theſe did he keep ſecret to himſelf, but he willingly ſhewed them to as many as came to him that were ſtudious in the things of nature, and learnedly and ſweetly would

he diſcourſe of the nature and efficacy and virtues of them: for whereas nature had made him liberal and bountiful, though he did not abound in Gold and Riches, yet he liberally and willingly did impart what was in his power, and drawn out of the treaſures of Learning and Experience; for whereas he had many ſecrets in Phyſick imparted by the beſt Phyſicians of *Germany*, *France* and *Italy*, and many others which he himſelf had found out, and experimented with great ſucceſs, of which had he been ſordid and covetous he might have made a large encreaſe to his private eſtate; yet all theſe he either publiſhed for the common uſe and good, or elſe communicated to ſuch Friends as deſired them of him.

Plut. moral. l. 4. Sympoſiac. p. 707. 11. *Galepſus* is a Town in *Eubœa*, where there be natural hot Baths, it is a proper ſeat fitted by nature for ſundry honeſt pleaſures; ſo that it is reputed the publick Hoſtelry of all *Greece*, there is plenty of Fowl, Fiſh and Veniſon. The Town flouriſhes moſt in the midſt of Spring, in reſpect of the mighty concourſe of people there is at that time, who converſe familiarly one with another, and mutually feaſt together, taking the benefit of the great affluence, and abundance of all ſorts of proviſions that are there. But whenſoever *Calliſtratus* the Profeſſor of Rhetorick is at home, his houſe is open to all Strangers, hardly may a man ſup any where elſe than at his own houſe, for he is a man ſo full of courteſie and hoſpitality, that it is no eaſie matter to reſiſt the importunity he uſes in the invitation of Strangers: Amongſt other perſons of ancient times, he ſeems to imitate *Cimon*, making it his whole and only pleaſure to feaſt many in his houſe, and to receive and entertain Strangers and thoſe from all parts.

Plut. moral. de Sympoſiac. l. 4. p. 707. 12. It is written of *Coleus*, that he was the firſt man who delighted to aſſemble to his Houſe, a number of honourable perſons and of good mark, which aſſembly he called *Prytanæum*.

CHAP. XVIII.

Of the Blameleſs and Innocent Life of ſome Perſons.

If Man alone is a wonder, the good and virtuous man muſt certainly be a double one: he is ſuch a rarity, that *Diogenes* thought a Candle and Lanthorn in the broad of day, ſcarce a ſufficient light to make his diſcovery by, when he went up and down in queſt of ſuch a one. *Vir bonus cito nec fieri, nec intelligi poteſt: nam ille alter fortaſſe tanquam Phœnix, Anno quingenteſſimo naſcitur: A good man is neither quickly made nor eaſily underſtood, for like the Phœnix of* Arabia, *there is poſſibly one of them born in the ſpace of ſome five hundred years.* This was the opinion of *Seneca*, and ſince the world is ſo ſeldom enriched with theſe Jewels, the Reader will the leſs wonder at that poverty of inſtances, that is to be met with in Writers, and may do well to have in greater veneration the virtues of thoſe illuſtrious perſons, which he is here preſented with.

Camer. oper. ſubciſ. cent. 1. c. 97. p. 1. *Camerarius* mentions an Inſcription upon a Tombſtone in *Rome*, near the place of the Jews in theſe words.

Julia B. Priſca vixit Annos XXVI.
Nihil unquam peccavit niſi
quod mortua eſt. i. e.

In this only ſhe did amiſs, that ſhe dy'd.

2. *M. Portius Cato* the Elder, lived with that integrity, that though he was fifty times accuſed, was yet ſo many times adjudged innocent, nor did he obtain this by favour or wealth, but againſt the favour and riches of almoſt the whole City. His honeſty and ſeverity had raiſed him up very many enemies, and much of Envy, for he ſpared no man nor was a friend to any who was not ſo to the Common-Wealth. At laſt being accuſed in his old age, he required and obtained that *Tiberius*, *Sempronius Gracchus*, one of the chiefeſt of his enemies, ſhould be appointed for his Judge, but even he acquitted him, and gave ſentence that he was innocent, through this his confident action he ever after lived both in great glory and equal ſecurity. *Lipſ. monit. l. 1. c. 7. p. 92. Plin. Nat. hiſt. l. 7. c. 27. p. 170. Solin. c. 7. p. 196.*

3. It is ſaid of King *Henry* the Sixth of *England*, that he had one immunity peculiar, that no man could ever be revenged of him, ſeeing he never offered a man an injury: Once for all let his Confeſſor be heard ſpeak, who in Ten years Confeſſion never found that he had done or ſaid any thing, for which he might juſtly be enjoyned pennance. *Bak. Chron. p. 287.*

4. When the Corps of *Thomas Howard* ſecond Duke of *Norfolk*, was carried to be interred in the Abby of *Thetford*, *Anno* 1524. No perſon could demand of him one Groat for debt, or reſtitution for any injury done by him. *Weavers fun. monum. p. 839. Clarks mir. c. 74. p. 324.*

5. *Ariſtophon* the Athenian was uſed to boaſt amongſt his Citizens of this, that whereas he had been ninety five times cited and accuſed before the Tribunal of Juſtice, yet he had ever been abſolved and pronounced innocent, in every of thoſe Tryals. *Zuing. Theatr. vol. 3. l. 5. p. 765.*

6. *Julius Druſus* a Tribune of the people had a houſe, that in many places lay open to the eyes of the Neighbourhood, there came a workman to him, and told him that at the price of five Talents, he would ſo alter it, that it ſhould not be liable to that inconvenience. *I will give thee Ten Talents*, ſaid he, *if thou canſt make my houſe perſpicuous in every Room of it, that ſo all the City may behold after what manner I lead my life.* For he was a man of great temperance and moderation: *Lipſius* calls him *Livius Druſus*, and relates the ſtory in ſomewhat a different manner, though to the ſame purpoſe. *Zuing. Theatr. vol. 1. l. 2. p. 133. Lipſ. monit. l. 1. c. 6. p. 88.*

7. *Ariſtides* was the moſt juſt and honeſt perſon amongſt all the Greeks, and by reaſon of the glory and Name he had gained was in danger of a Ten Years Exile, which from the manner of the ſuffrage, the Greeks call *Oſtraciſm*: While they were now giving in their voices, and he himſelf was preſent ſtanding in the Croud and Throng of the People; there came one to him, who (not able to write himſelf) deſired him (being next to him) that he would write the Name of *Ariſtides* in his Shell, *viz.* him that he would have condemned and baniſhed. *Do you know him then*, ſaid *Ariſtides*, *or has he any way injured you? Neither*, ſaid the other, *but this is that which vexes me, and therefore I would he were condemned, becauſe I hear him called up and down* Ariſtides *the juſt or honeſt.* Ariſtides *took his Shell, and wrote his name in it as he had deſired.* *Lipſ. monit. l. 1. c. 7. p. 90.*

Plin. nat. hiſt. l. 7. c. 34. p. 173. 8. *Scipio Naſica* was judged once by the Senate of *Rome*, (and each of thoſe Senators were ſworn to ſpeak without paſſion or affection) to be the beſt

Solin. c.7.p. 196. and honeſteſt man that ever was from the beginning of the world; yet this ſame man as upright and innocent as he was, through the ingratitude of the people, was not ſuffered to dye in his own Country; beſides he had a repulſe from them when he ſued for a dignity.

Xiphil. p.6. 9. *M. Cato* the younger was the admirer or flatterer of no mortal: he frequently oppoſed *Pompey* fearing his greatneſs, for he eſteemed the Common-Wealth, more dearly than any other perſon or thing: he was ſuſpicious and jealous of any thing that was beyond meaſure, as dreading an exceſs of power in any upon the ſcore of the Republick. He ſided with the people in any thing for their advantage, and would freely deliver his opinion in things that were juſt, let the hazard and danger of doing it be as great as it would.

Cœl. Rhod. l. 14.c.3.p. 631. 10- *Aſclepiodorus* went on Pilgrimage from the City of *Athens* into *Syria*, and viſited moſt Cities as he went along: This he undertook for this only purpoſe, that he might obſerve the manners of men and their way of life. His journey being ended he ſaid, that in all his perambulation he had not met with more than three men, that lived with modeſty and according to the Rules of Honeſty and Juſtice. Theſe three were *Ilapius* a Philoſopher in *Antioch*, *Mares* of *Laodicea*, the honeſteſt man of that Age, and *Domninus* the Philoſopher, ſo that it ſhould ſeem *Heraclitus* had reaſon for his Tears, who is ſaid to weep as oft as he came abroad, in conſideration of ſo many thouſands of evil livers as he beheld about him.

Cœl. Rhod-l. 19.c.26.p. 916. 11. *Biblius* (as we read of him) was a man of that integrity and ſingular abſtinence, in reſpect of what was anothers right, that if he caſually light upon any thing as he paſſed upon the way, he would depart without offering to take it up: ſaying *It was a kind of bloſſom of injuſtice, to ſeiſe upon what was ſo found.* Agreeable to which practice of his was that Law of *Stagira*, *Quod non poſuiſti ne tollas, Take not that up which you never laid down.*

Trebell. Poll. Cœl. Rhod. l. 21.c.11.p. 978. Pezel. Mellific. hiſt..om. 2.p.229. 12. When the Senate of *Rome* was in debate about the Election of a Cenſour, and that *Valerianus* was in nomination; *Trebellius Pollio* writes, that the Univerſal Acclamation of the Senators was; The life of *Valerianus* is a Cenſourſhip, let him be the judge of us all, who is better than all of us: let him judge of the Senate who cannot be charged with any crime, let him paſs ſentence upon our life, againſt whom nothing is to be objected. *Valerianus* was almoſt a Cenſour from his Cradle, *Valerianus* is a Cenſour in his whole life. A prudent Senator, modeſt, grave, a friend to good men, an enemy to Tyrants, an enemy to the vicious, but a greater unto vice. We receive this man for our Cenſour, him we will all imitate, he is the moſt noble amongſt us, the beſt in blood, of exemplary life, of excellent learning, of choice manners, and the example of Antiquity. This was a glorious Character of a man given by ſo honourable an aſſembly, and yet to ſee after what manner virtue is ſometimes afflicted in the world; it is remembred of ſo great a perſon, that having attained to the Empire, he was unfortunately taken by *Sapores* King of *Perſia*, and made his Footſtool.

Pezel. mellific. hiſt. tom. 2.p.277. 13. Upon the death of *Julian* the Emperour, by the unanimous conſent of the Army, *Saluſtius* the Prefect of the Prætorian Soldiers was elected, but he excuſed himſelf, pretending his Age and the infirmities of his body, ſo that *Jovinianus* was thereupon choſen: when he alſo was dead, by the means of this *Saluſtius Valentinianus*, a Tribune was elected as Emperour, of this *Saluſtius* the Prefect, *Suidas* ſaith, that he was a perſon of that integrity that when *Valentinian* was Emperour, he commanded any that had ever received any injury from him, that they ſhould go to the Emperour to complain of him, but there was no man found that had any ſuch complaint to prefer againſt him.

Danielshiſt. continued l. 3.p.50. 14. *Richard* the Second King of *England* was depoſed, and *Henry Bullinbrook* Crowned King in his ſtead, it was alſo enacted in Parliament, that the inheritance of the Crown and Realm of *England*, ſhould be united, and remain in the perſon of King *Henry* and in the heirs of his Body lawfully begotten, a motion was likewiſe made in the ſame Parliament, what ſhould be done with the depoſed King. Then it was that *Thomas Merks* Biſhop of *Carliſle*, ſhewed at once his great loyalty and integrity, he roſe up, and with extraordinary freedom and conſtancy, he made an honeſt and learned Oration, wherein by Scripture reaſon and other Arguments, he ſtoutly maintained the right of his depoſed Soveraign, reſolutely oppoſed the uſurpation of his Supplanter, concluding that the Parliament had neither power nor policy to depoſe King *Richard*, or in his place to elect Duke *Henry*, and howſoever this firſt coſt the good Prelate a Priſon, and then the loſs of his life; yet the memory of ſo gallant an action ſhall never dye, ſo long as fidelity and loyalty ſhall have any reſpect amongſt men.

CHAP. XIX.

Of the Choiceſt Inſtances of the moſt intire friendſhip.

Camer. oper. ſubciſ. cent. 3.c.53.p. 187. THe Ancients had a moſt excellent Emblem whereby they uſed to expreſs a true and ſincere Friendſhip, they pictured it in the ſhape of a young man, very fair, bare-headed, meanly attired; on the outſide of his Garment was written *VIVERE ET MORI*, *to live and die*; and in his Forehead *ÆSTATE ET HYEME*, *In Summer and Winter*: his Breſt was open, ſo that his Heart might be ſeen, and with his Finger he pointed to his Heart, where was written *PROPE LONGE*, *Far and Near*. But ſuch faithful Friends (ſaith Biſhop *Morton*) are in this age all (for the moſt part) gone in Pilgrimage, and their return is uncertain, we muſt therefore for the preſent be content to borrow inſtances from the Hiſtories of former Ages.

Cauſ. Treat. of paſſions. Ereat. 4. §. 4.p.47. 1. One *Meſippus* relates in *Lucian*, how that he one day ſeeing a man comely, and of eminent condition paſſing along in a Coach with a woman extremely unhandſome, he was much amazed, and ſaid he could not underſtand why a man of prime quality, and ſo brave a preſence, ſhould be ſeen to ſtir abroad in the company of a Monſter. Hereupon one that followed the Coach, over-hearing him, ſaid, *Sir, you ſeem to wonder at what you now ſee; but if I tell you the cauſes and and circumſtances thereof, you will much more admire. Know this Gentleman whom you ſee in the Coach is called* Zenothemis, *and born in the City of* Marſeilles, *where he heretofore contracted a firm amity with a Neighbour of his named* Menecrates, *who was at that time one of the chief men of the City, as well in wealth as Dignities. But as all things in the world are expoſed to the inconſtancy of fortune: it happened, that (as 'tis thought)* *having given a falſe ſentence he was degraded of honour, and all his Goods were confiſcated, every man avoyded him as a Monſter in this change of Fortune, but* Zenothemis *his good friend, as if he had loved miſeries not men, more eſteemed him in his adverſity than he had done in proſperity, and bringing him to his houſe, ſhewed him huge treaſures, conjured him to ſhare them with him, ſince ſuch were the Laws of Amity, the other weeping for joy to ſee himſelf thus entertained in ſuch ſharp neceſſities; ſaid he was not ſo apprehenſive of the want of worldly wealth, as of the burthen he had in a Daughter ripe for marriage, and willing enough, but blemiſhed with many deformities.* She was, ſaith the Hiſtory, but half a woman, a body miſhapen, limping and blear-eyed, a Face diſfigured, and beſides ſhe had the Falling-ſickneſs, with horrible Convulſions. Nevertheleſs, this noble heart ſaid unto him, trouble not your ſelf about the marriage of your Daughter, for I will be her Husband. The other aſtoniſhed at ſuch goodneſs, *God forbid,* ſaid he, *that I ſhould lay ſuch a burden upon you. No, no,* replyed the other, *ſhe ſhall be mine.* And inſtantly he married her, making great Feaſts at the Nuptials; being married, he honoureth her with much regard, and makes it his Glory to ſhew her in the beſt company as a Trophy of his Friendſhip. In the end ſhe brought him a Son, who reſtored his Grandfather to his Eſtate, and was the honour of his Family.

Camerar. oper. ſubciſ. cent. 1. c. 97. p. 455. 2. At *Rome*, ſaith *Camerarius*, there are to be be ſeen theſe Verſes engraven about an Urn.

D. D. S.

Urna brevis geminum, quamvis tenet iſta cadaver;
Attamen in Cœlo ſpiritus unus adeſt:
Viximus unanimes Luciusque & Flavius, idem
Senſus, amor, ſtudium, vita duobus erat.

Though both our aſhes this Urn doth encloſe,
Yet as one Soul in Heaven we repoſe:
Lucius *and* Flavius *living were one mind,*
One will, love, and to one courſe enclin'd.

Lon. Theatr. p. 521. Clark's mir. c. 56. p. 230. Val. Max. l. 4. c. 7. p. 3. *Damon* and *Pythias* two Pythagorean Philoſophers had betwixt them ſo firm a friendſhip, that when *Dionyſius* the Tyrant of *Syracuſe* had reſolv'd the death of one of them, and that he only beſought he might have liberty firſt to go home, and ſet his affairs in order; the other doubted not to be ſurety in the mean time to the Tyrant for his return. The Tyrant granted it, intent upon what this new and ſtrange action would come to in the event: a day had paſſed and he came not, then all began to condemn the raſhneſs of the ſurety; but he told them he doubted not of the conſtancy of his Friend. At the ſame hour as was agreed with *Dionyſius* came he that was condemned, thereby freeing the other. The Tyrant admiring the courage and fidelity of them both, remitted the puniſhment, and entreated that he himſelf might be admitted as a third perſon into the ſociety of ſo admirable a Friendſhip.

Lon. Theatr. p. 423. 4. *Pylades* and *Oreſtes* were famous of old for their friendſhip, *Oreſtes* being very deſirous to eaſe himſelf of that grief, which he had conceived for the death of his Mother, conſulted the Oracle, and underſtood thereby that he ſhould forthwith take the way to the Temple of *Diana*, in the Country of *Taurica*, thither he went in the company of *Pylades* his friend: Now it was the cruel cuſtom of *Thoas* the then King of that Country, to put to death every Tenth Stranger, that came into his Dominions. This unfortunate Lot fell upon *Oreſtes*, the King at laſt asked which was that *Oreſtes*, *Pylades* readily ſtepped forth, and told him he was the man who had that name: *Oreſtes* denyed it, he again affirm'd, ſo that the King was in doubt which of them he ſhould kill.

Lucian. in Toxari. Lon. Theatr. p. 425. 5. ***Eudamidas*** the Corinthian, had *Aretæus* the Corinthian, and *Charixenus* the Sycionian for his friends, they were both rich whereas he was exceeding poor: he departing this life left a will, (ridiculous perhaps to ſome) wherein was thus written.

I give and bequeath to Aretæus, *my Mother to be kept and foſter'd in her Old Age, as alſo my Daughter to* Charixenus, *to be married with a Dowry as great as he can afferd, but if any thing in the mean time fall out to any of theſe men, my Will is that the other ſhall perform that which he ſhould have done had he lived.*

This Teſtament being read, they who knew the poverty of ***Eudamidas***, but not his friendſhip with theſe men, accounted of it all as mere jeſt and ſport, no man that was preſent but departed laughing at the Legacies which *Aretæus* and *Charixenus* were to receive. But thoſe whoſe the Bequeſts were, as ſoon as they heard of it, came forthwith acknowledging and ratifying what was commanded in the Will: *Charixenus* died within five days after, *Aretæus* his excellent Succeſſor took upon him borh the one and the others charge, kept the Mother of ***Eudamidas***, and ſoon as might be diſpoſed of his Daughter in marriage, of five Talents which his eſtate amounted to, two of them he gave in Dowry with his own Daughter, and two more with the Daughter of his Friend, and would needs have their Nuptials ſolemnized in one and the ſame day.

Ælian. var. hiſt. l. 7. c. 8. p. 203. Lon. Theatr. p. 426. Zonar. Ann. tom. 1. p. 33. Sabell. Ex. l. 10. c. 15. p. 599. 6. *Alexander* the Great was ſo true a Lover of *Epheſtion*, that in his life time he had him always near him, made him acquainted with the neareſt and weightieſt of his ſecrets, and when he was dead bewailed him with inconſolable tears; he hanged up *Glaucus* his Phyſician, for being abſent when he took that which haſtened his end. In token of heavy Mourning he cauſed the Battlements of City Walls to be pulled down, and the Manes of Mules and Horſes to be cut off; he beſtowed ten thouſand Talents upon his Funerals, and that he might not want Attendants to wait upon him in the other world, he cauſed ſome thouſands of men to be ſlain, even the whole Cuſſean Nation at once.

Plut. paral. p. 279. in Pelopid. Fulgoſ. l. 4. c. 7. p. 528. Clark's mir. c. 56. p. 7. *Pelopidas* and *Epaminondas* were ſingularly noted, and commended for the perfect love and friendſhip that was ever inviolably kept betwixt them to the day of their deaths. They went both together to *Mantinea*, in aſſiſtance of the Lacedemonians then in league with the Thebans, their place in Battel fell near together, for they were appointed to oppoſe the Arcadians and to fight on foot, It fell out that the Spartan wing wherein they were was enforced to retreat, and ſome fled outright, but thoſe two gallant young ſpirits were reſolved to prefer death before flight, and ſo ſtanding cloſe together, with great courage they ſuſtained the many enemies that came upon them, till ſuch time as *Pelopidas* having received ſeven dangerous wounds, fell upon a heap of dead bodies. Here it was that the brave *Epaminondas* (though he thought he was ſlain) ſtept before him, defended his body and armour, with invincible courage and reſolution, at laſt he was thruſt through the Breaſt with a Pike, and receiving a deep wound with a Sword on his Arm, he was ready to ſink, when *Ageſipolis* King of *Sparta* came in with the other wing, and ſaved the lives of theſe incomparable friends.

Plut. paral. p. 1007. in Bruto. Lipſ. monit. l. 2. c. 13. p. 319. Dinoth. memorab. l. 4. p. 317. Fulgoſ. l. 4. c. 7. p. 528. Lon. Theatr. 422.

8. *Lucilius* was one of the friends of *Brutus*, and a good man, he (when *Brutus* was overthrown at *Philippi*) perceiving a Troop of the Barbarians careleſs in the purſuit of others, but with looſe Reins following hard after *Brutus*, reſolved to take off their eagerneſs with the hazard of his own life, and being left ſomewhat behind, he told them that he was *Brutus*: They gave the more credit to him, becauſe he deſired to be preſented to *Anthony*, as if he feared *Cæſar*, and repoſed ſome confidence in the other. They glad of their prize, and extolling their good fortune led him away, and it being towards evening, they ſent before certain of their company to carry the news to *Anthony*. With great joy he haſtens to meet them, as many others did to ſee *Brutus*, ſome pitying his misfortune, others thinking him unworthy of glory, that for deſire of life he would ſuffer himſelf to be made the prey of Barbarians. When they drew nigh, *Anthony* made a halt, as doubting in what manner he ſhould receive *Brutus*, but *Lucilius* being brought before him, with an undaunted mind thus ſpake: *No man*, Antonius, *hath taken* M. Brutus, *nor ſhall ever any enemy take him, the Gods are more juſt than to permit fortune to trample upon ſo much virtue, he will be found to be alive, or at leaſt dead in ſuch a manner as is worthy of him: But 'tis I that have impoſed upon your Soldiers, and I am here ready to undergo all the ſeverity I ſhall be adjudged to for it.* All that were preſent were aſtoniſhed, *Antonius* turning to them that had brought him, *You are diſpleaſed fellow Soldiers*, ſaid he, *becauſe you ſuppoſe you are deceived, but make account with your ſelves that you have met with a more precious prize, than that which ye ſought after: For whilſt you ſought for an enemy you have brought me a friend; I am not reſolved what I ſhould do with* Brutus *alive, but I had rather obtain ſuch friends than enemies.* Having ſo ſaid he embraced *Lucilius*, and then committed him to one of his familiars, and afterwards found him upon all occaſions, as firm and faithful to himſelf as he had been to *Brutus*.

Val. Max. l. 4. c. 7. p. 118.

9. *Lucius Rheginus* being then Tribune of the people, *Quintus Servilius Capio* was by publick authority caſt into Priſon, for it ſeemed that by his default the Roman Army was overthrown by the Cimbrians and Teutones, *Lucius* had a ſtrict friendſhip with him, and therefore not only freed him from priſon, but was alſo a companion of his flight, and thereby thruſt himſelf into a baniſhment, which he could not hope ſhould be other than perpetual.

Val. Max. l. 4. c. 7. p. 119.

10. *Titus Volumnius* a Gentleman of *Rome*, was the friend of *Marcus Lucullus*, who was ſlain by the command of *M. Antonius*, for that he had followed the party of *Brutus* and *Caſſius*, and though he had a ſufficient time to provide for himſelf by flight; yet he remained by the body of his dead friend, and lamented him with ſuch abundance of ſighs and tears, that particular notice was taken of him by the Officers: They therefore dragg'd him to *Antonius*; into whoſe ſight and preſence he was no ſooner come, but, *Command me Sir*, ſaid he, *to be forthwith carried to the Body of* Lucullus, *and to be there ſlain, for I ought not to ſurvive him, ſince I was the only perſon who perſwaded him to take that unfortunate ſide.* He eaſily prevailed with *Antonius* to grant his requeſt, he was therefore led to the place he deſired, where when he came he kiſſed the right hand of *Lucullus*, took up his head that was cut off, and put it into his Boſom, and then ſtretched out his own neck, to receive the blow of the Executioner.

Fulgoſ. l. 4. c. 7. p. 533.

11. Great was the confidence which *M. Ulpius Trajanus* the Emperour had in his friend *Surra*: it was told him one morning, that *Surra* had conſpired againſt him, he in the evening of the ſame day, uninvited went to his houſe, attended only by two perſons, he ſtayed and ſupp'd with him, would needs be trimm'd by his Barber, conſulted his Phyſician about a diſeaſe in his eyes, and cauſed him to look upon them. That night he was again told of the conſpiracy, he ſmiling ſaid, *He had that day made tryal of the matter, and that if* Surra *had any evil deſign he had put himſelf into his power:* ſo that remaining without ſuſpicion of his friendſhip, not long after he made him Tribune, and the cuſtom being to deliver a naked Sword to the Tribune, he gave him one, ſaying: *I give you this to defend me if I Rule well, if otherwiſe to kill me.*

Hakew. Apolog. l. 4. c. 10. §. 5. p. 439.

12. I think no former hiſtories of the Grecians or Romans, can afford ſuch another example of faithful and conſtant friendſhip, as that betwixt *Barbadicus* and *Tarriſanus* two Gentlemen of *Venice*, fully and lively expreſſed in this inſcription, as I find it Printed at *Venice*, and allowed by Authority, *Anno* 1627.

Nicholai Barbadici, & Marci Tarriſani Philophilia.

Regina Adria, Orbis miraculum, intemerata Virgo, propria virtute gravida tandem peperit, at quidnam? miraculum ſeipſa majus.

Monſtra vitio carentia.

Barbadicum et Tarriſanum gemellos, quorum duo corpora unanimat anima, Pylades et Oreſtes tranſeant inter fabulas, et quicquid Gracia mendax audet in hiſtoria. Commorientes deliria ſunt Poetarum ſomniantium, at iſti unanimes digni quos operi intentus ſuo Deus reſpiciat. Magna ingeniorum diſparitas.

Major Geniorum Paritas.

Non Major unus, nec melior alter iidem et non iidem, ipſi nec ipſi ſunt, pereuntem Barbadicum ſervat Tarriſanus, perditum Tarriſanum redimit Barbadicus.

Auri hic ſanguinis ille prodigus.

De uno Tarriſano ſollicitus Barbadicus, conjugis, liberorum, nepotum poſtponit curam, uni Barbadico ut placeat Tarriſanus, veneri, aleaque (deliciis ſuis) valedicit: vitam dedit huic ille, animam hic illi; utrique debetur Cœlum. Philomachiam iſtam vidit Adria, ſtupet Orbis, admirabitur poſteritas.

Cum duo certarent Victor uterque fuit.

This example was held ſo ſtrange, that firſt *Giacomo S. Caglia* one of the principal Citizens in *Venice*, publiſhed a narration thereof in Italian, *Anno* 1627. and ſince *Alexander de' Gattis* a Churchman of that City, hath out of Italian tranſlated it into Latine, and Printed it in the year following in *Venice*, the hiſtorical Argument of *De Gattis* take thus: *Nicholaus Barbadicus* and *M. Triviſanus* two Patricians of *Venice*, of great reputation in reſpect of their own vertues, the ſplendour of their families, and the dignities and offices they had honourably born in the Commonwealth. Thoſe two illuſtrious perſons from their youth had contracted a friendſhip with each other, a ſolid and moſt entire one it was, carried on all along with the mutual performance of good Offices: At laſt it fell out that *Triviſanus*, through extraordinary domeſtick expences, charges in journeys, indulgence of ſuch pleaſures as are common with the more generous ſort of youth, and alſo by reaſon of ſome loſſes he had ſuſtained at dice, and other caſualties of humane life; he was reduced to a condition moſt unworthy of his birth and blood. His debts being grown greater than his fortunes, he was deſerted (even by his own Brethren) when he was received into the houſe of his only friend *Barbadicus*, a noble and very rich perſon, he had before lent him four thouſand ducats *gratis*, which debt he forgave him as ſoon as he entred his houſe, he alſo paid for him two thouſand more which he had contracted with others, and after this by an extraordinary and irrevocable act of his own, he made him Overſeer and Adminiſtrator of all his goods moveable and immoveable, in ſuch manner that he might diſpoſe of them at his pleaſure: Nor was *Barbadicus* ſatisfied with this, but that he might provide for the profit of his friend in caſe he ſhould dye, he leaves it in his will that though he had a Wife and Brother, yet *Triviſanus* ſhould be his ſole Executor, that he ſhould have ſole power of diſpoſing his Daughters in marriage, nor ſhould at any time be compelled to render an account of his truſt, or of any thing pertaining to that eſtate: He alſo bequeathed him a legacy large as his eſtate would permit, without apparent prejudice to the fortunes of his Children. *Barbadicus* was moved to do all this, for that he perceived *Triviſanus* as ſoon as he had entred his houſe, (by a ſingular modeſty of mind) of a prodigal of his own eſtate, become ſparing of anothers, and from that moment had left off all gaming and other ſuch pleaſures of youth, he had alſo betaken himſelf to the company and converſe of learned and wiſe men, and by addicting himſelf to the peruſal and ſtudy of the beſt Authors, had ſhewed him that he would anſwer his liberality with ſincerity, uprightneſs, and unblameable fidelity, which fidelity *Barbadicus* had often before and alſo ſince this liberality of his, experienced in him his beloved and moſt conſtant friend, when he alone defended the life and honour of *Barbadicus* in his greateſt ſtraits and worſt dangers as well open as concealed, ſo that he openly profeſſes to owe the ſafety of them both to *Triviſanus*. The whole City knows how he ſupported the innocency of his friend, in the falſe and deviliſh calumnies that were raiſed upon him, and would not deſert him in the worſt of his fortunes, though he was ſlandered for taking his part. While he did this he not only interrupted the courſe of his preferments to the chiefeſt places of honour in his Country, unto which (to the amazement of all men) he was in a moſt hopeful way: But he alſo forfeited and loſt thoſe opportunities. It is alſo well known to all men that he contracted great and dangerous enmities (with ſome that had afore time been his companions) upon the ſole ſcore of this friend of his. He deſpiſed all that extrinſick honour which depends upon the opinion of the brutiſh multitude, and at the laſt alſo expoſed his own life to frequent and manifeſt hazards, as alſo he would yet do in any ſuch occaſion as ſhould require it, and whereas *Triviſanus* hath lived many years, and is yet alive through this incomparable expreſſion of a grateful mind in *Barbadicus*, he lives with great ſplendour and in great Authority. He is merciful to the afflicted, courteous to his friends, and is eſpecially a moſt worthy Patron of all thoſe that are vertuous. He is honourably eſteemed by the daughters of his friend in ſuch manner, as if he were their own Father, he is alſo chearfully received by his Wife, and truly honoured by her as her Brother, as well becauſe ſhe is not ignorant of his merits in reſpect of her Husband, as alſo for his excellent Temper, and ſuch other uncommon qualities as render him worthy the love and admiration of all men.

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13. In the time of the proſcription by the Trium-Virate at *Rome*, there was threatned a grievous puniſhment to any perſon, that ſhould conceal or any way aſſiſt one that was proſcribed, on the other ſide great rewards promiſed the diſcoverers of them. *Marcus Varro* the Philoſopher was in the liſt of the proſcribed; at which time *Calenus* his dear friend concealed him ſome time in his houſe, and though *Antonius* came often thither to walk, yet was he never affrighted or changed his mind, though he daily ſaw men puniſhed or rewarded, according to the Edicts ſet forth. *Fulgoſ. l. 4. c. 7. p. 529.*

CHAP. XX.

Of the Grateful Diſpoſition of ſome Perſons, and what Returns they have made of Benefits Received.

THis of Gratitude is juſtly held to be the Mother of all other virtues, ſeeing that from this one Fountain thoſe many Rivulets ariſe; as that of Reverence and due reſpect unto our Maſters and Governours, that of Friendſhip amongſt men, Love to our Country, Piety to our Parents, and Religion towards God himſelf. As therefore the ungrateful are every where hated; as being under the ſuſpicion of every vice; on the contrary, grateful perſons are in the eſtimation of all men, having by their Gratitude put in a kind of ſecurity, that they are not without ſome meaſure of every other ſort of virtue.

14-6-7
1-5-7
15-12-2

1. Sir *William Fitzwilliams* the Elder, being a Merchant Taylor, and Servant ſometime to Cardinal *Woolſey*, was choſen Alderman of *Broadſtreet* Ward in *London*, *Anno* 1506. Going afterwards to dwell at *Milton* in *Northamptonſhire*, in the fall of the Cardinal his former Maſter, he gave him kind entertainment there at his Houſe in the Country, for which being called before the King, and demanded how he durſt entertain ſo great an enemy to the State? His anſwer was, *That he had not contemptuouſly or wilfully done it, but only becauſe he had been his Maſter, and partly the means of his greateſt fortunes.* The King was ſo well pleaſed with his anſwer, that ſaying himſelf had few ſuch Servants, immediately Knighted him, and afterwards made him one of his Privy Council. *Full. worthies. p. 298. Northamptonſhire. Stowes ſurv. Lond. p. 89.*

13
3
16-8

2. *Thyreus* (or as *Curtius* calls him) *Thriotes* was one of the Eunuchs to *Statira*, the Wife of *Darius*, and taken at the ſame time with her by *Alexander* the Great: When ſhe was dead in Travail he ſtole out of the Camp, went to *Darius*, and told him of the death of his Wife, perceiving that he reſented *Plut. paral. p. 682. in Alexandro. L. Curtii. hiſt. l. 4. p. 87. Zuing. Theatr. vol. 1. l. 2 p. 174.*

ſented not her death ſo paſſionately, as he feared that her chaſtity together with that of his Siſter and Daughters, had been violated by *Alexander*. *Thyreus* with horrible oaths aſſerted the chaſtity of *Alexander*, then *Darius* turning to his friends with his hands lift up to Heaven; *O ye Gods of my Country* (ſaid he) *and Preſidents of Kingdoms, I beſeech you in the firſt place that the fortune of* Perſia *may recover its former Grandeur, that I may leave it in the ſame ſplendor I received it, that I may render unto* Alexander *all that he hath performed in my adverſe eſtate, unto my deareſt pledges. But if that fatal time is come, wherein by the envy of the Gods there is a decreed revolution to paſs upon us, and that the Kingdom of* Perſia *muſt be overthrown, then I beg of you that no other amongſt mortal men beſides* Alexander, *may ſit in the Throne of* Cyrus.

Plut.in Demetrio p. 895. *Diodor. ſicul.l.*19. *Iuſtin.hiſt.l.*15.*p.*172, 173. *Pezel.mellific. tom.*1.*p.* 424.

3. *Ptolemæus* King of *Ægypt*, having overcome *Demetrius Poliorcetes* in Battel, and made himſelf Maſter of all his carriages, he ſent back to *Demetrius* his Royal Tent, with all the wealth he had taken, and alſo ſuch Captives as were of the beſt account with him, ſending him word withal, that the contention betwixt them was not for Riches but Glory. When *Demetrius* had returned him thanks he added that he earneſtly beſought the Gods, that they would ſpeedily enable him to return him equal kindneſs, for that he had received of him. Not long after when *Ptolemy* had ſent *Cilles* his General, with an Army againſt him, he was overthrown and taken by *Demetrius*, who ſent both him and all the reſt of the Captives as a Preſent to *Ptolemy*.

*Fulgoſ. l.*5. *c.*2.*p.*589. *Cauſ. H. C. tom.*2.*p.* 353. *Ioſeph Antiq. l.*18.*c.*8.*p.* 475.

4. *Agrippa* accus'd by *Eutyches* his Coachman of ſome words againſt *Tiberius*, was by his order ſeiz'd and put to the Chain before the Palace Gate; with other Criminals brought thither. It was hot Weather, and he extreme thirſty, ſeeing therefore *Thaumaſtus* a Servant of *Caligula*'s paſs by, with a Pitcher of Water, he called him, and entreated that he might drink, which the other preſented with much courteſie. When he had drank, aſſure thy ſelf, ſaid he, I will one day pay thee well for this Glaſs of Water thou haſt given me; if I get out of this Captivity, I will make thee great. *Tiberius* dy'd ſoon after, he was freed by the favour of *Caligula*, and by the ſame favour made King of *Judea*; here it was that he remembred *Thaumaſtus*, rewarding him with the place of Comptroler of his houſe, ſuch power hath a ſlight good turn, well plac'd, upon a generous Soul.

*Herodot.l.*3. *p.*217. *Lon. Theatr. p.*326. *Val.Max. l.* 5.*c.*2.*p.* 134. *Ælian.var. hiſt.l.*4.*c.*5. *p.*144.

5. *Darius* the Son of *Hyſtaſpes*, being one of the Guard to *Cambyſes* in his Expedition againſt *Ægypt*, a Man then of no extraordinary condition, ſeeing *Syloſon*, the Brother of *Polycrates*, walking in the Market place of *Memphis*, in a glittering Cloak; he went to him, and as one taken with the garment, deſired to buy it of him. *Syloſon* perceiving he was very deſirous of it, told him he would not ſell it him for any Money: but ſaid he, I will give it you on this condition; that you never part with it to any other; *Darius* receiv'd it. In proceſſe of time, *Cambyſes* being dead, and the *Magi* overcome, by the ſeven Princes, *Darius* was made King, *Syloſon* hearing this comes to *Suſa*, ſate in the entrance of the Palace, ſaying he was one that had deſerved well of the King, this was told to *Darius*, who wondring who it was he ſhould be oblig'd to, commanded he ſhould be admitted. *Syloſon* was ask'd by an interpreter, who he was, and what he had done for the King? He tells the matter about the Cloak, and ſays, he was the Perſon, who gave it. O thou moſt Generous amongſt Men, ſaid *Darius*, art thou he then who when I had no power, gaveſt me that, which though ſmall in it ſelf, was yet as acceptable to me then, as greater things would be to me now? know I will reward thee with ſuch a huge quantity of Gold and Silver, that it ſhall never repent thee thou waſt liberal to *Darius*, the Son of *Hyſtaſpes*. O King, ſaid *Syloſon*, give me neither Gold nor Silver, but when thou haſt freed my Countrey of *Samos*, which is now held by a Servant of my dead Brother *Polycrates*; give me that without ſlaughter or Plunder. *Darius* hearing this, ſent an Army under the conduct of *Otanes*, one of the ſeven Princes of *Perſia*, commanding him that he ſhould do for *Syloſon* as he had deſired.

*Lipſ. monit. l.*2.*c.*13.*p.* 334.

6. *Rodericus Davalus* was Lieutenant General of the Horſe in *Spain*, *Anno Dom.* 423. together with ſome others, he was accuſed of High Treaſon, of writing Letters to *Joſephus* King of the Moors; as one that intended the betraying of his Countrey into his hands. Divers Copies of theſe Letters were produc'd, and the whole affair debated at the Council-Table: In the crime of his Maſter was involv'd *Alearus Nunnius Ferrerius* born at *Corduba*, and Steward of *Davalus* his houſe. But he ſtoutly defending himſelf and his Maſter, ceaſed not till he had ſhewed that the Letters were counterfeit, and that the Authour of them was *Johannes Garſias*, of which he was convicted and condemned. He got himſelf clear off, but the other great Perſons were condemned to perpetual baniſhment. Here *Ferrerius* to ſupport his Maſter in his wants, ſold all thoſe goods of his, which he had got in the ſervice and by the bounty of his Maſter; and having thereby made up the ſum of 8000. Crowns, he diſpos'd it into Wicker Bottles, loaded an Aſs with it, and cauſing his own Son to be meanly attired, to drive the Aſs, he ſent it all privily to his Maſter *Davalus*; A Perſon certainly well worthy of being remembred by that Illuſtrious Nation; and in his Poſterity too, in caſe any of them be yet extant.

*Clarks mirr. c.*59.*p.*236. *Fullers hol. ſtate.l.*2.*c.* 11.*p.*86.

7. The only Daughter of *Peter Martyr*, through the Ryot and Prodigality of her debauched Husband, being brought to extreme poverty; the Senate of *Zurich* (out of a grateful remembrance of her Father's worth) ſupported her with a bountiful maintenance ſo long as ſhe liv'd.

Plut. paral. p.in Fabio. Zuing.vol. 1.*l.*2.*p.* 180. *Val.Max. l.* 5.*c.*2.*p.*133. *Sabellic.exempl.l.*7.*c.* 1.*p.*366.

8. *M. Minutius*, Maſter of the Horſe, by his inſolence and temerity, had lead his Army againſt *Annibal* into great diſtreſs; where it was likely to be cut in pieces, but by the ſeaſonable aſſiſtance of *Q. Fabius*, the then Dictator, he was preſerv'd. Returning into his Camp, he confeſſed his Errour, commanded the Enſigns to be taken up, and the whole Army to follow them; he marches into the Camp of the Dictator, and through it the ready way to *Fabius* his Tent, to the wonder and amazement of all Men. *Fabius* came out to meet him, then he cauſes the Enſigns to be ſtuck down, himſelf with a loud voice called *Fabius* his Father, his Army called the other Souldiers their Patrons, and ſilence being commanded: You have this day Dictator, ſaid *Minutius*, obtained a double Victory by your Prowes upon the Enemy, by your Prudence and Humanity upon your Colleague, by the one you have ſav'd us, and by the ther inſtructed us, ſo that we who were ignominiouſly conquered by *Hannibal*; are Honourably and Profitably overcome by you. Since therefore I know no other Name that is more venerable; I call you an indulgent Father, although this benefit I have from you is greater, then that of my Parent, for to

him I do only owe my life, but to you I am indebted both for my own, and alſo for that of all theſe. This ſaid, he embraced *Fabius*, and kiſſed him; the like might be obſerved through the whole Army, for they received each other with mutual embraces and kiſſes; ſo that the whole Camp was all joy, and ſuch as found no other way, to expreſs it ſelf but by tears.

Clarks mirr. c.59.p.236. 9. On the Town-houſe of *Geneva*, upon a marble Table, is written in Letters of Gold thus,

Poſt Tenebras Lux.

Quum Anno Dom. 1535. *profligata Romana Anti-Chriſti Tyrannide, abrogatisque ejus ſuperſtitionibus, Sacro-Sancta Chriſti Religio hic in ſuam puritatem; Eccleſia in meliorem ordinem ſingulari Dei beneficio repoſita, & ſimul pulſis fugatiſque hoſtibus urbs ipſa in ſuam libertatem, non ſine inſigni miraculo, reſtituta fuerit. Senatus populuſque Genevenſis Monumentum hoc perpetua memoria cauſa fieri atque hoc loco erigi curavit, quo ſuam erga Deum gratitudinem, apud Poſteros teſtatam fecerit.* In Engliſh thus.

After Darkneſs Light.

Whereas Anno Dom. 1535. *The Roman Tyranny of Anti-Chriſt was ejected, his Superſtitions aboliſhed, the Holy Religion of Chriſt reſtored here in its proper purity; the Church by the ſingular goodneſs of God put into better order, the Enemy overcome and put to flight, and the City it ſelf by a remarkable miracle, did then obtain its former liberty and freedom. The Senate and People of* Geneva, *have cauſed this Monument (in perpetual Memory thereof) to be made and erected in this place, as alſo to leave a Teſtimony of their thankfulneſs to God and Poſterity.*

10. In the time of the ſecond Punick War, Val.Max. l. 5 c.2.p.132 133. when *Fulvius* beſieg'd *Capua*, there were two Women of *Campania* that were reſolute in their good wiſhes to the Romans: Theſe were *Veſtia Opidia*, a Matron, and Miſtreſs of a Family; and *Cluvia Facula*, a common proſtitute. The one of theſe did daily ſacrifice for the good fortune of their Army, and the other ceaſed not to carry Proviſions to ſuch of ours as were made Priſoners amongſt them. When therefore *Capua* was taken, theſe two had their liberty and goods reſtor'd, by ſpecial order of the Senate of R*ome*, and not only ſo, but ſent them a promiſe, to grant what reward they ſhould deſire. It is much, that in ſo great and publick a Joy, the Fathers had leiſure to thank two poor Women of mean condition, but it was more, for them to make it a ſpecial part of their buſineſs, and that by their own motion.

11. *Q. Fabius Maximus*, was the Perſon that Val.Max. l. 5.c.2.p. 133. ſav'd the Roman State from being over-whelmed with the Torrent of *Hannibal*; and had fortunately ſerv'd the Common-Wealth, in five ſeveral Conſul-ſhips: When therefore he was dead: the Roman people not unmindful of his good ſervice: did ſtrive who ſhould contribute moſt Money, to render the pomp of his Funeral more glorious, and that he might be interred with the greater magnificence.

Hackw.Apol.l.4.c.10 §. 5.p.436. Clarks mirr. Eccleſ. hiſt. part.2.l.1 p. 42.

12. There was in *Florence* a Merchant whoſe name was *Francis Freſcobald*, of a noble Family and liberal mind, who through a proſperous ſucceſs in his affairs, was grown up to an abundance of Wealth. While he was at *Florence*, a young Man preſented himſelf to him asking his Alms for God's ſake. *Freſcobald* beheld the ragged ſtripling, and in deſpight of his Tatters, reading in his countenance ſome ſignifications of virtue, was moved with pity, demanded his Countrey and Name. I am, ſaid he, of *England*; my Name is *Thomas Cromwell*; my Father (meaning his Father-in-law) is a poor Man a Cloth-ſhearer. I am ſtray'd from my Countrey, and am now come into *Italy* with the Camp of French-men that were overthrown at *Gatylion*, where I was Page to a Foot-man, carrying after him his Pike and Burganet. *Freſcobald* partly in pity of his State, and partly in love to the Engliſh Nation, amongſt whom he had receiv'd ſome civilities, took him into his houſe, made him his gueſt, and at his departure gave him a Horſe, new Apparel, and ſixteen Duckets of Gold in his Purſe. *Cromwell* rendring him hearty thanks, return'd into his Countrey; where in Proceſs of time, he became in ſuch favour with King *Henry* the Eight, that he rais'd him to the Dignity of being Lord High Chancellour of *England*. In the mean time, *Freſcobald* by great and ſucceſſive loſſes was become poor, but remembring that ſome Engliſh Merchants owed him fifteen thouſand Ducats, he came to *London* to ſeek after it, not thinking of what had paſſed betwixt *Cromwel* and him. But travelling earneſtly about his buſineſs, he accidentally met with the Lord Chancellour as he was riding to the Court. As ſoon as the Lord Chancellour ſaw him, he thought he ſhould be the Merchant of *Florence* of whoſe liberality he had taſted in times paſt: immediately he alights, embraces him, and with a broken voice ſcarce refraining tears, he demanded if he were not *Francis Freſcobald* the Florentine? *Yes Sir*, ſaid he, *and your humble Servant. My Servant*, ſaid Cromwel, *no, as you have not been my Servant in times paſt, ſo will I not now account you other than my great and eſpecial friend, aſſuring you that I have juſt reaſon to be ſorry, that you knowing what I am, (or at leaſt what I ſhould be) would not let me underſtand of your Arrival in this Land: Had I known it I ſhould certainly have paid part of that debt which I confeſs I ow you, but thanks be to God that I have yet time. Well Sir, in concluſion you are heartily welcome, but having now weighty affairs in my Princes cauſe, you muſt hold me excuſed that I can no longer tarry with you: Therefore at this time I take my leave, deſiring you with the faithful mind of a friend, that you forget not to dine with me this day at my houſe. Freſcobald* wonders who this Lord ſhould be, at laſt after ſome pauſe he remembers him for the ſame he had relieved at *Florence*, he therefore repairs to his houſe not a little joyed: and walking in the baſe Court attended his return. He came ſoon after, and was no ſooner diſmounted, but he again embraced him with ſo friendly a countenance, as the Lord Admiral and other Nobles then in his company much marvelled at. He turning back and holding *Freſcobald* by the hand; *Do you not wonder my Lords*, ſaid he, *that I ſeem ſo glad of this man? This is he by whoſe means I have atchieved this my preſent degree*, and therewith recounted to them all that had paſſed between them. Then holding him ſtill by the hand, he led him to the Chamber where he dined, and ſeated him next himſelf. The Lords departed, he would know what occaſion had brought him to *London*, *Freſcobald* in few words truly opened his cauſe to him: To which *Cromwel* returned, *Things already paſt, Mr.* Freſcobald, *can by no power or policy of man be recalled, yet is not your ſorrow ſo peculiar to your ſelf, but that by the bond of mutual love I am to bear a part therein, and that in this*

your diſtreſs, you may receive ſome conſolation: It is fit I ſhould repay ſome portion of that debt, wherein I ſtand bound to you; as it is the part of a thankful man to do: and I further promiſe you in the word of a true friend, that during this life and ſtate of mine, I will not fail to to do for you wherein my authority may prevail: Then taking him by the hand he led him into a Chamber, and commanded all to depart, he locked the door, then opening a Coffer he firſt took out ſixteen Ducats, and delivering them to *Freſcobald*; *My friend*, ſaid he, *here is your money you lent me at my departure from* Florence, *here are other ten you beſtowed in mine Apparel, with Ten more you disburſed for the Horſe I rode upon: But conſidering you are a Merchant it ſeemeth to me not honeſt to return your money, without ſome conſideration for the long detaining of it. Take you therefore theſe four Bags in every of which is four hundred Ducats, to receive and enjoy from the hand of your aſſured friend*, which the modeſty of *Freſcobald* would have refuſed, but the other forced them upon him. This done he cauſed him to give him the names of all his debtors, and the ſums they owed: The Schedule he delivered to one of his Servants, with charge to ſearch out the men, if within any part of the Realm, and ſtraitly to charge them to make payment within fifteen days, or elſe to abide the hazard of his diſpleaſure. The Servant ſo well performed the command of his Maſter, that in very ſhort time the whole Sum was paid in: During all this time *Freſcobald* lodged in the Lord Chancellors houſe, who gave him the entertainment he deſerved, and oftentimes moved him to abide in *England*, offering him the Loan of ſixty thouſand Ducats for the ſpace of four years, if he would coutinue and make his bank at *London*: But he deſired to return into his own Country, which he did with the great favour of the Lord *Cromwel*, and there richly arrived, but he enjoyed his wealth but a ſmall time, for in the firſt year of his return he dyed.

Sabell. exempl. l. 7. c. 1. p. 365. 13. *Franciſcus Dandalus* was ſent Embaſſador from the Venetians to Pope *Clement*, into *France* where he then was, to deprecate his anger, and to take off the publick ignominy which he was reſolved to expoſe them to: long did he lye in Chains proſtrate at the Popes Table in mourning and great humility, before he could any way appeaſe that indignation which the Pope had conceived againſt his People, at the laſt he returned well acquit of his charge, when ſuch was the gratitude of his fellow Citizens, that by a mighty and univerſal conſent, they elected him Duke of *Venice*, that he who but lately had been in ſuch deſpicable ſtate for his Countries ſake, might now be beheld as conſpicuous on the other ſide in Gold and Purple.

Sabell. Ex. l. 7. c. 1. p. 367. 14. *Antonius Muſa* was Phyſician to *Auguſtus Cæſar*, and being one time delivered by him from a diſeaſe, that was believed would prove deadly to him, the people of *Rome* were ſo joyed with the unexpected recovery of their Prince, that to expreſs their gratitude to his Phyſician, they paſſed a decree, that his Statue ſhould be erected and placed next unto that of *Æſculapius*.

Sabell. Ex. l. 7. c. 1. p. 367. 15. *Hippocrates* the Phyſician perceiving the Plague from *Illyricum* to begin to grow upon the parts adjacent, ſent ſome of his Scholars into divers Cities of *Greece*, to aſſiſt and to adminiſter to ſuch as were ſeiſed with it, upon which in token of their gratitude, they decreed to him the ſame honour which they had had uſed to give to *Hercules*.

Sabell. Ex. l. 7. c. 1. p. 365. 16. *Junius Brutus* did notably revenge the Rape done upon *Lucretia*, by one of the Tarquins, with the expulſion of them all, and delivering *Rome* from the bondage of their Tyranny, when therefore this grand Patron of Feminine Chaſtity was dead, the Roman Matrons lamented the death of him in mourning for a year entire.

17. A War was commenced betwixt the Athenians and the Dorians, theſe laſt conſulting the Oracle, were told they ſhould carry the victory unleſs they killed the King of the Athenians, they therefore gave charge to their Soldiers concerning the ſafety of the King. *Codrus* was at that time King of the Athenians, who having underſtood the anſwer of the Oracle, in Love to his Country he diſguiſed himſelf in mean Apparel, and entred the enemies Camp with a ſythe upon his Shoulder, with this he wounded one of the Soldiers by whom he was immediately ſlain. The body of the King being known, the Dorians departed without fighting, and the Athenians in gratitude to their Prince, who had devoted his life for the common ſafety, would never after ſuffer themſelves to be ruled by a King; doing their departed Prince this honour, that they declared they thought no man worthy to ſucceed him. *Juſtini. hiſt. l. 2. p. 38.*

CHAP. XXI.

Of the Meekneſs, Humanity, Clemency and Mercy of ſome Men.

THe abundant Trade, pleaſant Scituation, and other conſiderable advantages did occaſion one to ſay of *Ormus* a City in *Perſia*.

Si Terrarum Orbis quaqua patet annulus eſſet,
Illius Ormuſium gemma decuſque foret.

If all the World were made into a Ring,
Ormus *the Gemm and grace thereof ſhould bring.*

And were I to ſet the Crown upon ſome one particular virtue, amongſt all thoſe that have been conſpicuous in man; I know none that I ſhould be more prone to favour than that of mercy, and I muſt confeſs I was well pleaſed when I read what followeth.

1. *Photius* the learned Patriarch of *Conſtantinople*, obſerveth in his Bibliotheke, a wonderful judgment given in the City of *Athens*: He ſaith the Senate of the Areopagites being aſſembled together in a Mountain, without any Roof but Heaven; the Senators perceived a Bird of prey which purſued a little Sparrow, that came to ſave it ſelf in the boſom of one of their Company: This man who naturally was harſh threw it from him ſo roughly, that he killed it; whereat the Court was offended, and a decree was made by which he was condemned and baniſhed from the Senate: Where the Judicious obſerve, that this company which was at that time one of the graveſt in the world, did it not for the care they had to make a law concerning Sparrows, but it was to ſhew that clemency and merciful inclination, was a virtue ſo neceſſary in a State, that a man deſtitute of it was not worthy to hold any place in Government, he having (as it were) renounced humanity. *Cauſ. H. C. in the treatiſe of paſſions. §. 1. p. 2.*

2. *Ageſilaus* the Spartan was of that humanity and clemency, towards thoſe whom he had overcome in Battel, that he often gave publick admonitions *Sabell. Ex. l. 6. c. 4. p. 331.*

nitions to his Soldiers, that they ſhould not treat their Priſoners with inſolence, but ſhould conſider that thoſe who were thus ſubdued and reduced to this condition were men; and when any of theſe at the removal of his Camp were left behind by his Soldiers as unable to follow through ſickneſs or age, he took care to order ſome perſons to receive and take care of them, leſt being deſtitute of all aſſiſtance they ſhould periſh with hunger, or become a prey to the wild Beaſts.

Lipſ. monit. l.2.c.12.p. 302. Sueton. wieri oper.l. de irâ p. 837. Fulgoſ.ex.l. 5.c.1.p. 565. Sabell.Ex.l. 8.c.2.p. 425.

3. *Titus Veſpaſian* the Emperour was deſervedly called the Darling of Mankind, he profeſſed that he thereupon took upon him the ſupreme Pontificate, that in ſo high a Prieſthood he might be obliged to keep his hands pure from the blood of all men; which he alſo performed: and ſaith *Suetonius*, from that time forth he never was the Author of or conſenting to the death of any man, although ſometimes there were offered him juſt cauſes of revenge, but he ſtill uſed to ſay, he had rather periſh himſelf than be the ruine of another. When two Patricians ſtood convicted of high Treaſon, and affectation of the Empire, he thought it ſufficient to admoniſh them in words, to deſiſt ſuch deſigns, that Princes were ordained by fate, that if they would any other thing of him, they might ask it and have it. Soon after the Mother of one of them living far off, leſt ſhe ſhould be affrighted with ſome ſad news, he ſent his own Poſts to inform her of the danger and ſafety of her Son. Though his Brother *Domitian* did manifeſtly conſpire againſt him; yet he did him no harm, nor leſſened him in any thing, but dealt with him by entreaties, that he would bear him a friendly mind, and after all nominated him his colleague and ſucceſſor in the Empire: But all this goodneſs wrought little with this unnatural Brother, for ſoon after he was empoyſoned by him, to the great loſs of all mankind.

Socrates Eccleſ.hiſt.l.7. c.21.p.38

4. *Acacius* Biſhop of *Amada* was renowned and much ſpoken of for a notable work of mercy which he wrought in thoſe days, when the Romans had taken ſeven thouſand Perſian Captives at the winning of *Azazena*, and to the grief of the Perſian King would not reſtore them, but kept them in ſuch condition that they were almoſt all ſtarved for want of food. *Acacius* lamented their eſtate and condition, called his Clergy together, and ſaid thus unto them: *Our God hath no need either of Diſhes or Cups, for he neither eateth nor drinketh, wherefore ſeeing the Church hath many precious things both of Gold and Silver, beſtowed of the free will and liberality of the faithful: It is requiſite that the Captive Soldiers ſhould be therewith redeemed and delivered out of Priſon and Bondage, and that they alſo periſhing with Famine, ſhould with ſome part thereof be refreſhed and relieved.* This ſaid, he commanded the Veſſels and gifts to be melted, made money thereof, and ſent the whole price partly to redeem Captives out of Priſon, and partly to relieve them that they periſhed not with famine. Laſtly, he gave the Perſians neceſſary proviſions for their voyage, and ſent them back to their King: This notable act of the Renowned *Acacius*, brought the King of *Perſia* into great admiration, that the Romans ſhould endeavour to vanquiſh their enemies by both ways, *viz.* wars and well-doing, whereupon he greatly deſired the ſight of *Acacius*, and *Theodoſius* the Emperour commanded the Biſhop to gratifie the King therein.

5. When *Pericles* the noble Athenian lay a dying, the better ſort of the Citizens and his Friends that ſate about him, were diſcourſing amongſt themſelves of thoſe virtues wherein he excelled, his riches and eloquence, his famous exploits, the number of his victories, as having erected Nine Trophies while he had the command of the City. Theſe things they were recounting amongſt themſelves, as ſuppoſing that he no longer underſtood them, but was now become ſenſeleſs. *Pericles* heard all that had paſſed, and *I wonder*, ſaid he, *that you ſo celebrate thoſe deeds of mine, in which Fortune doth challenge a part, and which are common to other Leaders, and yet in the mean time paſs over with ſilence, that which is the greateſt and moſt excellent of them all: namely, that none of my Fellow Citizens have ever put on mourning through my means.* And indeed it was worthy of high commendation, that he retained ſo much of humanity and clemency in the midſt of ſo many bitter enmities he was perpetually exerciſed with, and that he had never ſhewed himſelf implacable to any enemy whatſoever, in ſo great a power as he ſo long together had enjoyed.

Plut. in Pericl. p. 173. Lipſ. monit. l.2.c.12.p. 290. Fulgoſ.ex.l. 5.c.1.p. 570.

Bak. Chron. p.95,96 97. Heyl. Coſmogr. p.208. Martins Chron. p.49. Full.ch.hiſt. l.3.cent.12. p.45. Stows Ann. p.163.

6. One *Guydomer* a Viſcount, having found a great treaſure in the dominions of *Richard* the Firſt ſurnamed *Ceur de Lion*; for fear of the King fled to a Town of the King of *France* for his ſafeguard. Thither *Richard* purſued him, but the Town denyed him entrance, going therefore about the Walls, to find out the fitteſt places to aſſault it, one *Bertram de Gurdon*, or as others call him *Peter Baſile*, ſhot at him with an empoyſoned Arrow from a ſtrong Bow, and therewith gave him a wound in his Arm, (in the Eye ſaith *Fuller*) which neglected at firſt and ſuffered to rankle, or as others ſay handled by an unskilful Chirurgeon in four days brought him to his end. Finding himſelf paſt hope of recovery, he cauſed the party that had wounded him to be brought before him, who being asked what had moved him to do this fact? Anſwered, that King *Richard* had killed his Father, and two of his Brothers with his own hand, and therefore he would do it if it were to do again. Upon this inſolent anſwer, every one looked that the King ſhould have adjudged him to ſome terrible puniſhment, when contrary to their expectations in a high degree of clemency, he not only freely forgave him, but gave ſpecial charge he ſhould be ſet at liberty, and that no man ſhould preſume to do him the leaſt hurt, commanding beſides to give him an hundred ſhillings to bear him away. This was done *Anno* 1199. in the ninth year of this Kings Reign, and the forty fourth of his Age. Dying he bequeathed his heart to *Roan*, his body to be buried at Fount *Everard*, and his Bowels at *Chalons*, (or as others) at *Carliſle* in *England*.

Plut. in Lycurgo p. Zuing. Theatr. vol. 1.l.1.p.91.

7. *Charilaus* the King of *Sparta* was of ſo mild and gentle a diſpoſition, that *Archelaus* his aſſociate in the Kingdom, uſed to ſay to thoſe that ſpake high in the commendation of the young man; How is it poſſible that *Charilaus* ſhould be a good man ſeeing he is not able to be ſevere, even againſt thoſe that are wicked.

Zuing. Theatr.vol. 1.l.1.p.91.

8. *Q. Fabius Maximus* was of that meek and mild diſpoſition throughout his whole life, that he was commonly called the Lamb.

Sueton. l. 2. c.67.p.95. Lipſ. monit. l.2.c.2.p. 299. Fulgoſ. l.5. c.1.p.558.

9. *Auguſtus Cæſar* walking abroad with *Diomedes* his freedman, a wild Boar had broken the place of his reſtraint, and ſeemed to run directly towards *Auguſtus*: The freedman in whom at that time there was more of fear than of prudence, conſulting his own ſafety, took hold of the Emperour and placed him before himſelf, for which yet *Auguſtus* never diſcovered any ſign of anger, or offence that he had taken. He alſo managed the Commonwealth with that clemency and mercy, that when in the Theatre it was recited, *O Dominum æquum &*

bonum, O Gracious and Good Governour, all the people turned their eyes upon him, and gave him their applauſe both with word and geſture.

Lipſ. monit. lib. 2. cap. 12. p. 295.

10. *C. Julius Cæſar* was not more famous for his valour in overcoming his enemies, than he is for his clemency, wherein at once he overcame both them and himſelf: *Cornelius Phagita* one of the bloody emiſſaries of *Sylla*, in the civil diſſentions betwixt him and *Marius*, induſtriouſly hunted out *Cæſar* (as one of the Marian party) from all his lurking holes, at laſt took him, and was difficultly perſwaded to let him eſcape at the price of two Talents, when the times changed and that it was in his power to be ſeverely revenged of this man, yet he never did him the leaſt harm, as one that could not be angry at the Winds when the Tempeſt was over. *L. Domitius* an old and ſharp enemy of his, held *Corſinium* againſt him with thirty Cohorts, there were alſo with him very many Senators, Knights of *Rome*, and the flower or ſtrength of the Pompeian party, *Cæſar* beſieged the Town, and the Soldiers talked of rendring both the Town and themſelves to *Cæſar*, *Domitius* deſpairing of any mercy, commanded a Servant Phyſician of his to bring him a cup of poyſon, the Phyſician that knew he would repent it, upon the appearence of *Cæſars* clemency, gave him inſtead of poyſon a ſoporiferous potion. The Town being ſurrendred, *Cæſar* called all the more honourable perſons to his Camp, ſpake civily to them, and having exhorted them to peaceable and quiet Counſels, ſent them away in ſafety with whatſoever was theirs. When *Domitius* heard of this, he repented of the poyſon he ſuppoſed he had taken, but being freed of that fear by his Phyſician, he went out unto *Cæſar* who gave him his life, liberty, and eſtate. In the Battel of *Pharſalia* as he rode to and fro, he cryed Spare the Citizens, nor was any killed but ſuch only as continued ro make reſiſtance: After the Battel he gave leave to every man of his own ſide, to ſave one of the contrary, and at laſt by his edict, gave leave to all whom he had not yet pardoned, to return in peace unto *Italy*: to their eſtates, honours, and commands. When he heard of the death of *Pompey* himſelf by the villany of others, ſo far was he from inſultation thereat, that he brake out into tears, and proſecuted his murderers with ſlaughter and blood.

Lipſ. monit. lib. 2. cap. 12. p. 306.

11. *Lewis* the Twelfth the next Heir to the Crown of *France* was eagerly perſecuted by *Charles* the Eight the then King, as one who was diſpleaſed that he had no iſſue of his own, and ſo far was he preſſed by him, that at laſt he was ſhut up in Priſon, with little hope of his life, moſt of the Nobles and people, embracing the preſent times, declared themſelves againſt the unfortunate. But *Charles* dying on the ſudden *Lewis* aſcended to the Throne, to the amazement of many who now began to change their countenance and ſpeech, and ſought to inſinuate themſelves into the good grace and favour of the new Prince: Some alſo who had been conſtant to him in his adverſity, began now to lift up their heads high; amongſt theſe one with great confidence came to the King, and begged the Eſtate of a Citizen of *Orleance*, who in that ſad time, had ſhewed himſelf to be one of the ſharpeſt enemies of *Lewis*. Here it was that the King with a Royal mind made him this Reply; *Ask ſomething elſe of me, ſaid he, and I will ſhew that I have reſpect unto your merits; but of this ſay no more; for the King of* France *doth not concern himſelf in the injuries of the Duke of* Orleance; this was his Title before he came to the Crown, and withal he declared that he would have the ſame Counſellors and Guards, as the dead King had, in the ſame Honour, and with the ſame Salaries.

Zunig. Theatr. vol. 1. lib. 1. p. 92.

12. *Sigiſmund* the Firſt, King of *Poland*, did ſo contemn the private injuries, ſlanderous reproaches, and evil ſpeeches of inſolent men; that he never thought them worthy of Revenge; nor was he known for that cauſe alone, to be afterwards the ſtraiter handed to ſuch kind of men, in reſpect of Beneficence, and Princely Liberality.

Lipſ. monit. lib. 2. cap. 12. p. 307.

13. *Hadrianus* the Emperor, while he was a private man, had one that in divers occaſions had ſhewed himſelf his Enemy. This man when the other was arrived to the Imperial Dignity, preſents himſelf before him, in a trembling poſture, and ſcarce able to bring forth words wherein to implore his pardon: The Emperor immediately upon the ſight of him, ſaid unto him, *Evaſiſti, thou haſt eſcaped me*. As if he had ſaid, thou hadſt been undone if we had equally contended; but I being now thy Superior do ſurceaſe, and chuſe rather to ſhew my Power, by Clemency than Revenge.

Lipſ. monit. lib. 2. cap. 12. p. 308.

14. *Alphonſus* King of *Naples* and *Sicily* was all Goodneſs and Mercy. He had beſieged the City of *Cajeta*, that had inſolently rebelled againſt him, and it was evident, that the City was ſtraitned for want of neceſſary Proviſions: themſelves did confeſs as much, for they put forth all their Old Men, Women and Children, and ſuch as were unſerviceable, and ſhut their Gates upon them. The King's Council adviſed, that they ſhould not be permitted to paſs, but ſhould be forced back again into the City, by which means he ſhould ſpeedily become the Maſter of it. The King pitying the diſtreſſed multitude, ſuffered them to depart; though he knew it would occaſion the protraction of the Seige. But when he could not take the City; ſome were ſo bold as to tell him that it had been his own in caſe he had not dealt in this manner; but ſaid the King, *I value the ſafety of ſo many perſons at the rate of an hundred* Cajeta's. Yet he was not long without that neither, for the Citizens moved with ſo great a virtue, and repenting themſelves of their diſloyalty, yielded it to him of their own accord. *Antonius Caldora*, was alſo one of the moſt powerful, and obſtinate Enemies of the Realm of *Naples*; but being in a great Battle overthrown and made priſoner, all men perſwaded the King to rid his hands of ſo inſolent a perſon, and ſo dangerous to the Kingdom: *Alphonſus* was he alone that oppoſed it, and not only gave him his Life, but alſo reſtored him to his forfeited Eſtate; he alſo gave back unto his Wife, all his Plate, precious Furniture and Houſhold ſtuff, that were fallen into his hands, only reſerving to himſelf one Veſſel of Cryſtal. Theſe were the Deeds of this Illuſtrious Prince, whereunto his Speeches were alſo agreeable. For being asked: why he was thus favourable to all men, even to thoſe that were evil: Becauſe, ſaith he, *Good men are won by Juſtice, and the Bad by Clemency*; and when ſome of his Miniſters complained of his Lenity; and ſaid it was more than became a Prince; what then, ſaid he, *would you have Lions and Bears to reign over you? For Clemency is the property of men, as cruelty is that of the wild beaſts.* Nor did he ſay other then what is the truth, for the greater a man is, (and as I may ſay) the more he is a man, the more prone and inclinable will he be to this virtue, which is therefore called Humanity.

Fulgoſ. Ex. lib. 5. cap. 1. p. 566.

15. *M. Antonius* the Philoſopher, and Emperor excelled other men in this excellent virtue; as he manifeſtly ſhewed, in that glorious action of his

towards *Avidius Caſſius*, and his Family, who had rebelled againſt him in *Egypt*. For whereas the Senate, did bitterly proſecute *Avidius*, and all his Relations; *Antonius* as if they had been his Friends, did always appear as an Interceſſor in their behalf. Nothing can repreſent him herein ſo much unto the life, as to recite part of that Oration: which upon this occaſion, was made by him in the Senate, to this purpoſe. *As for what concerns the* Caſſian *Rebellion, I beſeech you, Conſcript Fathers; that laying aſide the ſeverity of your Cenſure; you will preſerve mine and your own Clemency. Neither let any man be ſlain by the Senate, nor let any man ſuffer that is a Senator. Let not the blood of any Patrician be ſpilt; let the baniſhed return; Exiles be reſtored to their Eſtates; and I heartily wiſh, that I could reſtore them that are already dead, unto life again. In an Emperor I could never approve of the revenge of his own injuries; which howſoever it may be oftentimes juſt: yet for the moſt part (if not always) it appears to be ſharp. You ſhall therefore pardon the Children, Son in Law, and Wife of* Avidius Caſſius. *But why do I ſay pardon them, ſince there is none of them that hath done amiſs? Let them live therefore, and let them know that they live in ſecurity under* Marcus. *Let them live in the enjoyment of their Patrimony, and in the poſſeſſion of their Garments, and Gold, and Silver; and let them be not only rich, but ſafe. Let them have the freedom to tranſport themſelves, into all places as they pleaſe; that throughout the whole world, and in the ſight of all people; they may bear along with them, the true and unqueſtionable inſtance of yours and my clemency. Neither, O ye Conſcript Fathers, is this any remarkable clemency; to pardon the Children and Wives of the Rebellious: I therefore deſire you, that you would free at once, all Senators and Knights of* Rome, *that are under accuſation; not only from death and baniſhment: but alſo from fear and hatred, from infamy and injury. Allow thus much to my preſent times, that in theſe conſpiracies, framed for the erection of Tyranny; the blood of thoſe that fell in the tumult it ſelf may ſuffice, and that the puniſhment may proceed no further.* This Oration was ſo pleaſing to the Senate, and populacy of *Rome*, that they extolled the Clemency of *Marcus* with infinite prayſes.

Fulgoſ.Ex. lib.5.cap.1. p.568.

16. Some young men had publickly reproached the Wife of *Piſiſtratus* the *Athenian* Tyrant; the next day ſenſible of their errour, in great fear, they preſented themſelves before him, and with tears implored his pardon. He without any motion to anger or revenge, made them this anſwer. *Hereafter demean your ſelves more modeſtly; although my Wife did not* (as you ſuppoſe) *go out of the doors yeſterday.* By this ſaying of no leſs prudence than humanity, he covered at once both the error of the young men, and the diſgrace that was done to his Wife.

Heyw. Hierarch.lib.8. p.538.

17. After what manner compaſſion and mercy doth ſometimes meet with unexpected rewards: me thinks is pretily repreſented, by *Urſinus Velius*; and I will cloſe up this Chapter with his Verſes that are thus Engliſhed.

A Fiſher angling in a Brook
With a ſtrong Line and baited Hook,
When he for his wiſh'd Prey did pull,
It happn'd he brought up a Skull
Of one before drown'd; which impreſt
A pious motion in his breaſt.
Thinks he ſince I ſuch leiſure have,
Upon it I'll beſtow a Grave:
For what did unto it befal,
May chance to any of us all.
He takes it, wraps it in his coat,
And bears it to a place remote
To bury it, and then digs deep,
Becauſe the Earth it ſafe ſhould keep.
And lo! in digging he eſpies
Where a great heap of treaſure lies.
The Gods do never prove ingrate
To ſuch as others commiſerate.

CHAP. XXII.

Of the light and gentle Revenges ſome have taken upon others.

Excellent was the advice that was given to the *Romans* by the Embaſſadors of ſome Cities in *Hetruria*, that ſince they were men, they would not reſent any thing beyond humane nature, and that in mortal bodies they would not carry immortal feuds. Light injuries are made none by a not regarding; which with a purſuing revenge, grow both to height, and burden; and live to miſchieve us, when they might die to ſecure us. It is Princely to diſdain a wrong; and they ſay Princes, when Embaſſadors have offered Indecencies, uſe not to chide; but deny them Audience; as if Silence were the way Royal to revenge a wrong; thus the upper Region is the moſt compoſed; Age the wiſeſt ever, rage the leaſt: and it was the Maxim of a Great Lord, that diſcontent is the greateſt weakneſs of a generous Soul; while it is ſo intent upon its unhappineſs that it forgets its remedies. Gentle revenges of abuſes; you may ſee as follows.

Sueton. in Tiberio. p. 141.

1. *Diogenes* the Grammarian was wont to diſpute every Seventh day at *Rhodes*, and when *Tiberius* then a private man, came to hear him upon a day wherein he was not accuſtomed to read, he admitted him not, but ſent his ſervant to him, to let him know, that he ſhould expect the ſeventh day, wherein there would be opportunity, both for him and others to ſee and hear him. When *Tiberius* came to be Emperor of *Rome*, this man amongſt others came to ſalute him; *Tiberius* having obſerved him at the gate, ſent one to let him know; that at preſent he could not ſpeak with him; and that he ſhould come to him again at ſeven years end.

Trebell.Pollio. p. Wieri oper.1. p.838. lib. de irâ. Dinoth.lib. 4.p.329.

2. A certain Jeweller had ſold the Wife of *Gallienus* the Emperor, counterfeit and glaſs Gems for true ones: The Empreſs being told of the couſenage, requeſted that he might have due puniſhment. The Emperor, having heard the complaint of his Wife, commands the man to be dragged from his preſence, with this Sentence, that he ſhould be expoſed to a Lion, to be torn in pieces. But whiles the Impoſtor fearfully and the people greedily expect, that ſome fierce and terrible Lion, ſhould be let out of his Den to devour him; the head of a man only appears from the Den, and it was a Cryer who by the Emperor's Order, proclaimed theſe words. *He has played the cheat, and now he is cheated himſelf.*

Laërt. Val.Max. lib. 4. cap. 1.p.100. Dinoth. lib. 4.cap.328, 329.

3. When *Alceus* the Poet, with a bitter hatred had uſed all the advantages of his wit, againſt *Pittacus* the Mytelenian: *Pittacus* having afterwards obtained the Soveraignty, by the conſent of the City contented himſelf to let him underſtand by a

Meſſenger, that he had ſufficient power, to make himſelf an amends with his ruine.

Wieri. opera. p.833. lib. de irâ. Dinoth. memorab. lib. 4. p.327.

4. *Artaxerxes* King of *Perſia*, when *Alcides Sampſon*, did every where abuſe him with words behind his back: cauſed one to tell him; that indeed he had the liberty impudently to reproach and ſlander him, but that the King, beſides the liberty of ſpeech which he had aſſumed to himſelf, had alſo the power to take off his head for ſo doing; contenting himſelf with this mild and gentle admonition, to reprove both the raſhneſs of *Alcides*, and to ſhew his own power and clemency.

Dinoth. lib. 4. p. 328. Plut. moral. lib. de irâ cohibend. p. 124,125.

5. *Philemon* the Comœdian had ſcurrilouſly derided *Magas* the prefect of *Paretonium* in the publick Theater; objecting his unskilfulneſs, and what not, not long after by Tempeſt he was caſt upon the Shore where *Magas* was Governor; who being ſpeedily advertized of his arrival, preſently cauſed him to be apprehended; and gave Sentence upon him to loſe his head: he was brought to the Scaffold, his Neck laid out on the Block, which the Executioner by private order, gently touched with his Sword; and ſo let him go unhurt. *Magas* ſent after him ſome Jackſtones and Cockals ſuch as boys play with, and only gave him to underſtand it was in his power to have puniſhed his ſcurrility as it did deſerve.

Dinoth. lib. 4. p. 328. Val. Max. lib. 4. cap. 1. p. 294. Cæſar de bello civili.

6. *M. Bibulus* a man of Eminent Authority, while he abode in the Province of *Syria*, had two Sons ſlain by the Souldiers of *Gabinius*, for whoſe death he exceedingly mourned. Queen *Cleopatra* of *Egypt*, to aſſwage his grief, ſent him bound thoſe that had ſlain his Sons: that he might take of them ſuch reveng as he thought fit. He very joyfully received this good office, but commanded them untouched to be returned back to *Cleopatra*; thinking it revenge enough, that he had the Enemies of his blood in his power.

Dinoth. lib. 4. p.330.

7. *Sophia Auguſta* the Wife of *Juſtinus* the younger, had conſpired againſt *Tiberius* the Emperor to advance *Juſtinianus* the Nephew of *Juſtinus* to the Greek Empire, and in the abſence of *Tiberius* had called him to her for that purpoſe: but he having notice of the buſineſs, haſted to *Conſtantinople*; and by his preſence quite ſpoyled the Plot. He cauſed *Auguſta* to be apprehended, took from her her Treaſure, diſplaced ſuch Officers about her, whoſe counſel he knew ſhe uſed, and appointed others in their places, yet left her an abundant maintenance. This done he called *Juſtinianus* before him, and contenting himſelf ſharply to reprove him, he afterwards (unpuniſhed) permitted him to go at his liberty where he pleaſed.

Lipſ. monit. lib. 2. cap. 12. p. 302.

8. *Flavius Veſpaſianus*, in the Reign of *Nero* was forbid the Court, from whence he departed in great fear; at that time there came to him one of the Courtiers, who gave him harſh language, and withal driving him thence, commanded him to go to *Morbovia*, when *Veſpaſianus* had afterwards attained the Empire; this ſame man in terrible apprehenſions of death, preſented himſelf before him, begging his life; the Emperor revenged himſelf only with a Jeſt, and in his own former words commanded him alſo to go to *Morbovia*.

Sutton. in Tiberio. p. 140.

9. *Tiberius Cæſar*, when the *Rhodians* had wrote a Letter to him, and in the latter end of it had not prayed for his health, he ſent for their Embaſſadors, as if he had reſolved to inflict ſome puniſhment upon them; as ſoon as they came he cauſed them to add to their Letter the good wiſhes which were wanting, and without any further ſeverity diſmiſſed them.

Plut. Ælian. var. hiſt. lib. 2. cap. 15. p. 95. Zunig. vol. 1. lib. 2. p. 201.

10. Certain perſons of *Chios*, being ſtrangers in *Sparta*; after ſupper not only diſgorged themſelves by vomit, but alſo in a beaſtly manner defiled the very Seats of the *Ephori*: great diligence was uſed to find out the Authors of ſo heinous a crime, being (in caſe they were Citizens) to ſuffer a condign puniſhment, when at laſt it was found they were of *Chios*; the *Ephori* cauſed publick Proclamation to be made, that the *Chians* had liberty to leave behind them the tokens of their intemperance; and further, there was nothing decreed againſt them: by *Ælian* they are called *Clazomenians*.

Polixn. lib. 5. Zuing. vol. 1. lib. 2. p. 201.

13. *Amilcar* the brave General of the *Carthaginians* had fought divers battles with deſirable fortune, after which he was looked upon with the eyes of Envy, and being accuſed as if he went about to eſtabliſh the ſole Sovereignty in himſelf; he was put to death, his Brother *Giſcon* was forced into Exile, and all his Goods confiſcate: After which, the *Carthaginians* made uſe of ſeveral Generals; but finding themſelves to be ſhamefully beaten, and reduced to an extream hazard of ſervitude; they recalled *Giſcon* from his baniſhment, and having entruſted him with the Supreme Command in all Military Affairs they put into his hands all his and his Brothers Enemies to be diſpoſed of, and puniſhed at his pleaſure. *Giſcon* cauſed them all to be bound, and in the ſight of the people commanded them all to lie proſtrate on the Ground, which done with a quick foot he paſſed over them all three times, treading upon each of their necks: *I have now, ſaid he, a ſufficient revenge for the murder of my Brother*; upon which he freely diſmiſſed them all; ſaying, *I have not rendered evil for evil, but good for evil.*

Val. Max. lib. 2. cap. 5. p. 43.

12. The Civil Law, for many Ages together lay conceal'd amongſt the Ceremonies and Myſteries of the Gods, known only to the Chief Prieſts, *Cn. Flavius*, the Son of a Freed man and a Scribe, (being to the great indignation of the Nobility made *Edile Curule*) divulged the Maxims of it, and made it common almoſt to the whole *Forum*. When therefore *Flavius* came once to viſit his Collegue in his Sickneſs, he found the Chamber filled with the Nobility, none of which would vouchſafe to proffer him a Seat amongſt them; whereupon he commanded his Chair of State to be brought him, and ſate down therein; this way revenging at once his injured Honour, and the Contempt that was ſhewed to his Perſon.

Howels Epiſt. vol. 1. §.4. Ep.26, p. 132.

13. When the Duke of *Alva* was in *Bruſſells*, about the beginning of the Tumults in the *Netherlands*, he had ſate down before *Hulſt* in *Flanders*, and there was a Provoſt Marſhal in his Army who was a Favourite of his, and the Provoſt had put ſome to death by ſecret Commiſſion from the Duke. There was one Captain *Bolea* in the Army, who was an intimate Friend of the Provoſts; and one Evening late, he went to the Captains Tent, and brought with him a Confeſſor, and an Executioner as it was his cuſtom. He told the Captain he was come to execute his Excellencies Commiſſion, and Martial Law upon him. The Captain ſtarted up ſuddenly, his hair ſtanding at an end, and being ſtruck with amazement, asked him, *Wherein have I offended the Duke.* The Provoſt anſwered, *Sir, I am not to expoſtulate the buſineſs with you, but to execute my Commiſſion; therefore I pray prepare your ſelf, for there's your Ghoſtly Father and Executioner.* So he fell on his knees before the Prieſt, and having done, the Hangman going to put the Halter about his Neck, the Provoſt threw

it away, and breaking into a laughter, told him there was no ſuch thing, and that he had done this to try his courage, how he would bear the terrour of death. The Captain looked ghaſtly upon him, and ſaid; *Then Sir, get you out of my Tent, for you have done me a very ill office.* The next Morning the ſaid Captain *Bolea*; though a young man of about thirty, had his hair all turned grey, to the admiration of all the World, and the Duke of *Alva* himſelf, who queſtioned him about it; but he would confeſs nothing. The next year the Duke was revoked, and in his journey to the Court of *Spain*, he was to paſs by *Sarragoſſa*, and this Captain *Bolea* and the Provoſt went along with him as his Domeſticks. The Duke being to repoſe ſome days in *Saragoſſa*; the young old Captain *Bolea* told him, that there was a thing in that Town worthy to be ſeen by his Excellency; which was a *Caſa de loco*, a Bedlam-houſe; for there was not the like in Chriſtendom: Well, ſaid the Duke, go and tell the Warden, I will be there to morrow in the Afternoon. The Captain having obtained this, went to the Warden and told him the Duke's intention, and that the chief occaſion that moved him to it, was that he had an unruly Provoſt about him, who was ſubject oftentimes to fits of Frenzy; and becauſe he wiſheth him well, he had tried divers means to cure him, but all would not do, therefore he would try whether keeping him cloſe in Bedlam for ſome days would do him any good. The next day the Duke came with a ruffling Train of Captains after him, amongſt whom was the ſaid Provoſt very ſhining brave, being entred into the houſe about the Duke's Perſon: Captain *Bolea* told the Warden, pointing at the Provoſt, that's the man: ſo he took him aſide into a dark Lobby, where he had placed ſome of his men, who muffled him in his Cloak, ſeized upon his Sword, and ſo hurried him down into a Dungeon. My Provoſt had lain there two nights and a day; and afterwards it hapned, that a Gentleman comming out of curioſity to ſee the houſe, peep'd into a ſmall grate where the Provoſt was. The Provoſt conjured him as he was a Chriſtian to go and tell the Duke of *Alva* his Provoſt was there clap'd up, nor could he imagine why. The Gentleman did his Errand, and the Duke being aſtoniſhed, ſent for the Warden with his Priſoner: So he brought the Provoſt *in cuerpo*, full of Straws and Feathers, madman like before the Duke. Who at the ſight of him breaking into laughter, asked the Warden why he had made him Priſoner? Sir, ſaid the Warden, it was by vertue of your Excellencies Commiſſion brought me by Captain *Bolea*. *Bolea* ſtep'd forth, and told the Duke; Sir, you have asked me oft, how theſe hairs of mine grew ſo ſuddenly grey: I have not revealed it to any ſoul breathing; but now I'll tell your Excellency, and ſo fell a relating the paſſage in *Flanders*; and Sir, I have been ever ſince beating my brains how to get an equal revenge of him, for making me old before my time. The Duke was ſo well pleaſed with the Story and the wittineſs of the revenge, that he made them both Friends, and the Gentleman who told me this Paſſage, ſaid, that the ſaid Captain *Bolea* is now alive, ſo that he could not be leſs than ninety years of Age.

Chetwind. hiſtor. collect. cent. 1. p. 15.

14. *Thraſippus* was preſent at a great Feaſt in the houſe of *Piſiſtratus* the *Athenian* Tyrant, where he fell into intemperate Speeches, and not only reviled *Piſiſtratus*, but ſpit in his face: Yet went he the next Morning betimes to the houſe of *Thraſippus*, and contenting himſelf to let him know what he had done; he not only entreated him not to kill himſelf, but forgave and ſtill uſed him as his Friend.

Chetwinds hiſt. collect. cent. 12. p. 359.

The Pope that he might congratulate *Charles* Cardinal of *Lorrain*, for the great zeal againſt the *Lutherans*, ſent him his Letters of Thanks, and withal the Picture of the Virgin, with Chriſt in her Arms, being *Michael Angelo* his moſt curious Maſter-piece. The Meſſenger in his Journey fell ſick, and lighting upon a Merchant of *Lucca*, who pretended himſelf a retainer to the Cardinal, delivers the Pope's Letter and Preſent to him; to convey to the Cardinal, who undertook it. This Merchant was a bitter Enemy to the Cardinal for divers injuries from him received, and therefore determined at this time to have upon him at leaſt a moderate and bloodleſs revenge. Being therefore arrived at *Paris*, he gets a Limner (who alſo owed ill will to the Cardinal) to draw a Picture of equal bigneſs: in which in ſtead of the Virgin *Mary*, were portracted the Cardinal, the Queen his Neece, the Queen Mother, and the Duke of *Guiſe* his Wife, all ſtark naked, their Arms about his Neck, and their Legs twiſted in his. This being put in the Caſe of the other, with the Pope's Letters, were delivered to one of the Cardinal's Secretaries, while he was with the King in Council. At his return, the Cardinal (having read the Letter) reſerved the opening of the Caſe till the next day, where having invited thoſe Ladies, and many Nobles, and Cardinals, they found themſelves miſerably deceived, diſappointed, and exceedingly confounded and aſhamed.

Chetw. hiſt. collect. cent. 12. p. 327.

An Aſtrologer predicted the death of King *Henry* the Seventh ſuch a Year; the King ſent for him, and asked if he could tell Fortunes? He ſaid yes. The King then asked if he did not forſee ſome eminent danger that much about that time ſhould hang over his own head? He ſaid no. Then ſaid the King, thou art a fooliſh Figure-caſter, and I am more skilful than thou; for as ſoon as I ſaw thee, I inſtantly prophecied thou ſhouldſt be in priſon before night, which thou ſhalt find true, and ſent him thither. He had not been long in cuſtody, but the King ſent for him again to know if he could caſt a Figure, to know how long he ſhould be in priſon? He ſtill anſwered no. Then ſaid the King, thou art an illiterate fellow, that canſt not foretell either good or bad that ſhall befall thy ſelf; therefore I will conclude thou canſt not tell of mine, and ſo ſet him at liberty.

CHAP. XXIII.

Of the Sobriety and Temperance of ſome Men in their Meat and Drink, and other things.

WHen *Leotychidas* was asked the reaſon why the *Spartans* did uſe to eat and drink moſt ſparingly? It is (ſaid he) becauſe we had rather conſult for others, than that others ſhould do ſo for us. Tartly implying that luxurious and intemperate men were utterly indiſpoſed and unfit for Counſel, and that Temperance and Sobriety are wont to be the proper Parents of the moſt wholeſom advice: Indeed all other Virtues are obſcured by the want of this as both the body and mind are wonderfully improved by it, which is the reaſon why ſo many great perſons have made choice of it for their *Achates*.

Drexel.oper. l.3.c.8.§.1. p.424.

1. *Carus* the Roman Emperour was upon his expedition into *Perſia*, who being arrived upon the Confines of *Armenia*, there came Ambaſſadors to him from the enemy, they expected not a ſpeedy admittance to his preſence, but after a day or two to be preſented to him by ſome of the Nobles about him: But he informed of their coming, cauſed them to be brought before him. When they came they found this great Emperour at his dinner in the open field, lying upon the graſs with a number of Soldiers about him, nothing of Gold or Silver to be ſeen: *Carus* himſelf was in a plain purple Cloak, and the feaſt that was prepared for him, was only a kind of ancient black broth, and therein a piece of ſalted Hogsfleſh, to which he alſo invited the Embaſſadors.

Suet. l. 2. c. 76.p.102. Drexel.oper. tom.2.p. 794.

2. *Auguſtus Cæſar* the Maſter of the World, was a perſon of a very ſparing dyet; and as abſtemious in his drinking, he would feed of courſe bread and ſmall fiſhes, Cheeſe made of Cows milk, and the ſame preſſed with the hand, green Figgs and the like: He drank not above a Sextant at once, and but thrice at one Supper, his Supper conſiſted moſtly of three, and when he deſired to exceed but of ſix diſhes, he delighted moſt in Rhetian Wine; and ſeldom drunk he in the day time, but inſtead of drink he took a ſop of bread ſoaked in cold water, or a ſlice of Cucumber, or a young Lettuce head, or elſe ſome new gathered ſharp and tart Apple, that had a kind of winiſh liquor in it. Thus lived this great perſon after a faſhion, that ſome Coblers and Botchers would almoſt be loth to be obliged unto.

Drexel.oper. ton.2.p. 794. LeſſiusHygiaſtic. c.4.§. 25.p.86.

3. *Ludovicus Cornarius* a Venetian and a learned man, wrote a book of the benefit of a ſober life, and produceth himſelf as a teſtimony hereof, ſaying: *Unto the fortieth year of my Age, I was continually vexed with variety of infirmities, I was ſick at Stomach of a Fever, a Pluriſie, and lay ill of the Oout:* At laſt this man by the perſwaſion of Phyſicians, took up a way of living with ſuch temperance, that in the ſpace of one year he was freed almoſt of all his diſeaſes: In the ſeventieth year of his Age he had a fall, whereby he brake his Arm and his Leg, ſo that upon the Third day nothing but death was expected, yet he recovered without Phyſick, for his abſtinence was to him inſtead of all other means, and that was it which hindred a recurrency of malignant humours to the parts affected. In the eighty third year of his Age, he was ſo ſound and chearful, ſo vegete, and ſo entire in his ſtrength, that he could climb hils, leap upon his horſe from the even ground, write Comedies, and do moſt of thoſe things he uſed to do when he was young: If you ask how much meat and drink this man took, his daily allowance for bread and all manner of other food was twelve ounces, and his drink for a day was fourteen ounces: This was his uſual meaſure and the ſaid *Cornraius* did ſeriouſly affirm, that if he chanced to exceed but a few ounces, he was thereby apt to relapſe into his former diſeaſes. All this he hath ſet down of himſelf in writing, and it is annexed to the book of *Leonardus Leſſius*, a Phyſician, which was Printed at *Amſterdam*, *Anno Dom.* 1631.

Drexel.oper. tom.2.de Jejun.et Abſtin. part.1. c.11. §.8.p. 796.

4. *Philippus Nerius* at Nineteen years of Age, made it a law to himſelf, that he would refreſh his body but once a day, and that only with bread and water, and ſometimes he would abſtain even from theſe cold delights unto the third day: Being made Prieſt his manner was to eat ſome ſmall thing in the morning, and then abſtain till Supper which never conſiſtedof more than two poched Eggs, or inſtead of theſe ſome pulſe or herbs. He would not ſuffer more diſhes than one to be ſet upon his Table, he ſeldom eat of Fleſh or Fiſh, and of white Meats he never taſted; his Wine was little and that much diluted with water, and which is moſt wonderful, he never ſeemed to be delighted with one diſh more than another.

Drexel.oper. tom.2.l. de Jejun.et Abſtin.part. 1. c.11.§.8.p. 796.

5. Cardinal *Carolus Borromæus* was of that abſtinence, that he kept a daily faſt with bread and water, Sundays and Holy-days only excepted; and this manner of life he continued till his death: He kept even feſtivals with that frugality, that he uſually fed upon Pulſe, Apples or Herbs. Pope *Gregory* the Thirteenth, ſent to him not only to adviſe but to command him to moderate theſe rigours: But the Cardinal wrote back to him that he was moſt ready to obey, but that withal he had learned by experience, that his ſpare eating was conducting to health, and that it was ſubſervient to the drying up of that Flegm and humours, wherewith his body did abound: whereupon the Pope left him to his pleaſure. He perſiſted therein therefore with ſo rigid a conſtancy, that even in the heat of Summer, and when he had drawn out his labours beyond his accuſtomed time, he would not indulge himſelf ſo far as to taſt of a little wine, nor allow his thirſt ſo much as a drop of water.

Lon. Theatr. p.654. Diod.Sicul.

6. The Ægyptian Kings fed upon ſimple diet, nor was any thing brought to their Tables beſides a Calf and a Gooſe, for Wine they had a ſtated meaſure, ſuch as would neither fill the belly nor intoxicate the head, and their whole life was managed with that modeſty and ſobriety, that a man would think it was not ordered by a Lawgiver, but a moſt skilful Phyſician for the preſervation of health.

Fulgoſ. ex.l. 4.c.3.p486. Lon. Theatr. p.656.

7. *Cato* the younger, marching with his Army through the hot ſands of *Lybia*, when by the burning heats of the Sun and their own labour, they were preſſed with an immoderate thirſt, a Soldier brought him his Helmet full of water, (which he had difficultly found) that he might quench his thirſt with it: But *Cato* poured out the water in the ſight of all his Army, and ſeeing he had not enough for them all, he would not taſt it alone. By this example of his temperance and tolerance, he taught his Soldiers the better to endure their hardſhip.

Herodot.l.9. p.106. Camer. oper. cent.1.c.79. p.365. Lon. Theatr. p. 655.

8. When *Pauſanias* had overcome *Mardonius* in Battel, and beheld the ſplendid Utenſils and Veſſels of Gold and Silver belonging to the Barbarian, he commanded the Bakers and Cooks, &c. to prepare him ſuch a Supper as they uſed to do for *Mardonius*, which when they had done, and *Pauſanias* had viewed the Beds of Gold and Silver, the Tables, Diſhes, and other magnificent preparations to his amazement; he then ordered his own ſervants to prepare him ſuch a Supper as was uſual in *Sparta*, which was a courſe repaſt with their black broth and the like: When they had done it and the difference appeared to be very ſtrange; he then ſent for the Grecian Commanders, and ſhewed them both Suppers: And laughing, *O ye Greeks*, ſaid he, *I have called you together for this purpoſe, that I might ſhew you the madneſs of the Median General, who when he lived ſuch a life as this, muſt needs come to invade us who eat after this homely and mean manner.*

9. *Alphonſus* the Elder King of *Sicily*, had ſuddenly drawn out his forces to oppoſe the paſſage of *Jacobus Caudolus* over the River *Vulturnus*; he had

forced

Fulgoſ. ex. l. 4. c. 3. p. 501 Lon. Toeatr. p. 658.

forced his Troops back again, but being neceſſitated to ſtay there all day, with his Army unrefreſhed; A Soldier towards evening brought him a piece of Bread, a Radiſh, and a piece of Cheeſe, a mighty Preſent at that time: But *Alphonſus* commending the Soldiers liberality refuſed his offer, and ſaid it was not ſeemly for him to feaſt, while his Army faſted.

Speeds hiſt. p. 265. Chetw. hiſt. collect. cent. 7. p. 187.

10. *Julian* the Emperour, firſt a Deacon, then a wretched Apoſtate, yet was otherwiſe highly to be commended for his many good qualities; ſo temperate, that he never had any war with his Belly, ſo chaſt, that after the death of his Wife, he never regarded women, and would not ſee the Perſian Captive Ladies, nor ſuffer Cooks nor Barbers in his Army, as being Miniſters of intemperance. As for Stage-Plays, he never but once a year permitted them in his Court, and then he ſaith of himſelf, that he was more like to one that deteſted, than one that was a ſpectator of them.

Clarks mirr. c. 113. p. 557.

11. *Ageſilaus* King of *Sparta* was ſent for into *Ægypt* to aſſiſt that King againſt his enemieſs, at his arrival all the Kings great Captains, Nobles, and an infinite number of people went to ſee him, but that which they chiefly wondred at, was (when they ſaw preſents brought him to aſſure his welcome) that he took only the courſeſt fare, and as for their perfumes, confections, and other delicacies, he prayed them to give thoſe dainty things to the Heliots his Slaves.

Plut. morol. l. de Lacon. Apotheg. p. 467.

12. *Sous* was beſieged by the Clitorians and ſo diſtreſſed for Water, that he offered to ſurrender all thoſe lands he had conquered from them, in caſe he and all his Army might drink at a Fountain near hand. The Clitorians agreed to it, he then aſſembled his men and declared to them, that if there were any amongſt them that would abſtain from drinking, he would ſurrender all his Soveraign power into his hands, but there was not one that could contain or forbear but he alone, who went laſt to the Spring; where he only cooled and beſprinkled his body without with it, in the preſnnce of his enemies, by which evaſion he refuſed to deliver up the lands, ſaying, That all of them did not drink.

CHAP. XXIV.

Of the Affability and Humility of divers great Perſons.

SUch advice as this is given to great perſons by *Seneca* the Tragœdian.

When Fortune doth us moſt careſs,
And higher ſtill advance,
Then ſhould we moſt our ſelves ſuppreſs,
As ſubject unto chance.

Certainly the greateſt examples of Courteſie and Humility have been found amongſt them that have been truly great, and as the Sun is then ſloweſt of motion, when it is higheſt in the Zodiack, ſo theſe virtues are wont to accompany them of the moſt worth, and the greateſt condeſcenſion and ſelf-denyal is ſtill found with moſt power, and the beſt merit.

M. Harrault diſc. of policy, &c. l. 2. c. 5. p. 243.

1. *Alexander* the Great being in *Aſia*, was ſurpriſed with a ſore Tempeſt and cold on the ſudden, inſomuch that divers about him fainted by reaſon of the extremity of it: He found a ſimple Soldier of *Macedouia* in this condition, fainted and almoſt utterly ſtarved, whom he cauſed to be carried into his Tent, and ſet by the fire in his Chair Royal. The warmth of the fire brought the Soldier to himſelf again, and then perceiving in what manner he ſate; he ſtarted up aſtoniſhed to excuſe himſelf to the King: But *Alexander* with a ſmiling Countenance ſaid unto him, *Knoweſt thou not my Soldier, that you Macedonians live after another ſort under your King, than the Perſians do under theirs, for unto them it is death to ſit in the Kings Chair; but unto thee it hath been life.*

Lon. Toeatr. p. 628.

2. *Alphonſus* the moſt Potent King of *Arragon*, *Naples*, and *Sicily*, as he paſſed through *Campania* lighted by accident of a Muletter, whoſe Mule overladen with Corn ſtuck in the Mire, nor was he able with all his ſtrength to deliver her thence. The Mulletter beſought all that paſſed by to aſſiſt him, but in vain: At laſt the King himſelf diſmounts from his Horſe, and was ſo good a help to the poor man, that he freed his Beaſt. When he knew it was the King falling on his knees he begg'd his pardon, the King with words of courteſie diſmiſſed him. This may ſeem to be a thing of ſmall moment, yet hereby ſeveral people of *Campania*, became reconciled to the King.

Burtons melanch. part. 2. §. 3. p. 307. Speeds hiſt.

3. It is reported by *Gualter Mapes* an old Hiſtoriographer of ours, (who lived four hundred years ſince) that King *Edward* the firſt, and *Leoline* Prince of *Wales*, being at an interview near *Auſt* upon *Severn* in *Glouceſterſhire*, and the Prince being ſent for but refuſing to come, the King would needs go over to him: Which *Leoline* perceiving went up to the Arms in water, and laying hold on the Kings Boat, would have carried the King out upon his Shoulders adding, that his humility and wiſdom had triumphed over his pride and folly, and thereupon was reconciled to him, and did his homage.

Cauſ. H. C. tom. 2. §. 10. p. 177.

4. St. *Nilamon* dyed with terror as they bare him to the Throne of a Biſhop, for which ſo many other pine away with ambition; and while he thought himſelf unworthy, and fearing to looſe his innocency, in an over-ſtrong apprehenſion of both, he departed this life.

Cauſ. H. C. tom. 2. §. 10. p. 177.

5. *Peter* of *Alexandria*, being the lawful Succeſſor of St. *Mark*, would yet never be perſwaded to mount his Chair, but contented himſelf to ſit the reſidue of his days upon the footſtool until after his death, the people in veneration of his virtue, having attired him in his pontifical habit, did carry his body to the ſeat, which he never had poſſeſſed.

Lipſ. monit. l. 1. c. 2. p. 17.

6. *Rudolphus Auſtriacus*, *Anno* 1273. was Earl of *Hapsburg*, one day he went out a hunting with ſome of his followers, it rained that day and the way was dirty and uneven, when he chanced to encounter a Prieſt, who was bearing on foot the ſacred hoſt, unto a ſick man thereabouts, as the laſt comfort he was capable of. The Earl was moved with this ſight, and with ſome paſſion diſmounting from his horſe, *What*, ſaid he, *ſhall I be carried on horſeback, while he that carries my Saviour walks on foot? It is certainly an uncomely if not a prophane thing, and therefore take this horſe and get up.* It was his command as well as entreaty, whereupon the Prieſt obeyed: The humble Earl in the mean time followed to the houſe of the ſick on foot, and uncovered, and in the ſame manner accompanied him back from thence to his own houſe. The Prieſt aſtoniſhed at

the humility of ſo great a perſon, and inſpired from above, gave him his bleſſing at parting, and withal predicted the poſſeſſion of the Empire to him and his poſterity, which fell out accordingly.

Zuing. Theatr. vol.1.l.1.p.85.

7. *Elizabetha* was the Daughter of the King of *Hungary*, and married to *Lewis* the Lantgrave of *Thurengia*; yet in the midſt of riches and abundance, ſhe affected poverty and humility; ſometimes when ſhe remained at home with her maids, ſhe put on the meaneſt Apparel; ſaying, *that ſhe would never uſe any other ornament whenſoever the good and merciful Lord ſhould put her into a condition, wherein ſhe might more freely diſpoſe of her ſelf.* When ſhe went to Church her manner was to place her ſelf amongſt the poorer ſort of women: After the death of her Husband ſhe undertook a Pilgrimage, wherein ſhe gave to the poor and neceſſitous all that came to her hands to diſpoſe of, ſhe built an Hoſpital, and therein made her ſelf an attendant upon the ſick and the poor, and when by her Father ſhe was recalled into *Hungary*, ſhe refuſed to go, preferring this manner of life before the enjoyment of a Kingdom.

Zuing. Theatr. vol.1.l.1.p.86.

8. It was obſerved of St. *Bernard* of *Claraval*, that certain bright Rays did ſeem to proceed from his eyes, and this judgment was made of it, that he therefore had ſuch a glory in his eyes, for that he never looked upon any whom he did not judge to be better than himſelf. If he ſaw a man in vile habit, he would ſay to himſelf, this man bears his poverty with greater patience than you *Bernard?* and beholding one in more coſtly attire he would ſay, Perhaps under theſe fine cloaths there is a better man, than *Bernard* is in his courſe rayment. Thus a true and holy humility was the conſtant Collyrium that this devout perſon made uſe of.

Fullers holy war.l.2.c.2.p.44. Læti. Comp. hiſt.univerſ. period. Germ.c.9.§.1.p.253. Jovij Elog. l.1.p.27.

9. When Robert the Norman had refuſed the Kingdom of *Jeruſalem*, the Princes proceeded to make a ſecond choice, and that they might know the nature of the Princes the better, their ſervants were examined upon oath, to confeſs their Maſters faults. The Servants of *Godfrey* of *Bouillon*, proteſted their Maſters only fault was this, that when Mattins were done, he would ſtay ſo long in the Church to know of the Prieſt the meaning of every Image and Picture, that Dinner at home was ſpoiled by his long tarrying. All admired hereat that this mans worſt vice ſhould be ſo great a virtue, and unanimouſly choſe him their King. He accepted the place but refuſed the ſolemnity thereof, ſaying, that he would not wear a Crown of Gold there, where the Saviour of Mankind had worn a Crown of Thorns.

Lloyds ſtate worthies. p. 438.

10. Upon the death of Pope *Paul* the Third; the Cardinals being divided about the Election, the imperial part which was the greateſt, gave their voice for Cardinal *Pool*, which being told him he diſabled himſelf, and wiſhed them to chuſe one that might be moſt for the Glory of God and good of the Church. Upon this ſtop ſome that were no friends to *Pool*, and perhaps looked for the place themſelves if he were put off, laid many things to his charge, amongſt other that he was not without ſuſpicion of Lutheraniſm, nor without blemiſh of incontinence, but he cleared himſelf ſo handſomly, that he was now more importun'd to take the place than before, and therefore one night the Cardinals came to him being in bed, and ſent him in word, that they came to adore him, (a circumſtance of the new Popes honour) but he being awaked out of his ſleep, and acquainted with it; made anſwer, *That this was not a work of darkneſs*, and therefore required them to forbear till next day and then do as God ſhould put it into their minds, But the Italian Cardinals attributing this his humility to a kind of ſtupidity and ſloth in *Pool*, looked no more after him, but the next day choſe Cardinal *Montanus* Pope; who was afterwards named *Julius* the Third: I have read of many that would have been Popes but could not, I write this man one, that could have been Pope but would not.

Pezel.mellific.hiſt.tom.2.p.191. Imperial hiſt.p.144.

11. *Ulpius Trajanus* the Emperour, was a perſon of that rare affability and humility, that when his Soldiers were wounded in any Battle, he himſelf would go from Tent to Tent to viſit and take care of them, and when ſwaths and other cloaths were wanting wherewithal to bind up their wounds, he did not ſpare his own Linnen, but tare them in pieces to make things neceſſary for the wounds of his Soldiers: And being reproved for his too much familiarity with his ſubjects; he anſwered, that he deſired to be ſuch an Emperour to his ſubjects, as he would wiſh if he himſelf was a private man.

CHAP. XXV.

Of Counſel, and the Wiſdom of ſome men therein.

NO man (they ſay) is wiſe at all hours, at leaſt there are ſome hours wherein few are wiſe enough to give ſuch counſel to themſelves, as the preſent emergency of their affairs may require. Being dulled by calamity our inventions are too barren to yield us the means of our ſafety, or elſe by precipitancy or partiality, we are apt to miſcarry in the conduct of our own buſineſs. In this caſe a cordial friend is of ſingular uſe, and if wiſe as well as faithful, may ſtand us in as much ſtead as if the Oracle of *Apollo* was yet in being to be conſulted with.

Alvarez.Semedo hiſt. of China. part.1.c.4.p.28.

1. A certain Chaquen that is a Viſiter of a Province in *China*, (one of the moſt important employments in the Kingdom) receiving of his viſits, after a few days were over, ſhut up his Gates, and refuſed to admit any further their viſits or buſineſs, pretending for his excuſe that he was ſick. This being divulged, a certain Mandarine a friend of his, began to be much troubled at it, and with much ado obtained leave to ſpeak with him. Being admitted, he gave him notice of the diſcontent in the City, by reaſon that buſineſſes were not diſpatch'd, the other put him off with the ſame excuſe of his ſickneſs. *I ſee no ſigns of it*, replied his friend, *but if your Lordſhip will be pleaſed to tell me the true cauſe, I will ſerve you in it to the utmoſt of my power, conformable to that affection I bear you in my heart. Know then*, replied the Viſiter, *they have ſtoln the Kings Seal out of the Cabinet where it uſed to be kept, leaving it lock'd as if it had not been touched, ſo that if I would give audience I have not wherewithal to ſeal diſpatches: If I diſcover my negligence in the loſs of the Seal, I ſhall as you know looſe both my Government and my life.* Well perceived the Mandarine, how terrible the cauſe of his retirement was, but preſently making uſe of the quickneſs of his wit, asked him if he had never an enemy in that City. He anſwered yes, and that it was the chief Officer in the City, that is the Chief or Governour, who of a long time had born him a ſecret grudge: *Away then*,

quoth the Mandarine, *in great haſt, let your Lordſhip command that all your goods of worth be removed into the innermoſt part of the Palace, let them ſet fire on the empty part, and call out for help to quench it: To which the Governour muſt of neceſſity repair with the firſt, it being one of the principal duties of his office. As ſoon as you ſee him amongſt the people, call out aloud to him, and conſign to him the Cabinet thus ſhut as it is, that it may be ſecured in his poſſeſſion from the danger of the fire, for if it be he who hath cauſed the Seal to be ſtoln, he will put it in its place again when he reſtores you the Cabinet, if it be not he your Lordſhip ſhall lay the fault on him for having ſo ill kept it, and ſo you ſhall not only be freed of this danger, but alſo revenged of your enemy.* The Viſiter followed his Counſel; and it ſucceeded ſo well that the next morning after the night this fire was, the Governour brought him the Seal in the Cabinet, both of them concealing each others fault, equally complying for the ſafety of both.

Fullers worthies.p.161. in Cambridgſhire.

2. *Edward Norgate* was very judicious in Pictures, for which purpoſe he was imployed into *Italy*, to purchaſe ſome of the choicer for the Earl of *Arundel.* Returning by *Marſellis* be miſſed the money he expected, and being there unknowing of, or unknown to any; he was obſerved by a French Gentleman to walk in the Exchange, as I may call it of that City, many hours, every Morning and Evening with ſwift feet and ſad face forwards and backwards. To him the Civil Mounſieur addreſſed himſelf, deſiring to know the cauſe of his diſcontent, and if it came within the compaſs of his power, he promiſed to help him with his beſt advice. *Norgate* communicated his condition, to whom the other replied; *Take I pray my counſel, I have taken notice of your walking more than twenty miles a day, in one furlong upwards and downwards, and what is ſpent in needleſs going and returning, if laid out in progreſſive motion, would bring you into your own Country. I will ſuit you if ſo pleaſed with a light habit, and furniſh you with competent money for a foot-man: Norgate* very chearfully conſented and footed it (being accommodated accordingly) through the body of *France* being more than five hundred Engliſh miles, and ſo leiſurely, with eaſe, ſafety and health returned into *England.*

Lipſ. monit. l.2.c.9.p. 271. Knowls Turkiſh hiſt.p. 207.

3. *Bajazet* the firſt, when he had heard of the frauds and injuries of his Cadies (ſo they call the Turkiſh Judges) being exceedingly moved, commanded them all before him at *Neapolis*; his intention was to incloſe them all in a houſe, cauſe it to be ſet on fire, and ſo to conſume them altogether therein. This was not unknown to *Haly Baſſa*, a prudent Counſellor of his: who therefore ſought and found out a way to appeaſe him. *Bajazet* had an Ethiopick Boy, talkative and lepid, in whom he took great delight: *Haly* having inſtructed him in what he ſhould ſay, ſent him in to the Prince in a habit more gay than was uſual with him. *What's the matter ſaid,* Bajazet, *that thou art thus gallant contrary to thy cuſtom? I am, ſaid he, departing from thee to the Emperor of* Conſtantinople. *To him that is our enemy, ſaid the Prince, what wilt thou do there? I go, ſaid he, to invite thence ſome old Monks and Religious Perſons to do juſtice amongſt us; ſince you will have all your Cadies to be ſlain. But my little Ethiop, ſaid he, are they skilled in our Laws?* Here *Haly* ſeaſonably put in; *They are not my Lord. Why therefore do you cut off thoſe that are? Why then, ſaid he, do they judge unjuſtly and corruptly? I will diſcover to my Lord the cauſe of it ſaid* Haly; *Theſe our Judges have no ſtipend allowed them out of the Publick; they therefore take ſome little rewards of ſome private perſons; amend this and you have reformed them.* The Counſel pleaſed *Bajazet*, he gave them their lives, and commiſſioned *Haly* to appoint what was fit for them, who decreed, and it afterwards remained in force; That every ſuch perſon as had an Inheritance of ſo many thouſand aſpers, ſhould out of every thouſand allow twenty to his Cadie, and that for the inſtruments of marriage and ſuch contracts he ſhould have other twenty, ſo their poverty was help'd, & juſtice duly adminiſtred.

Lon. Theatr. p.373. Wieri opera. p.851. l. de irâ.

4. *Athenodorus* the Philoſopher, was a familiar friend to *Auguſtus* the Roman Emperour, and being ſtricken in years deſired his diſmiſſion from the Court: It was granted him at laſt but not without much importunity, when therefore he came to take his leave, he left this good Counſel with the Emperour his Lord, that before he ſaid or did any thing of more than uſual importance, he ſhould repeat to himſelf the twenty four Letters of the Greek Alphabet, this pauſe he preſcribed as a remedy againſt precipitate and over-haſty reſolutions; which ſerve only to make way for a vain and too late Repentance.

Wieri opera. p.851.

5. It was the wiſe Counſel of *Pythagoras*, Dig not up Fire with a Sword; that is, Provoke not a perſon already ſwoln with anger, by petulant and evil ſpeeches.

Fitzherb. of Pol. and Relig. part.1.c. 7.p.56.

6. Two young men of *Syracuſe* were ſo great friends, that one of them being to go abroad recommended unto the other the care of his Concubine; the Guardian in the others abſence, overcome with love and luſt abuſed his charge; in revenge whereof his friend at his return corrupted the others wife, by which means there grew a great quarrel betwixt them, and the matter coming to the notice of the Senate, a wiſe Senator gave Counſel to baniſh them both, leſt their private quarrel might breed ſome publick ſedition: But his Counſel was neglected; whereupon it followed that the friends of the young men ranging themſelves on either ſide, made within a while ſuch a tumult and civil war within the City, that the whole ſtate was overthrown thereby.

Clarks mirr. l.54.p.217.

7. When *Francis* the firſt King of *France*, was to march with his Army into *Italy*, he conſulted with his Captains how to lead them over the *Alps*, whether this way or that way? At which time *Amaril* his Fool ſprang out of a corner where he ſate unſeen, and adviſed them rather to take care which way they ſhould bring their Army back out of *Italy* again: It's eaſie for one to intereſt himſelf in quarrels, but hard to be diſengaged from them when once in.

Sabell. Ex. l. 4.c.8.p. 113. Cæl. Antiq. lect. l.27.c. 1.p.1239.

8. The Senate of *Rome* were met together in Council, where they had a long and difficult debate about what ſhould be done with the City of *Carthage*. *Cato* the elder gave his opinion that it ſhould be utterly ſubverted and deſtroyed, that ſo *Rome* might be ſet in ſafety, and many of the Fathers agreed with him therein: *Scipio Naſica* then ſtood up; *And,* ſaid he, *thoſe that are ſo paſſionately bent upon the deſtruction of* Carthage, *let them look to it leſt the people of* Rome *being freed from the fear of a Rival and Enemy abroad, they do not then fall into civil diſcords, which will be a far worſe evil than the former.* This prudent perſon foreſaw what peace and plenty might do amongſt them to the corruption of their manners, for want of the exerciſe of their virtue; and that thereupon would follow the worſt of evils, nor was he at all miſtaken in his opinion.

9. Three young men having long exerciſed themſelves in Piracy, had thereby gotten together a great ſumm of Money, and then retired themſelves to a City where they might live with greater both

J. Text. Feriar. Hægerranar. c.39. p.182. Polychronic. fol.111.

honeſty and ſafety, and ſeeing they could not agree about the parting of that in the getting of which they had been mutually concern'd, by common conſent they put it into the hands of a Banker, conditioning with him by writing, that he ſhould not deliver out one penny thereof, unleſs in the preſence of all three: Soon after one of the three more crafty than the other, perſwaded the reſt that it was the ſafeſt way to build a houſe; and buy ſome Land which ſhould be common with them; whereupon they gave order that their whole mony ſhould be in readineſs upon their demand, and one day when they were all Riding out upon Pleaſure; their crafty Companion told them that fifty ducats was requiſite for the building of their houſe, which they bad him receive of the Banker, and as they rode by gave order to the Banker to deliver him what he demanded, they rode on, and he demanded and received their whole ſum, and laying it on his horſe rode quite away with it. They threaten the Banker to ſue him for their loſt money, as delivered in their abſence: He in this ſtrait adviſed with *Gellius Aretinus* a Lawyer and a witty man, who gave him this Counſel; to acknowledge that he hath the money and was ready to repay it according to their written agreement, that is, in the preſence of all three, wiſhing them to bring with them the third man and they ſhould receive it: But as they heard no more of their Companion, ſo neither did he of his Suit.

CHAP. XXVI.

Of the Subtilty and Prudence of ſome men in the Inveſtigation and Diſcovery of things; and their determinations about them.

It was the ſaying of one who was none of the meaneſt Philoſophers, that Truth always lyes at the bottom of a deep Pit; and that if we will enjoy it, we muſt be at the pains to draw it up from thence. Quickneſs of Apprehenſion and maturity of Judgment are inſtead of the Cord and Pulley whereby this exploit is performed; add to theſe a kind of fineneſs and felicity, by which ſome men have prevailed to bring her to the light, when ſhe hath (as to others) lain reſerved and concealed.

Lon. Theatr. p.834.

1. A certain Judge in *Spain*, when a murther was committed, and divers that were ſuſpected of it brought before him, who yet all of them denyed it; he cauſed all of them to bare their breaſts, and laid his hand upon their hearts, when having found that the heart of one of them had greater trembling and palpitation than any of the reſt, making thence a conjecture by his diſcerning Spirit; *Thou*, ſaid he, *art the Author of this murther*. The other conſcious to himſelf of the crime, immediately confeſſed it, and was accordingly led to a deſerved puniſhment.

Camer. oper. ſubciſ. cent. 1.c.10.p. 71.

2. *Camerarius* tells out of *Cedrenus*, how the Queen of *Saba* when ſhe ſaw that *Solomon* had expounded all her hardeſt Riddles, cauſed one day, certain young Boys and Girls, apparell'd all alike to be brought and ſet before the King, (none being able by their faces and looks to diſcern the one Sex from the other) to the end that therein ſhe might have further tryal of King *Solomons* wiſdom, he knowing the Queens intent preſently made ſome water to be bronght in a great Baſin, bidding them all to waſh their faces, by this device he eaſily diſcern'd the Males from the Females, for the Boys rubbed their faces hard and luſtily, but the Girls being ſhamefac'd, did ſcarce touch theirs with their fingers ends.

Suet. l.7.c. 7.p.274. Lipſ. monit. l.2.c.9.p. 259.

3. The Emperout *Galba* (when two perſons contended about the propriety of an Ox, and that the plea was ſo doubtful on both ſides, that no man could determine to which of them the Ox did of right belong) did then order that the Ox in queſtion ſhould be led to a pond of water, (where he had before time uſed to drink) with his eyes blindfolded, and decreed that his cover being taken off, to which of the two mens houſes he ſhould firſt betake himſelf, that perſon ſhould be adjudg'd and received as his rightful owner.

Lipſ. Monit. l.2.c.9.p. 259, 260.

4. *Rodolphus Auſtriacus* the Emperonr, was at *Norimberg* intent upon the publick affairs of the Empire, when as a Merchant preſented himſelf before him, imploring his Juſtice upon an Innkeeper well known, who as he ſaid had cheated him of two hundred marks in Silver, which having depoſited in his hands, he had impudently denied the receipt of ſuch Sum, and withal did moſt injuriouſly detain it. The Emperor demanded what evidence he had of the truth of what he had ſpoken, who replied (as 'tis uſual in ſuch caſes) that he had none other beſides himſelf: The Emperour therefore conſidering the thing, apprehended that ſome ſubtilty muſt be uſed to find out the truth of the buſineſs, he enquires what manner of bag it was wherein he pretended the money was delivered: He deſcribes the ſhape, colour, and other particularities of it: The Emperour commands him to withdraw into the next Room, and there to attend. It was his purpoſe to ſend for the Inn-keeper, but fortune diſpoſed it otherwiſe and more commodiouſly, for the chief men of the City as 'tis uſual, came to preſent and wait upon the Emperour, amongſt whom was this fraudulent hoſt. The Emperour knew him before, and (as he was very courteous) in a jeſting way ſaid to him, *You have a handſom Hat, pray give it me and let us change.* The other was proud of the honour, and readily preſented the Hat: The Emperour retired a while, as if he was called off by publick buſineſs, and ſends a truſty and well known Iuhabitant of the ſame City to the Wife of the Innkeeper with order he ſhould ſay, *Your Husband deſires you would ſend him ſuch a Bag of money, for he has ſpecial occaſion for it, and by this token that this is his Hat.* The woman delivers it without ſcruple, and he returns with it to the Emperour, who then calling the Merchant ſhews him the Bag, and asks if he knew it, the man owns it with joy; the Emperour then calls in the Hoſt, *And*, ſays he, *this man complains of you, and accuſes you of perfidiouſneſs, what ſay you?* The other boldly told him that his Accuſer lyed or was mad, that he neither hath nor ever had any buſineſs with him: The Emperour produces the bags, at the ſight of which the Hoſt is confounded, his confidence and tongue fail him, he therefore confeſſed the whole, the Merchant received his money, the Hoſt together with the infamy, a conſiderable damage; (for beſides reſtitution the Emperour fin'd him a good round Sum) *Rodolphus* was extolled for it, and the fame of this action ſpread it ſelf through all *Germany*.

5. A Roman Lady left Widow by the death of her Husband, had a Son born of this Marriage,

Cauſin. Holy Court Tom. 2. § 4. p. 285.

ſecretly ſtollen from her, and in ſervitude bred up in another Province: where being grown up to a young Man, he had notice that he was Son of ſuch a Lady in *Rome*, and the place of her abode, which cauſed him to make a Voyage to *Rome* with a purpoſe to make himſelf known to her, which he did by evident tokens, ſo that the Mother received him in her houſe, with joy and tears for the recovery of her loſs: ſhe was at this time betroth'd to a Man, who had often promis'd her Marriage, yet never accompliſhed it; and this Lover was then abſent detain'd by urgent affairs far from *Rome*. At the end of thirty days he returned, and finding this new gueſt in her houſe, demanded who he was; ſhe freely anſwer'd he was her Son: But he plainly told her, that if ſhe ſent not away this found child from her lodging, never ſhould ſhe have any ſhare in his affection. The unhappy Creature ſurpriz'd with love, to ſerve his paſſion, renounceth her own entrails, and baniſhes him from her houſe: The young Man in ſo great neceſſity of his affairs, haſtens to require Juſtice of King *Theodorick*; who ſent for the Lady, who ſtoutly deny'd all the pretenſions of this young Man, ſaying he was an ingrateful Impoſtor, who not content to have received the Charities of a poor Creature, in her houſe, would needs challenge the Inheritance of Children. The Son on the other ſide wept bitterly, gave aſſurance ſhe had acknowledged him for her own, very lively repreſenting all the proofs which paſſion and intereſt put into his mouth. The King ſounded all paſſages to enter into the heart of the Lady, and ask'd her whether ſhe were not reſolved to marry again; ſhe anſwered, that if ſhe met with a Man ſutable to her, ſhe would do what God ſhould inſpire her. The King reply'd, behold him here, ſince you have lodg'd this gueſt thirty days in your houſe, and have acknowledg'd him ſo freely, what is the cauſe why you may not marry him, ſhe anſwered, he had not any means, and that ſhe her ſelf was well worth a thouſand Crowns, which was a great riches in thoſe times. Well, ſaid *Theodorick*, I will give this young Man as much for his Marriage, on this condition that you ſhall marry him, ſhe much amazed, began to wax pale, bluſh, and tremble, ſeeking to excuſe her ſelf, but faultering in her ſpeech. The King to affright her more, ſwore deeply ſhe ſhould marry him preſently or tell the lawful cauſe of impediment. The poor Woman condemn'd by the voice of Nature, which cry'd in her heart, and having horrour of the crime propoſed to her, caſt her ſelf at the King's feet, with tears, confeſſing her loves diſſimulation and miſhap. Then this great Prince taking the word from her; Are not you a miſerable Woman, ſaid he, to renounce your own blood for a Villain, who hath deceiv'd you, get you to your houſe, forſake thoſe fond affections, and live in the condition of a good Widow, taking unto you ſuch ſupport from your Son, as he by Nature ought to afford you.

Baker's Chr. p. 590. 591. Stow's Annals p. 863.

6. About the third year of King *James*, a ſtrange fancy poſſeſſed the brains of a profeſſed Phyſician, one *Richard Haidock* of *New Colledge* in *Oxford*; who pretended to Preach at night in his ſleep, in ſuch ſort, that though he were call'd aloud, or ſtirr'd and pull'd by the hands or feet, yet would he make no ſhew of either hearing or feeling, and this he did often in the preſence of many Honourable Perſons that came to hear him, ſo as within a ſhort time his Fame was ſpread through the Land, by the name of the ſleeping Preacher. At length the King commanded him to be brought to the Court, where His Majeſty King *James*, ſate up the moſt part of a night to attend the event, when at laſt *Haidock* making a ſhew to be a ſleep, began to Pray, then taking a Text, made his Diviſion, applying it to his purpoſe, for in his Preaching, his uſe was to inveigh againſt the Pope, againſt the Croſs in Baptiſm, and againſt the laſt Canons of the Church of *England*, and having ended his Sermon, ſeemed to continue ſleeping, His Majeſty having well obſerved the manner of his carriage, after a few days, called the ſaid *Haidock* before him, and in conference with him (as indeed he had an admirable ſagacity in the diſcovery of fictions) made him confeſs that all that he did was but impoſture, and thereupon to fall upon his knees and ask forgiveneſs, which the King granted upon condition, that in all places he ſhould openly acknowledge his offence, becauſe many were brought into a belief, that his nightly Preaching, was either by Inſpiration or by Viſion.

Joſeph. Ant. l. 17. c. 14. p. 460.

Lipſ. Monit. l. 2. c. 5. p. 191. Cauſin. Holy Court Tom. 2. Max. 11. p. 398. Zonar. Annal Tom. 1. p. 45.

7. *Joſephus* relates, there was a young Jew bred at *Sydon* with the freed Man of a Roman Citizen, who having ſome reſemblance of *Alexander* the Son of *Herod*, whom the Father had cruelly put to death; feign'd he was the ſame *Alexander*, ſaying, thoſe to whom *Herod* had recommended this barbarous execution, conceiv'd ſuch horrour at it, that they reſolved to ſave him, and to conceal him till after the death of his Father, in which time he remain'd at *Sydon*, and now was come as from the Gates of death, to demand his right, as being the indubitate and lawful Heir of the Kingdom. This Impoſtor had gain'd a ſubtle fellow, a Servant of *Herod*'s Houſhold, who taught him all the particulars of the Court, the people embrac'd this falſe *Alexander* as a Man returned back from the other World. When he ſaw himſelf ſtrong in Credit and Coin, he was ſo confident as to go to *Rome*, to queſtion the Crown againſt *Herod*'s other Sons. He preſented himſelf before *Auguſtus Caſar*, the diſtributer of Crowns, beſeeching him to pity a fortune, ſo wretched, and a poor King, who threw himſelf at his feet, as the Sanctuary of Juſtice and Mercy: Every one ſeemed already to favour him, but *Auguſtus* a Monarch very penetrating, perceived this Man taſted not of a Prince, for taking him by the hand he found his skin rough, as having exerciſed ſervile labours: Hereupon the Emperour drew him aſide, ſaying, content thy ſelf to have hitherto abuſed all the World; but know thou art now before *Auguſtus*, I will pardon thee on condition thou diſcover the truth of this matter, but if thou lieſt in any point thou art utterly loſt. The Man was ſo amaz'd with the luſtre of ſuch Majeſty, that proſtrating himſelf at his feet, he began to confeſs all the Impoſture: Which done, the Emperour perceiving he was none of the moſt daring Impoſtures ſaved his life, but condemned him to the Galleys. The Tutor of this Counterfeit being obſerv'd by the Emperour to be of a ſpirit more crafty, and accuſtomed to evil practices, was ordered ſpeedily to be put to death.

Treaſur. of Times l. 7. c. 17. p. 667.

8. *Hiero* King of the *Syracuſians* in *Sicilia*, had cauſed to be made a Crown of Gold of a wonderful weight, to be offered as a Tribute to the gods for his good ſucceſs in the War. In the making whereof the Goldſmith fraudulently took out a certain portion of Gold and put in Silver; ſo that there was nothing abated of the full weight, although much of the value diminiſhed. This came

at length to be ſpoken of, the King was much moved, and being deſirous to try the truth without breaking of the Crown, propoſed the doubt to *Archimedes*, unto whoſe wit nothing ſeemed unpoſſible. He could not preſently anſwer it, but hoped to deviſe ſome policy to detect the fraud. Muſing therefore upon it, as he chanced to enter a Bath full of Water; he obſerved that as his body entred the Bath, the Water did run over: Whereupon his ready Wit from ſmall effects, collecting greater matters, conceived by and by a way of ſolution to the King's Queſtion; and therefore rejoycing exceedingly, forgot that he was naked, and ſo ran home, crying as he ran, I have found it, I have found it. He then cauſed two maſſy pieces, one of Gold, and another of Silver, to be prepared of the ſame weight that the Crown was made of; and conſidering that Gold is heavyer of Nature then Silver: therefore Gold of like weight with Silver muſt needs take up leſs room, by reaſon of its more compact and ſolid ſubſtance. He was aſſured that putting the maſs of Gold into a Veſſel brim full of Water, there would not ſo much Water run out, as when he ſhould put in the Silver maſs of like weight, wherefore he tryed both, and noted not only the quantities of Water at each time, but alſo the difference, or exceſs of the one above the other: whereby he learned what proportion in quantity is betwixt Gold and Silver of equal weight; and then putting in the Crown it ſelf into the Water brim full as it was before, marked how much the water did run out then, and comparing it with the Water run out, when the Gold was put in, noted how much it did exceed that; and likewiſe comparing it with the Water that run out when the Silver was put in, marked how much it was leſs then that; and by thoſe proportions, found the juſt quantity of Gold that was ſtollen from the Crown, and how much Silver was put in inſtead of it. By the which, ever ſince, the proportions of Metals one to another are tryed and found.

Zuing. Theat. vol.3.l 3.p.697. Pauſan. in Atticis.

9. *Praxiteles* that famous Artiſt in the making of Statues, had promiſed *Phryne* a beautiful Courtezan, the choice of all the pieces in his Shop, to take thence ſome ſuch ſingle Statue, as ſhould be moſt pleaſing to her; but ſhe not knowing which was moſt valuable, deviſed this Artifice to be ſatisfied therein; ſhe cauſed one to come in as in great haſt, and to tell *Praxteles* that his Shop was on fire, he ſtartled at the news, cryed out, Is the Cupid, and the Satyre ſafe? By this ſubtilty, ſhe found out, wherein the Artiſt himſelf believed, he had expreſſed the moſt skill, and thereupon ſhe choſe the Cupid.

Howel's Epiſt. vol.1. § 3. Ep.36. p.98.

10. When the Duke of *Oſſuna* was Vice-Roy of *Sicily*, there died a great rich Duke, who left but one Son, whom with his whole Eſtate, he bequeathed to the Tutele of the Jeſuits, and the words of the Will were, *when he is paſt his Minority (Darete al mio Figlivolo, quelque voi volute) you ſhall give my Son, what you will.* It ſeems the Jeſuits took to themſelves, two parts of three of the Eſtate, and gave the reſt to the Heir; the young Duke complaining to the Duke of *Oſſuna*, (then Vice-Roy) he commanded the Jeſuits to appear before him, he asked them how much of the Eſtate they would have, they anſwered, two parts of three, which they had almoſt employed, already to build Monaſteries, and an Hoſpital to erect particular Altars and Maſſes, to ſing Dirges and *Refrigeriums* for the Soul of the deceaſed Duke: Hereupon the Duke of *Oſſuna* cauſed the Will to be produced, and found therein the words afore-recited, ***when he is paſt his Minority, you ſhall give my Son of my Eſtate what you will.*** then he told the Jeſuits, you muſt by Vertue, and Tenour of theſe words, give what you will to the Son, which by your own confeſſion is two parts of three, and ſo he determined the buſineſs.

Fuller's Holy State l.3. c.12.p.170.

11. A poor Beggar in *Paris* being very hungry, ſtaid ſo long in a Cook's Shop; who was diſhing up of Meat, till his Stomach was ſatisfied with the only ſmell thereof. The cholerick Cook, demanded of him to pay for his Breakfaſt, the poor Man denyed it, and the controverſie was referred to the deciding of the next Man that ſhould paſs by, which chanced to be the moſt notorious Ideot in the whole City. He on the relation of the matter, determined that the poor Man's Money ſhould be put betwixt two empty diſhes, and the Cook ſhould be recompenſed with the gingling of the poor Man's Money, as he was ſatisfied with the only ſmell of the Cook's Meat, and this is affirmed by credible Writers as no Fable but an undoubted truth.

Camer. oper ſubciſ. Cent. 1.c.4.p.50. Plut.in Demetrio. p. 907. Pezel. Mellefic. Tom.1. p.435.

12. *Antiochus* the Son of *Seleucus*, daily languiſhed and waſted away under a Diſeaſe, whereof the cauſe was uncertain, to the great trouble and affliction of his Father; who therefore ſent for *Eraſiſtratus*, a famous Phyſician to attend the care of his beloved Son. Who addreſſing himſelf with his utmoſt dexterity to find out the root of his infirmity; he perceived it was rather from the trouble of his mind, then any effect of his conſtitution. But when the Prince could not be prevail'd with to make any ſuch acknowledgement; by frequent feeling of his pulſe, he obſerved it to beat with more vigour and ſtrength at the naming or preſence of *Stratonica*, that was the beloved Concubine of his Father, having made this diſcovery, and knowing the Prince would rather die then confeſs ſo dangerous a love, he took this courſe. He told *Seleucus*, that his Son was a dead Man; for ſaith he, he languiſhes for the love of my Wife, aud what, ſaid *Seleucus*, have I merited ſo little at thy hands, that thou wilt have no reſpect to the love of the young Man? Would you ſaid *Eraſiſtratus* be content to ſerve the love of another in that manner. I would the gods ſaid *Seleucus*, would turn his love towards my deareſt *Stratonica*. Well ſaid *Eraſiſtratus*, you are his Father, and may be his Phyſician, *Seleucus* gave *Stratonica* to *Antiochus*, and ſixty thouſand Crowns as a reward to the prudent Phyſician.

CHAP. XXVII.

Of the liberal and bountiful diſpoſition of divers Great Perſons.

THat is *Tully*'s ſaying, *Nihil habet Fortuna magna majus, quam ut poſſit, nec Natura bona melius quam ut velit, bene facere quam plurimis: A great Fortune hath nothing greater in it, then that*

it

is able; *and a good nature hath nothing better in it, then that it is willing to do good to many.* In the Examples that follow, the Reader may find a happy conſpiracy; of great Fortunes, and good natures; ſeveral Illuſtrious Perſons, no leſs willing then they were able, to do good, who diſperſed their Bountyes, as liberally as the Sun doth his Beams, ſuch was

Val. Max. l. 4. c. 8. p. 24. Cauſ. H. C. Tom. 1. l. 3. p. 92.

1. *Gillias* a Citizen of *Agrigentum*, who poſſeſſed (as I may ſay) the very Bowells of Liberality it ſelf; he was a Perſon of extraordinary wealth, but the riches of his mind excell'd the great plenty of his eſtate, and he was ever more intent upon the laying out then the gathering of mony; in ſo much that his houſe was deſervedly look'd upon as the very Shop of munificence; there was it, that Monuments for publick uſes were framed, delightful Shewes preſented to the people, with magnificent Feaſts prepared for their entertainment; the ſcarcity of proviſion in dear years, were ſupplied from thence, and whereas theſe charities extended to all in general, he relieved the poverty of particular perſons, gave dowryes to poor Virgins, entertained ſtrangers, not only in his City but alſo in his Country houſes; and ſent them away, with preſents. At once he received and clothed 500 *Gelenſian* Knights, that by tempeſt were driven upon his poſſeſſions. To make ſhort, he ſeemed rather the Boſome of good Fortune, then any Mortal; whatever *Gillias* poſſeſſed was as the common Patrimony, and therefore not only the Citizens of his own City; but all perſons in the countryes about him, did continually put up Prayers, and offer Vows for the continuance of his life and health.

Ful. hol. ſtate. p. 297.

2. *Frances Ruſſel*, ſecond Earl of *Bedford* of that ſirname, was ſo bountiful to the poor, that Queen *Elizabeth* would merrily complain of him, that he made all the Beggars: and ſure ſaith mine Author, it is more honourable for Noble men to make Beggars, by their liberality then by their oppreſſion.

Plut. in Publicolâ p. 107. Fulgoſ. l. 4. cap. 8. p. 545.

3. When *Porſenna*, King of *Hetruria*, had beſieged *Rome*, there was a great ſcarcity and dearth in the City, but having made peace with them, upon reaſonable terms, he commanded that of his whole Army, not a man ſhould carry any thing from his Tent, but onely his arms; and ſo left his whole Camp, with all ſorts of proviſions, and infinite riches, as a free gift to the *Romans*.

Full. worthies. p. 179. Middleſex

4. Sir *Julius Cæſar* Knight was advanced Chancellour of the Dutchy of *Lancaſter*, ſworn privy Counceller 1607 and afterwards Maſter of the Rolls: a perſon of prodigious bounty to all of worth or want, ſo that he might ſeem to be Almoner Generall to the Nation. The ſtory is well known of a Gentleman who once borrowing his Coach, (which was as well known to poor people, as any Hoſpital in *England*,) was ſo rendezvouz'd about with Beggars, in *London*, that it coſt him all the money in his purſe, to ſatisfy their importunity; ſo that he might have hired twenty Coaches on the ſame terms.

Heyl. coſmog. p. 798.

5. *Tigranes* King of *Armenia* being fined by *Pompey* at ſix thouſand Talents; not only very readily layd down that ſum, but added of his own accord, to every *Roman* Souldier in *Pompeys* Army 50 Drachmes, of Silver, 1000 Drachmes to each Captain, and to every Tribune or Collonel a talent.

Lipſ. monit. l. 2. c. 17. p. 408.

6. *Hiero* King of *Syracuſa*, had built a Ship of a mighty bulk, and adorn'd it with great magnificence; upon which an Epigram was made by *Archimelus* a Poet, it was witty and ſhort, conſiſting but of eighteen Verſes: but the King was ſo delighted therewith that as a reward of his pains, he ſent him from *Sicily* to *Athens* 1000 meaſures of Wheat, cauſing it alſo to be laid down in the port of the *Pyreum* at his owne charge, a Princely bounty if conſider, the furniſhing out of the Ships and Perſons therein, together with their going and return.

8

6

Fulgoſ. l. 4. c. 8. p. 544. Sabell. ex. l. 8 c. 2. p. 424. Plut. in Cimone. p. 484.

7. *Cymon* the *Athenian*, being ariv'd to mighty riches, by his wars againſt the *Barbarians*; cauſed all the Walls and Fences about his lands to be beaten down and removed, that all might freely carry away from thence, whatſoever they pleaſed: he releived at his houſe with meat and drink, as many poor as came thither; when he went abroad: he cauſed thoſe of his retinue, to exchange their new and coſtly garments for the torn and ragged ones of ſuch as they met in poor habit, provided they were otherwiſe worthy perſons; and ſometimes they gave Purſes of Money, to ſuch as were in want, if they were known to be men of merit. This procedure of his occaſioned once *Leontinus Gorgias* to ſay of him, that *Cymon* had provided himſelf of Riches that he might uſe them; and that the uſe he put them to was to produce him honour and glory.

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Lipſ. monit. l. 2. c. 17. p. 411. Camer. oper. ſubciſ. cent. 1. c. 4. p. 49.

8. *Antonius Caracalla*, the Emperour though not very praiſe worthy in other parts of his life was yet ſo delighted with thoſe elegant Verſes of *Oppianus*; which we yet ſee dedicated to him, that he commanded, the Poet ſhould be allowed out of his treaſury a Crown for every Verſe, (that is two of ours ſaith *Lipſius*) and if we go about to number the Verſes we ſhall find it a prodigious liberality.

9. *Diocleſian* the Emperour, aſſigned unto *Eumenius* the *Rhetorician*; who alſo was the profeſſor of his Art in the School at *Auguſtodunum*; no leſs then the ſum of fifteen thouſand Phillippicks. *Lipſ. Monit. l.* 2. c. 17. p. 411.

Fulgoſ. l. 4. c. 8. p. 538.

10. *Alexander* the Great, was perhaps in nothing greater then in his Princely liberality; when *Perillus* beſought his aſſiſtance, in making a Dowry for his Daughter, he ordered 50 Tallents to be given him; *Perillus* anſwered ten were ſufficient, although ſayd he they may ſuffice him that is to receive; they are yet too ſparing for him that is to give. Another time he had commanded his Steward to give *Anaxarcus* the Philoſopher as much as he ſhould deſire; and when he demanded an hundred Talents, the Steward not daring to part with ſuch a ſum, without acquainting the King himſelf: his reply was that *Anaxarchus* knew he had ſuch a friend, as both could and would confer that and a far greater ſum upon him. Beholding once a Mulletter, taking upon his own Shoulders his Mules burden, that was laden with Gold and not able to carry it any further; and perceiving him alſo to fail under the weight of it; that ſaid he, thy burthen may ſeem leſs greivous to thee: take to thine own Tent that Gold which thou carryeſt, which from this hour, I will ſhall be thine own.

Fulgoſ. l. 4. c. 8. p. 539. Zon. Annal. tom. 1. f. 34.

11. *Ptolemeus Philadelphus* King of *Ægypt*, had taken care that the Jewiſh Law, by the permiſſion of *Eleazar* the High Prieſt, ſhould be tranſlated out of the *Hebrew* into the *Greek* Language; and that the interpreters of it might have an agreeable reward for their pains; he of his own accord, ſent a mighty ſum of Gold as a preſent to the Temple of *Jeruſalem*; and not onely ſo, but having ſought out all thoſe that were of the Jewiſh Nation, who were made Priſoners in the Wars of his predeceſſours;

ſors; though the number of them amounted to an hundred thouſand, yet he ranſomed them from their Lords at his own charge, and ſent them away with their liberty, and that without the injury of his own people, paying as the price of their ranſom four hundred and ſixty Talents.

Fulgoſ. l. 4. c. 8. p. 548, 549.

12. *Richard* King of *England* at a Royal Feaſt of his, having obſerved two Knights who were diſcourſing together, and intentively viewing ſome veſſels of Gold that ſtood on the Cupboard, he drew near to them, and demanded what they conferred ſo earneſtly about, we were ſaying, ſaid one of them, that we ſhould both of us be ſufficiently rich and contented, if we had only two of thoſe goblets that ſtand there in our poſſeſſion: The King ſmiling told them they ſhould not depart unſatisfied upon that account, and that he gave the two veſſels they deſired, but in regard the graving of them was ſuch as it would be ſome pity to have the work of an excellent Artiſt deſtroyed, he commanded they ſhould be weighed in his preſence, and it being found that the value of them amounted to twelve thouſand Crowns, he ordered they ſhould receive ſo much in money in the lieu of the veſſels themſelves.

Fulgoſ. l. 4. c. 8. p. 554, 555.

13. Pope *Alexander* the fifth, was ſo bountiful to perſons of merit and vertue, and ſo very magnificent in works of publick uſe, that he uſed to ſay amongſt his familiar friends, *that he had been formerly a rich Biſhop and a poor Cardinal, but that now being advanced to the Papacy, he was almoſt reduced to abſolute Beggary.*

14. *Alphonſus* the Elder, King of *Sicily*, uſed to wear upon his Fingers Rings of extraordinary value, and that the Gems might receive no dammage, as oft as he waſhed it was his manner to give them into the hands of ſuch of his Servants as chanced to be next him. He had once given them into the hands of one, who ſuppoſing the King had forgot them, converted them to his own uſe: *Alphonſus* diſſembled the matter, inſtead of thoſe put on other Rings, and kept on his accuſtomed way. After ſome days the King being about to waſh, he who had received but not reſtored the former, put forth his hand to take from him his Rings, as he had uſed to do: But *Alphonſus* putting his hand back, whiſpered him in the Ear; *I will give thee theſe Rings to keep, as ſoon as thou haſt returned me thoſe I did formerly entruſt thee with*; and further than this he proceeded not with him.

Howels Ep. vol. 1. § 2. ep. 36. p. 59.

15. *Sarizanarus* was the Anthor of that Hexaſtick which was made of the famous City of *Venice.*

Viderat Adriacis Venetam Neptunus in undis,
Stare Urbem et toti ponere Jura mari,
Nunc mihi Tarpeias quantumvis Jupiter Arces
Objice, & illa tui mœnia Martis, ait,
Sic pelago Tibrim præfers, Urbem aſpice utramque,
Illam homines dices, hanc poſuiſſe Deos.

The Poet had ſmall reaſon to repent of his ingenuity, for as a reward of his pains he had aſſign'd him out of the publick treaſury of that ſtate, an hundred Zecchins for every one of thoſe verſes, which amounts to three hundred pounds of our money.

Cambd. Remains. p. 210. Speeds hiſt. p. 592.

16. When *Henry* of *Lancaſter*, ſirnamed the Good Earl of *Darby*, had taken *Bigerac* in *Gaſcoign*, *Anno* 1341. He gave and granted to every Soldier the houſe which every one ſhould ſeize firſt upon, with all therein. A certain Soldier of his brake into a Mint Maſters houſe, where he found ſo great a maſs of money, that he amazed therewith as a prey greater than his deſert or deſire, ſignified the ſame unto the Earl, who with a liberal mind anſwered: *It is not for my ſtate to play Boys play, to give and take; Take thou the money if it were thrice as much.*

Cambd. Remains. p. 209. Graſton. vol. 2. p. 299.

17. At the Battel of *Poictiers James* Lord *Audley*, was brought to the black Prince in a Litter moſt grievouſly wounded, for he had behaved himſelf with great valour that day: To whom the Prince with due commendations gave for his good ſervice four hundred Marks of yearly Revenues, the which he returning to his Tent, gave as frankly to his four Eſquires that attended him in the Battle, whereof when the Prince was advertiſed, doubting that his gift was contemned as too little for ſo great good ſervice, the Lord *Audley* ſatisfied him with this anſwer: *I muſt do for them who deſerved beſt of me, theſe my Eſquires ſaved my life amidſt the enemies, and God be thanked I have ſufficient revenues left by my Anceſtors to maintain me in your ſervice.* Whereupon the Prince praiſing his prudence and liberality confirmed his gift made to his Eſquires, aſſign'd him moreover ſix hundred marks of like Land here in *England.*

Speeds hiſt. p. 402.

18. King *Canutus* gave great Jewels to *Wincheſter* Church, whereof one is reported to be a Croſs worth as much as the whole Revenue of *England* amounted to in a year, and unto *Coventry* he gave the Arm of St. *Auguſtine*, which he bought at *Papia* for an hundred Talents of Silver and one of Gold.

Fabian. hiſt. p. 151.

19. *Clodoveus* Son of *Dagobert* King of *France*, in a great death cauſed the Church of St. *Dennis* which his Father had covered with Plates of Silver, to be covered with lead, and the Silver given to the relief of the Poor.

Plut. moral. l. de decem orator. p. 924.

20. *Iſocrates* the Son of *Theodorus* the Erecthian, kept a School, where he taught Rhetorick to an hundred Scholars, at the rate of one hundred drachms of ſilver a piece: He was very rich and well he might, for *Nicocles* King of *Cyprus* who was the Son of *Evagoras*, gave him at once the ſumm of twenty Talents of Silver, for one only oration which he dedicated unto him.

Camer. oper. ſubciſ. cent. 1. c. 4. p. 49.

21. The Poet *Virgil* repeated unto *Auguſtus Cæſar*, three Books of his *Æneads*, the Second, Fourth and Sixth, the latter of theſe chiefly upon the account of *Octavia* Siſter to *Auguſtus*, and Mother of *Marcellus* whom *Auguſtus* had adopted, but he died in the Eighteenth year of his Age. *Octavia* therefore being preſent at this repetition, when *Virgil* came to theſe Verſes at the latter end of the ſixth book, wherein he deſcribes the mourning for *Marcellus* in this manner;

Heu miſerando Puer, ſi qua fata aſpera rumpas,
Tu Marcellus eris———

Alas poor Youth, if Fates will ſuffer thee
To ſee the Light, thou ſhalt Marcellus *be.*

Octavia ſwooned away: and when ſhe was recovered, ſhe commanded the Poet to proceed no further, appointing him Ten Seſterces for every verſe he had repeated, which were in number twenty one. So that by the bounty of this Princeſs, *Virgil* received for a few Verſes, above the Summ of fifty thouſand Crowns.

CHAP. XXVIII.

Of the Pious Works and Charitable Gifts of ſome men.

WHereas (ſaith the Learned *Willet*) the profeſſors of the Goſpel are generally charged by the Romaniſts as barren and fruitleſs of good works, I will, to ſtop their mouths, ſhew by a particular induction, that more charitable works have been performed in the times of the Goſpel, than they can ſhew to have been done in the like time in Popery, eſpecially ſince the publick oppoſition of that Religion, which began about two hundred and fifty years ſince, (counting from the times of *John Wickliffe*) or in twice ſo much time now going immediately before. To make good this he hath drawn out a Golden Catalogue, of perſons piouſly and charitably devoted, together with their works; out of which I have ſelected, as I thought, the chiefeſt and moſt remarkable to put under this head, only craving leave to begin with one or two, beyond the compaſs of his preſcribed time, which I have met with elſewhere.

Bak. Chron. p.236,237.

1. In the Reign of King *Henry* the Fourth, the moſt deſervedly famous for works of Piety was *William Wickham* Biſhop of *Wincheſter*, his firſt work was the building of a Chappel at *Tichfield*, where his Father and Mother and Siſter *Perrot* were buried. Next he founded at *Southwick* in *Hampſhire* near the Town of *Wickham*, the place of his Birth, (as a ſupplement to the Priory of *Southwick*) a Chauntry, with allowance of five Prieſts for ever: He beſtowed twenty thouſand marks in repairing the houſes belonging to the Biſhoprick, he diſcharged out of priſon in all places of his Dioceſs, all ſuch poor priſoners as lay in execution for debt under Twenty pounds, he amended all the high ways from *Wincheſter* to *London*, on both ſides the River: After all this, on the Fifth of *March*, 1379. he began to lay the foundation of that magnificent ſtructure in *Oxford* called *New Colledg*, and in perſon laid the firſt Stone thereof: In the year 1387. on the twenty ſixth of *March*, he likewiſe in perſon laid the firſt ſtone of the like Foundation in *Wincheſter*, and dedicated the ſame as that other in *Oxford* to the memory of the Virgin Mary.

Bak. Chron. p.311.

2. In the Reign of King *Edward* the Fourth, Sir *John Croſby* Knight, and late Lord Mayor of *London*, gave to the Repairs of the Pariſh Church of *Henworth* in *Middleſex*, forty pound: To the repairs of St. Hellens in *Biſhopſgate-ſtreet*; where he was buried, five hundred Marks; to the repairing of *London Wall* one hundred pounds, to the repairing of *Rocheſter* Bridge ten Pounds, to the Wardens and Commonalty of the Grocers in *London*, two large Pots of Silver, Chaſed, half guilded, and other Legacies.

Bak. Chron. p.576.

3. In the Reign of Queen *Elizabeth* and in the year 1596. *Ralph Rokeby* one of her Majeſties Maſters of Requeſts then dying, gave by his Will to Chriſts Hoſpital in *London* one hundred pounds; to the Colledge of the poor of Queen *Elizabeth* one hundred Pounds, to the poor Scholars in *Cambridge* one hundred pounds, to the poor Scholars in *Oxford* one hundred pounds, to the Priſoners in the two Compters in *London* one hundred pounds, to the Priſoners in the *Fleet* one hundred pounds, to the Priſoners in *Ludgate* one hundred pounds, to the Priſoners in *Newgate* one hundred pounds, to the Priſoners in the *Kings Bench* one hundred pounds, to the Priſoners of the *Marſhalſea* one hundred pounds, to the Priſoners in the *White Lyon* twenty pounds: A liberal and pious Legacy, and not worthy to be forgotten.

Full.Ch. hiſtory. l. 10. cent. 17. p. 85, 66.
Willets ſynopſ. papiſm. p.1221. et p. 1231.
Stows Ann. p.1016, 1017.

4. *Richard Sutton* Eſquire, born of Gentile Parentage, at *Knaith* in *Lincolnſhire*, ſole founder of *Charter-Houſe* Hoſpital, which he called the Hoſpital of King *James*, for the maintenance thereof he ſetled theſe mannors in ſeveral Counties. *Baſham* mannor in *Cambridgſhire*, 2. *Baſtingthorp* manner in *Lincolnſhire*, 3. *Blackgrove* mannor in *Wiltſhire*, 4. *Broadhinton* land in *Wiltſhire*, 5. *Caſtlecamps* mannor in *Cambridgſhire*, 6. *Chilton* mannor in *Wiltſhire*. 7. *Dunby* mannor in *Lincolnſhire*, 8. *Elcomb* mannor and Park in *Wiltſhire*, 9. *Hackney* land in *Middleſex*, 10. *Hallinburg Bouchiers* mannor in *Eſſex*, 11. *Miſſunden* mannor in *Wiltſhire*, 12. *Much Stanbridge* mannor in *Eſſex*, 13. *Norton* mannor in *Eſſex*, 14. *Salthrope* mannor in *Wiltſhire*, 15. *Southminſter* mannor in *Eſſex*, 16. *Tottenham* land in *Middleſex*, 17. *Ufford* mannor in *Wiltſhire*, 18. *Wataleſcote* mannor in *Wiltſhire*, 19. *Weſtcot* mannor in *Wiltſhire*, 20. *Wroughton* munnor in *Wiltſhire*. It was founded, finiſhed, and endowed by himſelf alone, diſburſing thirteen thouſand pounds, paid down before the enſealing of the conveyance, for the ground whereon it ſtood, with ſome other appurtenances beſides ſix thouſand expended in the building thereof, and that vaſt yearly endowment whereof heretofore, not to mention the large ſums, bequeathed by him to the poor, to Priſons, to Colledges, to mending high ways, to the Chamber of *London*, beſides twenty thouſand pounds left to the diſcretion of his Executors. He dyed 1611. in the ninth year of King *James* his Reign.

Willets ſynopſ. papiſm. p.1220.

5. *Anno Dom.* 1552. King *Edward* the ſixth, in the ſixth year of his Reign, founded the Hoſpitals of *Chriſt-Church* in *London*; and of St. *Thomas* in *Southwark*, and the next year of *Bridewel*, for the maintenance of three ſorts of poor, the firſt for the education of poor children, the ſecond for impotent and lame perſons, the third for idle perſons to imploy and ſet them on work. A Princely gift, whereby proviſion was made for all ſorts of poor people; ſuch as were poor either by birth or caſualtie, or elſe willfully poor. Beſides by the ſaid vertuous Prince, were founded two Free Schools in *Louth*, in *Lincolnſhire*, with liberal maintenance for a Schoolmaſter and Uſher in them both. Likewiſe *Chriſts* Colledge, in the Univerſity of *Cambridge*, enjoyeth a fellowſhip, and three Schollars by the gift of the ſaid excellent Prince.

Willet in ſynopſ. papiſm. p.1222.

6. Sir William *Cecil* not long ſince Lord Treaſurer, in his life time gave thirty Pounds a year to St. Johns Colledge in *Cambridge*, he founded alſo an Hoſpital at *Stamford* for twelve poor people, allowing to each of them ſix pounds *per Annum*, he alſo left great ſums of money in truſt in the hands of Mr. *John Billet* one of his Executors, who as carefully performed that truſt, and partly by this means and partly out of his own eſtate, hath done thoſe excellent works: He repaired at the expence of divers hundred pounds, the great Church in the City of *Bath*, he enlarged the hot and croſs Bath there, walling them about, he built an Hoſpital there to entertain twelve poor people for a month at the Spring, and three months at the fall of the leaf, with allowance of four pence a day, he gave two hundred pounds to the repairs of St. *Martins* Church, an hundred marks to St. *Clements* to

build a window, five pounds to each of the four Pariſhes in *Weſtminſter* for twelve years: Upon the building of the Market houſe there, he beſtowed three hundred pounds, whereof is made ten pounds a year for the benefit of the poor: He alſo gave twenty pounds *per Annum* to Chriſts Hoſpital till two hundred pounds came out.

Willets Synopſ. papiſm. p.1222.

7. *Robert* Earl of *Dorcheſter*, *Anno* 1609. by his laſt Will and Teſtament, ordained an Hoſpital to be built in *Eaſt Greenſtead* in *Suſſex*, allowing to the building thereof a thouſand pounds, (to the which the Executors have added a thouſand pounds more) and three hundred and thirty pound of yearly revenue, to maintain twenty poor men and ten poor women, to each of them ten pounds by the year and beſides to a Warden twenty pounds, and to two Aſſiſtants out of the Town to be choſen, three pounds ſix ſhillings eight pence a piece *per Annum*.

Willets Synopſ. papiſm. p.1223.

8. *John Whitgift* Arch-Biſhop of *Canterbury*, at his own proper charge cauſed an Hoſpital to be built at *Croyden*, for the maintenance of thirty poor people, with a free School having a Maſter and an Uſher, and laid unto it two hundred pounds *per Annum*, beſides the charge of the building, which is ſuppoſed to have coſt two thouſand pounds more.

Willets Synopſ. papiſm. p.1226.

9. *William Lamb* Clothworker, gave to theſe charitable uſes following, he built the Conduit near *Holborn* with the Cock at *Holborn*-Bridge, bringing the water more than two thouſand yards in pipes of lead at the charge of fifteen hundred pounds, he gave alſo to theſe uſes following, to twelve poor people of St. *Faiths* Pariſh weekly two pence a piece. To the company of Clothworkers four pounds *per Annum*, for reading divine ſervice in St. *James* Church, Sundays, Wedneſdays, and Fridays, and for four yearly Sermons, and for twelve poor men, and twelve poor women, ſo many Gowns, Shirts, Smocks, Shooes, he gave Lands to the yearly value of thirty pounds, to each of the Towns of *Ludlow* and *Bridgnorth* one hundred pounds, to Chriſts Hoſpital yearly ſix pounds, and to purchaſe lands ten pounds; to St. *Thomas* Hoſpital yearly four pounds, to the Savoy to buy bedding ten pounds. He erected a Free School at *Sutton Valens* in *Kent*, with allowance to the Maſter of twenty pounds, to the Uſher eight pounds. He built ſix Alms-houſes there with the yearly maintenance of ten pound. He gave alſo toward the Free School at *Maidſtone* in *Kent*, to ſet the poor Clothiers on work in *Suffolk*, he gave one hundred pounds.

Willets Synopſ. papiſm. p.1226.

10. Sir *Wolſton Dixy* Mayor, free of the Skinners, gave as followeth: To the maintenance of a Free School in *Boſworth* yearly twenty pound, to Chriſts Hoſpital in *London* yearly for ever forty two pounds, for a Lecture in St. *Michael Baſſings*-Hall yearly ten pounds, to the poor of *Newgate* twenty pounds, to the two Compters, to *Ludgate* and *Bethlehem*, to each of them ten pounds, to the four priſons in *Southwark*, twenty pounds thirteen ſhillings four pence, to the poor of *Baſſingſhall* ten pounds, to *Emanuel* Colledge in *Cambridge* to buy lands, to maintain two Fellows and two Scholars ſix hundred pounds, to the building of the Colledge fifty pounds, to be lent unto poor Merchants five hundred pounds to the Hoſpitals of St. *Bartholomew* and St. *Thomas* each of them fifty pounds, to the Poor of *Bridewel* twenty pounds, to poor Maids marriages one hundred pounds, to poor Strangers of the Dutch and French Churches fifty pounds, towards the building of the Peſthouſe two hundrad pounds. The ſum of theſe gifts in money amounteth to more than ſeventeen hundred pounds, and the yearly Annuities to ſeventy two pounds.

Willets Synopſ. papiſm. p.1224.

11, Sir *John Greſham* Mercer and Mayor of *London*, *Anno* 1548. in the Second year of King *Edward* the ſixth; gave ten pounds to the poor to every ward in *London*, (which are twenty four within the City:) And to one hundred and twenty poor men and women, to every one of them three yards of Cloth, for a Gown of eight or nine ſhillings a yard, to Maids marriages and the Hoſpitals in *London* above two hundred pounds: He alſo founded a Free School at *Holt*, a Market Town in *Norfolk*.

Willets Synopſ. papiſm. p.1228.

12. Mr. *Thomas Ridge* Grocer gave to charitable uſes one thouſand one hundred ſixty three pounds, ſix ſhillings and eight pence, *viz.* To the company of Grocers, to be lent to two young men free of the company, an hundred pound, to his men and maid ſervants ſixty three pounds ſix ſhillings eight pence, unto the Hoſpitals about *London* one hundred pounds, unto Preachers four hundred pounds, to poor Tradeſmen in and about *London* three hundred pounds, for a Lecture in *Grace-Church* one hundred pounds, and in Gowns for poor men one hundred pounds.

Willets Synopſ. papiſm. p.1228.

13. Mr. *Robert Offley* Haberdaſher, gave ſix hundred pounds to the Mayor and Commonalty of *Cheſter*, to be lent to young Tradeſmen, and for the relief of poor and Priſons and other ſuch charitable uſes two hundred pounds, he gave to the company of the Haberdaſhers, to be lent to freemen *gratis* two hundred pounds more, to pay ten pound yearly to the poor of the company two hundred pounds more, to give ten pounds *per annum* to two Scholars in each Univerſity one, to *Bethlehem* one hundred pounds, to other Hoſpitals, Priſons, and poor one hundred and ſixty pounds more; *in toto*, one thouſand four hundred and ſixty pounds.

Willets Synopſ. papiſm. p.1229.

14. The Lady *Mary Ramſey*, who in the life time of Sir *Thomas Ramſey* joyning with him, and after his death aſſured in Land two hundred forty three pounds *per annum*, to Chriſts Hoſpital in *London* to theſe uſes following, to the Schoolmaſter of *Hawſtead* annually twenty pounds, to the Maſter and Uſher in Chriſts Church by the year twenty pounds, to ten poor Widows beſides apparel and houſes, yearly twenty pounds, to two poor a man and a woman during life to each fifty three ſhillings four pence, to two fellows in *Peter-houſe* in *Cambridge*, and four Scholars yearly forty pounds, to St. *Bartholomews* Hoſpital ten pounds, to *Newgate*, *Ludgate*, *Compters*, ten pounds, to Chriſts Hoſpital after the expiration of certain Leaſes, there will come *per annum* one hundred and twenty pound, to St. *Peters*, the poor in *London*, St. *Andrews Under-ſhaft*, St. *Mary Woolnoth*, ten pounds, to ſix Scholars in *Cambridge* twenty pounds, to ſix Scholars in *Oxford* twenty pounds, to ten maimed Soldiers twenty pounds, for two Sermons forty ſhillings, to the poor of Chriſts Church Pariſh fifty ſhillings, to the poor of the company of Drapers, yearly ten pounds, ten poor womens Gowns, ten poor Soldiers Coats, Shooes and Caps: All theſe gifts aforeſaid are to continue yearly.

Willets Synopſ. papiſm. p.1229.

15. Mr. *George Blundel* Clothier of *London*, by his laſt Will and Teſtament, *Anno* 1599. bequeathed as followeth. To Chriſts Hoſpital five hundred pounds, to St. *Bartholomews* two hundred and fifty pounds, to St. *Thomas* Hoſpital two hundred and fifty pounds, to *Bridewel* yearly eight pounds, towards *Tiverton* Church fifty pounds, to mend the high ways there one hundred pounds, to the twelve chief Companies in *London*, to each one hundred and fifty pounds, towards the releiving of poor priſoners and other charitable uſes, *in toto* one thouſand

ſand eight hundred pounds: For poor Maids marriages in *Tiverton* four hundred pounds, to the City of *Exeter* to be lent unto poor Artificers, nine hundred pounds; towards the building of the free Grammar School in *Tiverton* two thouſand four hundred pounds, laid out ſince by his Executors, Sir *William Craven* and others, one thouſand pounds, to the Schoolmaſter yearly fifty pounds, to the Uſher thirteen pounds ſix ſhillings eight pence, to the Clark forty ſhillings, for reparations eight pounds, to place four boys Apprentices in Husbandry yearly twenty pounds, to maintain ſix Scholars, three in *Cambridge* and three in *Oxford*, the ſum of two thouſand pounds. The ſum of all counting the yearly penſions at a valuable rate, together with the legacies of money, maketh twelve thouſand pounds or thereabouts.

Willets Synopſ. papiſm. p.1230.

16. Mr. *Rogers* of the company of Leather-ſellers, gave by his Will as followeth, to the Priſons about *London* twelve pounds, to the poor of two towns in the Weſt Country thirteen pounds ſix ſhillings eight pence, to the poor of the town of *Pool* where he was born ten pounds, to build Alms-houſes there three hundred thirty three pounds, to relieve poor Priſoners being neither Papiſts nor Atheiſts, that may be ſet free for twenty nobles a man one hundred and fifty pounds, to poor Preachers ten pounds a man one hundred pounds, to poor decayed Artificers that have Wife and Children one hundred pounds, to the Company of Merchant Adventurers to relieve poor decayed people, and for young Freemen four hundred pounds, to Chriſts Hoſpital to purchaſe Land for the relief of that houſe five hundred pounds, to erect Alms-houſes about *London*, and to maintain twelve poor People threeſcore pounds, to the Pariſh where he dwelt, ten pounds, and for two dozen of Bread every Lords day to be diſtributed one hundred pounds, to Chriſts-Church Pariſh fifteen pounds, to the Poor in divers Pariſhes without *Newgate*, *Cripplegate*, *Biſhopſgate*, and St. *Georges* in *Southwark*, twenty ſix pounds thirteen ſhillings four pence, to each alike. To St. *Georges* Pariſh in *Southwark*, St. *Sepulchres*, St. *Olaves*, St. *Giles*, St. *Leonards*, to each thirty pounds, one hundred and fifty pounds, to St. *Botolphs* without *Aldgate* and *Biſhopſgate* to each twenty pounds, forty pounds: Given to maintain two Scholars in *Oxford*, two in *Cambridge* Students in Divinity, to the Company of Leather-ſellers which is carefully by them employed and augmented, four hundred pounds: The whole Sum amounteth to two thouſand nine hundred and ſixty pounds ſix ſhillings eight pence.

Willets Synopſ. papiſm. p.1230.

17. Mr. *George Palyn* by his laſt Will and Teſtament, gave unto theſe charitable uſe: To erect an Alms-houſe about *London*, and to allow unto ſix poor people yearly, ſix pounds thirteen ſhillings four pence, he gave nine hundred pounds: Given to the Chime at *Bow* Church, one hundred pounds: Given to St. *John* Baptiſts and *Brazen Noſe* Colledge in *Oxford* to maintain four Scholars, to each four pounds yearly, to each Colledge three hundred pounds, *in toto* ſix hundred pounds, given to the like uſe to *Trinity* and St. *Johns* Colledge in *Cambridge*, to each three hundred pounds, *in toto* ſix hundred pounds: To ſix Priſons about *London* ſixty pounds, to Chriſts Hoſpital to purchaſe twenty pounds *per annum* three hundred pounds, to St. *Thomas* Hoſpital fifty pounds, to the Preachers at *Pauls* Croſs to bear their charges two hundred pounds, to divers Pariſhes in *London*, to ſome ten pounds, to ſome twenty pounds, one hundred thirty two pounds: To the poor in *Wrenbury* in *Cheſhire* to purchaſe twenty marks *per annum*, two hundred pounds, to the uſe of the Church there thirty pounds, for forty poor Gowns forty pounds, the ſum is three thouſand two hundred twelve pounds or thereabouts,

Willets Synopſ. papiſm. p.1231.

18. Mr. *Dove* gave unto the company of the Merchant Taylors, the ſum of two thouſand nine hundred fifty eight pounds ten ſhillings, to pay one hundred ſeventy nine pounds to theſe uſes following: To maintain thirteen poor Alms-men, and ſix in reverſion *per annum* one hundred and ſeven pounds, to a Schoolmaſter eight pounds, to the Poor of St. *Botolphs* twenty pounds nine ſhillings, to the Priſoners in both *Compters*, *Ludgate* and *Newgate* twenty pounds, given to St. *Johns* Colledge in *Cambridge* one hundred pounds, to Chriſt's Hoſpital to purchaſe ſixteen pounds *per annum*, for one to teach the boys to ſing, two hundred and forty pounds, to toll a Bell at St. *Sepulchres* when the Priſoners go to execution, fifty pounds.

Willets Synopſ. papiſm. p.1231.

19. Sir *William Craven* Alderman of *London*, hath given a thouſand pound to *Chriſt*'s Hoſpital in *London*, to purchaſe Land for the maintenance of that houſe: He hath alſo been a worthy Benefactor to St. *John*'s College in *Oxford*. He hath built at *Burnſall* in *York-ſhire* a Church, compaſſing it with a Wall at the charge of ſix hundred pounds. He hath erected a School with the allowance of twenty pounds *per annum*. He hath built one Bridge that coſt him five hundred pounds, another two hundred and fifty pounds, a third two hundred marks, a fourth twenty pounds; and cauſed a Cauſway to be made, at two hundred pound charge, and all this in his life-time.

Willets Synopſ. papiſm. p.1230.

20. Mr. *Jones* a Merchant abiding at *Stode*, of the Company of the Haberdaſhers, hath ſent of late ſix thouſand pounds to the Company to be beſtow'd in *Monmouth* in *Wales*, where he was born in charitable Works, and that Worſhipful Company hath already purchaſed two hundred pounds, *per annum*, and more, allowing one hundred and fifty pounds *per annum*, to an Hoſpital for twenty poor People, and an hundred marks to a painful Preacher, to preach twice on the Lord's Day.

Willets Synopſ. papiſm. p.1232.

21. Mr. *Robert Johnſon* Arch-Deacon of *Leiceſter*, Paſtor of North *Luffenham* in the County of *Rutland*, hath been a worthy Inſtrument in this kind, who at his own charge hath cauſed two free Schools to be built in two Market Towns in that County; the one at *Okeham*, the other at *Uppingham*, with allowance of each twenty four pounds to the Maſter, and twelve pounds to the Uſher yearly. He hath alſo built two Hoſpitals, called by the Name of *Chriſt*'s Hoſpital in the aforeſaid Towns, with proviſion for each of them, for twenty four poor people, he purchaſed Lands of Queen *Elizabeth*, which he hath laid to thoſe Hoſpitals, and procured a Mortmain of four hundred marks *per annum*. Likewiſe he redeemed a third Hoſpital, which had been erected by one *William Darby*, and was diſſolved, being found to be concealed Land. Beſides he hath given the perpetual Patronage of North *Luffenham* to *Emanuel* Colledge in *Cambridge*, that the Town may alway be provided of a ſufficient Preacher. He hath alſo made good proviſion in both Univerſities, for Scholars that ſhall be brought up in the ſaid Schools. He hath given alſo twenty marks *per annum*, towards the maintenance of Preachers that are called to *Paul*'s Croſs. He hath alſo been very beneficial to the Town of *Luffenham*, *Stamford*, and other places in *Rutland*, in providing for the education, of their poor Children, and placing them Apprentices.

Willets Synopſ. papiſm. p. 1239.

22. Mr. *John Heydon* Alderman of *London*, a Mercer, hath given to a hundred Poor, ſo many Gowns, a hundred pound, and twelve pence a piece in Money. To the Company of Mercers ſix hundred pounds, to be lent to young Men, at three pound ſix ſhillings eight pence the hundred, which maketh twenty pound to be given yearly to the Poor. Likewiſe four hundred pound more he gave to the ſame company, to be lent out at the ſame rate, and the yearly annuity of thirteen pounds ſix ſhillings eight pence ariſing thereof to go to the maintaining of the Lecture in St. *Michael*'s *Pater Noſter*; to *Chriſt*'s Church Hoſpital five hundred pound; To the eleven Companies beſides, eleven hundred pound to be lent out to young Men, at three pound ſix ſhillings eight pence the hundred, and out of the annuity ariſing thereof twenty pound *per annum*, to go to the Hoſpitals, and ſixteen pound to the Poor. To *Exeter* two hundred pound. To *Briſtol* one hundred pound. To *Gloceſter* one hundred pound, to be lent to young Tradeſmen at three pounds, ſix ſhillings eight pence the hundred, to the uſe of poor Priſoners, and poor people. To the Town of *Wardbery*, ſix pound thirteen ſhillings and four pence. To the Company of Mercers for a Cup, forty pound. To his Servants two hundred and forty pound. Out of the reſt of his Moyety, he gave to the aforeſad Companies fifty pound to each, to the uſes aforeſaid.

Willets Synopſ. papiſm. p. 1240.

23. Mrs. *Owen*, Widow of Juſtice *Owen*, founded an Hoſpital and Free School at *Iſlington*, gave to the Univerſity Library at *Oxford* two hundred pound. To St. *John*'s Colledge Library in *Cambridge* twenty pound, Founded one Fellowſhip and Scholarſhip in *Emanuel* Colledge. To *Chriſt*'s Hoſpital ſixty pounds, to give twelve pence weekly to the Poor in *Iſlington*; ſixty ſix pound thirteen ſhillings four pence to beautifie the Cloyſter in *Chriſt*'s Hoſpital. To a School-houſe at *Edmonton* twenty pound. To the Pariſh of *Condover* in *Shropſhire*, fifty pound for a great Bell. The building of Alms-houſes for ten poor Women at *Iſlington*, and the purchaſe of the Lands laid to it, coſt her 1415 pound, and the building of the School-houſe there, three hundred ſixty one pound, ſhe gave alſo yearly ſums of Money to Preachers not Beneficed, and to the Priſons in her life-time. By her laſt Will, twenty two pound *per annum*, for *Iſlington* School. To Preachers thirty five pound. To the Pariſh of *Baſſingſhaw* twenty pound. To the Priſons eight ponnd. To the Company of Brewers, in Linnen, Plate, and Money, a hundred pound. The ſum of theſe Moneys, beſides the annuity of twenty two pound will amount to two thouſand three hundred twenty pound, or thereabout. All this ſhe did, though at her death ſhe had twenty two Children, and Childrens Children; amongſt their parts finding a portion for Chriſt's poor Members.

Willets Synopſ. papiſm. p. 1228.

24. To all this as a moſt exemplary Charity, may be added that Act of Parliament, held *Anno* 39. of the Queen, Chapter the third, for the relief of the Poor in every Pariſh, and ſetting of them to work, by vertue of which Act, there cannot be leſs gathered yearly, for the aforeſaid charitable uſes, throughout the Land then thirty or forty thouſand pounds yearly, a National, and perpetual Charity, the like whereof perhaps, there is no Nation under Heaven, that hath yet, and poſſibly may not hereafter perform.

CHAP. XXIX.

Of ſuch as were Lovers of Juſtice, and Impartial Adminiſtrators of it.

THoſe people in *India* that are called *Pedalii*, when they make their ſolemn ſacrifices to their gods, uſe to crave nothing at their hands but that they may have Juſtice continued and preſerved amongſt them, as ſuppoſing in the enjoyment of that, they ſhould have little reaſon to complain, of the want of any other thing. And it was the ſaying of *Maximilian* the Emperour, *fiat Juſtitia & ruat cœlum*; *let us have Juſtice whatſoever befalls us.* The Perſons hereafter mentioned, were great Lovers and obſervers of this excellent virtue, which is of ſo great advantage to Mankind.

Cauſ. H. C. tom. 1. *l.* 3. *p.* 90.

1. The Chronicle of *Alexandria* relateth an admirable paſſage of *Theodorick* King of the Romans. *Juvenalis* a Widow, made her complaint, that a ſuit of hers in Court, was drawn out for the ſpace of three years, which might have been diſpatch'd in few days. The King demanded who were her Judges, ſhe named them, they were ſent unto and commanded to give all the ſpeedy expedition that was poſſible to this Womans cauſe, which they did, and in two days determined it to her good liking. Which done *Theodorick* called them again, they ſuppoſing it had been to applaud their excellent Juſtice, now done, haſtned thither full of joy. Being come the King asked of them, how cometh it to paſs, you have performed that in two days, which had not been done in three years? They anſwered, *The recommendation of your Majeſty made us finiſh it. How?* replieth the King, *when I put you into Office, did I not conſign all Pleas, and proceedings to you, and particularly thoſe of widows? you deſerve death, ſo to have ſpun out a buſineſs in length, three years ſpace, which required but two days diſpatch; and at that inſtant commanded their heads to be ſtruck off.*

Cauſ. H. C. tom. 1. *l.* 3. *p.* 90.

2. The Emperor *Trajan* had done many brave and eminent Acts, but none of his Atcheivements were ſo reſplendent, as the Juſtice he readily afforded to a vertuous Widow. Her ſon had been ſlain, and ſhe not being able to obtain Juſtice, had the courage to accoſt the Emperor in the midſt of the City of *Rome*, amongſt an infinite number of people, and flouriſhing legions, which followed him to the Wars, he was then going to make War in *Valachia*. At her requeſt *Trajan*, notwithſtanding he was much preſſed with the affairs of a moſt urgent War, alighted from his horſe, heard her, comforted her, and did her Juſtice. This Act of his was afterwards repreſented on *Trajan*'s pillar as one of his greateſt wonders.

Herod. l. 5. *p.* 298. *Val. Max. l.* 6. *c.* 3. *p.* 169. *Raleigh l.* 3. *c.* 4. § 3. *p.* 37.

3. When *Siſamnes* one of the chiefeſt of the *Perſian* Judges, had given an unjuſt judgment, *Cambyſes* the King, cauſed him to be fley'd alive, and his skin to be hung over the Judgment-ſeat, and having beſtowed the Office of the dead Father, upon *Otanes* the Son; he willed him to remember that the ſame partiality, and injuſtice would deſerve the ſame puniſhment.

Camer. oper. ſubciſ. cent. 1 *c.* 76. *p.* 348.

4. It is reported of the Emperor *Maximilian* the firſt, that when he paſſed by the places of Execution,

Execution; belonging to Cities and Signiories, where the bodies of Malefactors are hung up, as Spectacles of terror; he would vail his Bonnet, and ſay aloud *Salve Juſtitia*, as who ſhould ſay God maintain Juſtice.

Bak. Chron. p.464. 5. In the fourth year of Queen *Mary*, exemplary Juſtice was done upon a great Perſon. For the Lord *Sturton* (a man much in favour with the Queen as being an earneſt Papiſt) was for a murder committed by him, arraign'd and condemn'd, carry'd to *Salisbury* and there in the Market-place was hang'd, having this only favor to be hang'd in a Silken halter. Four of his ſervants were alſo executed in places near adjoyning to that where the murder was committed.

Bak. Chron. p.599. 6. In the Reign of King *James*, *Ann.* 1612. *June* 25. the Lord *Sanquer* a Nobleman of *Scotland*, having in a private revenge ſuborned *Robert Carlile* to murther *John Turner* a Maſter of Fence, thought by his greatneſs to have born it out. But the King reſpecting nothing ſo much as Juſtice, would not ſuffer Nobility to be a ſhelter for villany, but according to the Law, the 29th of *June*, the ſaid Lord *Sanquer* having been arraign'd and condemn'd by the name of *John Creighton, Eſq*, was executed before *Weſtminſter-hall-gate*, where he died very penitent.

Lipſ. Monit. l.2.c.7. p.239.240. Fulgoſ. l.6. c.5.p.769. 7. *Artaxerxes Longimanus* King of *Perſia*, had of his Bed-chamber one *Satybarſanes* whom he much favour'd: this man earneſtly importuned the King, in an affair, which the King himſelf knew to be unjuſt: and having underſtood that *Satybarſanes* was to receive 30000 Daricks to bring the buſineſs to a deſirable concluſion, he cauſed his Treaſurer openly to pay that ſum to him as his gift, adding withal, that by the gift of that ſum he ſhould be never the poorer, but ſhould he grant what he deſired he ſhould deſervedly be accounted the leſs juſt.

Camer. oper. ſubciſ. Cent. 1.c.100. p.472. Bod. Meth. hiſt.c.6. 8. *Henry* the ſecond commanded that an Italian Lackey ſhould be laid in Priſon, without telling why. The Judges ſet him at liberty: having firſt delivered their opinion to the King: who again commanded that he ſhould be put to death: having as he ſaid taken him tardy in a foul and heinous offence, which he would not have to be divulged: the Judges, for all that would not condemn him, but ſet open the priſon doors to let him forth: It is true that the King cauſed him to be taken afterwards, and thrown into the River *Seine*, without any form of Law to avoid tumult, but the Judges would not condemn a Perſon, where no proof was made, that he was guilty.

Camer. oper. ſubciſ. Cent. 1. cap. 100.p.472. Bod. Meth. hiſt.c.6. 9. King *Lewis* the Eleventh, minding to Cajole the Court Parliament of *Paris*, if it ſhould refuſe, to publiſh certain new Ordinances by him made; The Maſters of that Court underſtanding the drift, went all to the King in their Robes. The King asked them what they would. Sir Anſwers the Preſident *La Vaquery*; *We are come with a full purpoſe to looſe our lives every one of us; rather than we will ſuffer, that by our connivance any unjuſt Ordinance ſhould take place*; The King amazed at this anſwer of *La Vaquery*, and at the conſtancy of the Parliament: gave them gracious entertainment, and Commanded that the Edicts which he would have had publiſhed, ſhould be cancelled in his preſence, ſwearing that from thence forward he would never make Edict that ſhould not be juſt and Equitable.

Zuing. Theat. vol.1.l.2. p. 216. 10 *Spitignens* the ſecond, Prince of *Bohemia*, riding on the way, there met him a Widow imploring his Juſtice; the Prince Commands her to expect his return: ſhe alleges that this delay would prove dangerous to her, for that ſhe was to make her appearance, the very next hour, or elſe to forfeit her Bond. The Prince refers the Woman to others, that were his Ordinary Judges but ſhe cry'd out, that he himſelf and not others was the Judge whom God had appointed her, upon which he alighted from his horſe, and with great patience, attended the hearing of the poor Womans cauſe, for the ſpace of two hours together.

11. *Mahomet* the ſecond of that name Emperor of the Turks, had a Son called *Muſtapha*, whom he had deſign'd to ſucceed him in the Empire: otherwiſe a good Prince, but prone to luſt: The Young Prince was fallen in love with *Achmet Baſſa* his Wife, a Woman of Excellent Beauty: He had long endeavored to prevail with her by all ſorts of allurements, but this way not ſucceeding, he would try by ſurprize. He had gained knowledge of the time when the Woman went to Bath her ſelf (as the Turks often do;) he ſoon followed her with a few of his retinue, and their ſeiſed her naked as ſhe was, and in deſpite of all the reſiſtance ſhe could make, had his will upon her. She tells her husband, he the Emperor, and deſires his Juſtice. The Emperor at firſt ſeemed to take ſmall notice of it, and ſoon after (though he had different ſentiments within) he rated the *Baſſa* with ſharp Language. What ſays he doſt thou think it meet to compſain thus grievouſly of my Son? knoweſt thou not that both thy ſelf and that wife of thine are my ſlaves; and accordingly at my diſpoſe? If therefore my Son, has embraced her and followed the inclinations of his mind; he has embraced but a ſlave of mine, and having my approbation, he hath committed no fault at all, think of this and go thy way, and leave the reſt to my ſelf. This he ſaid in defence of his abſolute Empire, but ill ſatisfied in his mind, and vex'd at the thing, he firſt ſends for his Son, examines him touching the fact, and he having confeſſed it, he diſmiſſed him with outragious Language and threats, three days after when Paternal Love to his Son, and Juſtice had ſtriven in his breſt, Love to Juſtice, having gained the ſuperiority, and victory: he commanded his Mutes to ſtrangle his Son *Muſtapha* with a Bow-ſtring, that by his death he might make amends to injured and violated Chaſtity. *Lipſ. Monit. l.2.c.9.p. 245,246. Knowl. Turk. hiſt. p.411.*

12. *Herkenbald* a man Mighty, Noble, and Famous, had no reſpect of Perſons in Judgment but condemned and puniſhed with as great ſeverity the Rich, and his own kindred, as the Poor and thoſe whom he knew leaſt in the world. Being once very ſick, and keeping his bed, he heard a great buſtle in a Chamber next to that wherein he lay: and withal a Woman crying and ſhrieking out. He enquired of his ſervants what the matter was: but they all concealed the truth from him: at laſt one of his Pages being ſeverely threatned by him, and told that he would cauſe one to pull out his eyes from his head if he did not tell him plainly what all that ſtir was: told him in few words. My Lord ſaid he, *Your Nephew hath raviſh'd a Maid, and that was the noiſe you heard*. The fact being examined and throughly averred. *Herkenbald* condemned his dear Nephew to be hang'd, till he ſhould be dead. But the *Seneſhall* who had the charge to execute the ſentence, ſeeming as if he had been very hot and forward *Camerar. oper. ſubciſ. Cent. 1.c. 100.p.468.*

to do it, went preſently and gave the young man notice of all that paſſed, wiſhing him to keep out of the way for a while; and ſome few hours after comes agen to the ſick perſon, aſſuring him againſt all truth, that he had put his Sentence in execution. About five days after the young Gentleman, thinking his Unkle had forgotten all, came and peeped in at his Chamber door. The Unkle having ſpyed him, calls him by his name, and with fair words tols him to his bed's head, till he was within his reach; and then ſuddainly catching him by the locks with the left hand, and pulling him forcibly to him, with his right-hand he gave him ſuch a ready blow into the throat with a knife, that he dyed inſtantly. So great was the Zeal which this Noble Man bare to Juſtice.

Lon. Theatr. p. 475.

13. The Emperor *Otho* the firſt, being upon a Military Expedition, a woman threw her ſelf at his feet, beſeeching a juſt Revenge according to the Laws, upon a perſon who had committed a Rape upon her. The Emperor being in haſte, referred the hearing of her Cauſe till his Return. *But who then*, replyed the woman, *ſhall recal into your Majeſty's mind the horrid injury that hath been done to me?* The Emperor looking up to a Church there by, *This*, ſaid he, *ſhall be a witneſs betwixt thee and me, that I will do thee juſtice*; and ſo diſmiſſing her, he with his Retinue ſet forward. At his Return, ſeeing the Church, he called to mind the complaint, and cauſed the woman to be ſummoned; who at her appearance thus beſpake him; *Dread Soveraign, the man of whom I heretofore complained is now my Husband, I have ſince had a child by him, and have forgiven him the injury.* Not ſo, ſaid the Emperor, *by the beard of* Otho *he ſhall ſuffer for it, for a colluſion amongſt your ſelves does not make void the Laws.* And ſo cauſed his head to be ſtruck off.

Lon. Theatr. p. 476.

14. In the Reign of *Conſtantius*, *Acindinus* the Prefect of *Antioch*, had a certain perſon under cuſtody, for a pound of Gold to be paid into the Exchequer; threatning him, that in caſe he paid it not at a certain day, he ſhould die the death. The man knew not where to have it, and now the fatal day drew near. He had a beautiful Wife, to whom a rich man in the City ſent word, that for a nights lodging he would pay in the Gold. She acquaints her Husband, who for the ſafety of his life, readily gave leave; ſhe renders her ſelf up to the rich man, who at her departure, gave her only a pound of Earth tyed up in a bag inſtead of the promiſed Gold. She enraged at her injury, together with this ſuper-added fraud, complains to the Prefect, and declares to him the truth of the whole; who finding that his threats of her Husband had brought her to theſe extremities, pronounced Sentence on this manner; *The pound of Gold ſhall be paid out of the Goods of* Acindinus, *the Priſoner ſhall be free, and the woman ſhall be put into poſſeſſion of that Land from whence ſhe received Earth inſtead of Gold.*

Raleighs Hiſt. World. lib.5.cap.3. §.15.p.471

15. *Chabot* was Admiral to King *Francis* the firſt, a man moſt nobly deſcended, and of great Service, and in high favour with his Prince; but as in other men, the paſſion of Love grows cold, and wears out by time; ſo the King's affection being changed towards the Admiral, had charged him with ſome offences which he had formerly committed. The Admiral preſuming upon the great good Services he had done the King in *Piemont*, and in the defence of *Marſeilles* againſt the Emperor, gave the King other language than became him, and deſired nothing ſo much as a publick Trial. Hereupon the King gave Commiſſion to the Chancellor *Poyet*, as Preſident, and other Judges (upon an information of the King's Advocate) to queſtion the Admiral's life. The Chancellor (an ambitious man, and of a large Conſcience) hoping to content the King, wrought with ſome of the Judges with ſo great cunning, others with ſo ſharp threats, and the reſt with ſo fair promiſes, that though nothing could be proved againſt the Admiral worthy of the King's diſpleaſure, yet the Chancellor ſubſcribed, and got others to ſubſcribe to the forfeiture of his Eſtate, Offices, and Liberty, though not able to prevail againſt his life. But the King hating falſhood in ſo great a Magiſtrate, and though to any that ſhould bewail the Admiral's calamity, it might have been anſwered, that he was tryed according to his own deſire, by the Laws of his Country, and by the Judges of Parliament; yet, I ſay, the King made his Juſtice ſurmount all his other Paſſions, and gave back the Admiral his Honour, his Offices, his Eſtate, his Liberty; and cauſed the wicked *Poyet* his Chancellor, to be indicted, arraigned, degraded and condemned.

Lipſ. Monit. lib. 2. c. 9. p.250,251.

16. *Totilus* King of the *Goths*, was complained to by a *Calabrian*, that one of his Life-guard had raviſhed his Daughter; upon which the Accuſed was immediately ſent to Priſon, the King reſolving to puniſh him as his fact deſerved, but the Soldiers trooped about him, deſiring that their fellow Soldier, a man of known valour, might be given back to them. *Totilus* ſharply reproved them; *what would ye*, ſaid he, *know ye not that without Juſtice, neither any Civil or Military Government is able to ſubſiſt? can ye not remember what ſlaughters and calamities the Nation of the* Goths *underwent through the injuſtice of* Theodahadas? *I am now your King; and in the maintenance of that, we have regained our ancient Fortune and Glory: would you now loſe all for the ſake of one ſingle Villain? See you to your ſelves, Soldiers; but for my part, I proclaim it aloud, careleſs of the event, that I will not ſuffer it; and if you are reſolved you will, then ſtrike at me: behold a body and breaſt ready for the ſtroke.* The Soldiers were moved with this ſpeech, deſerted their Client. The King ſent for the man from Priſon, condemned him to death, and gave his Eſtate to the injured and violated perſon.

Lipſ. Monit. lib.2.cap.1. pag.250.

17. The Emperor *Leo Armenus* going out of his Palace, was informed by a mean perſon, that a Senator had raviſhed his Wife, and that he had complained of his injury to the Prefect, but as yet could have no redreſs. The Emperor commanded that both the Prefect and Senator ſhould be ſent for, and wait his return in his Palace, together with their Accuſer; being come back, he examined the matter, and finding it true as the man had repreſented, he diſplaced the Prefect from his Dignity for his negligence, and puniſh'd the crime of the Senator with death.

Lipſ. Monit. lib.2.cap.9. p.240,241.

18. *Charles* the bold Duke of *Burgundy*, and Earl of *Flanders*, had a Noble Man in ſpecial favour with him, to whom he had committed the Government of a Town in *Zealand*; where living in a great deal of eaſe, he fell in love with a woman of a beautiful body, and a mind and manners no whit inferior: He paſſed and repaſſed by her door; ſoon after grew bolder, entred into conference with her, diſcovers his flame, and beſeeches a compaſſionate reſentment of it; he makes large promiſes, and uſes all the ways by which he hoped to gain her; but all in vain. Her chaſtity was proof againſt all the batteries he could make againſt it. Falling therefore into deſpair,

he converts himſelf unto Villany. He was, as I ſaid, a Governour, and Duke *Charles* was buſied in War; he cauſes therefore the Husband of his Miſtreſs to be accuſed of Treachery, and forthwith commits him to Priſon, to the end that by fear or threats he might draw her to his pleaſure, or at leaſt, quit himſelf of her Husband, the only Rival with him in his Loves. The woman, as one that loves her Husband, goes to the Goal, and thence to the Governor to entreat for him; and if ſhe was able, to obtain his liberty. *Doſt thou come, O my Dear, to entreat me,* ſaid the Governor? *You are certainly ignorant of the Empire you have over me: Render me only a mutual affection, and I am ready to reſtore you your Husband; for we are both under a reſtraint, he is in my Priſon, and I am in yours. Ah how eaſily may you give liberty to us both! why do you refuſe? As a Lover I beſeech you, and as you tender my life, as the Governor I ask you, and as you tender the life of your Husband; both are at ſtake, and if I muſt periſh I will not fall alone.* The woman bluſh'd at what ſhe heard; and withal, being in fear for her Husband, trembled and turned pale. He perceiving ſhe was moved, and ſuppoſing that ſome force ſhould be uſed to her modeſty, (they were alone) throws her upon the bed, and enjoys the fruit which will ſhortly prove bitter to them both. The woman departed confounded, and all in tears, thinking of nothing more than revenge; which was alſo the more inflamed by a barbarous act of the Governor; for he having obtained his deſire, and hoping hereafter freely to enjoy her, took care that her Husband and his Rival ſhould be beheaded in the Goal, and there was the body put into a Coffin ready for Burial: This done, he ſent for her; and in an affable manner *What,* ſaid he, *do you ſeek for your Husband? you ſhall have him, and* (pointing to the Priſon) *you ſhall find him there, take him along with you.* The woman ſuſpecting nothing, went her way; when there ſhe ſees, and is aſtoniſhed, ſhe falls upon the dead Corps; and having long lamented over it, ſhe returns to the Governor with a fierce countenance and tone: *It is true* (ſaid ſhe) *you have reſtored me my Husband, I owe you thanks for the favour, and will pay you.* He endeavours to retain and appeaſe her, yet in vain; but haſting home, ſhe calls about her her moſt faithful friends, recounts to them all that had paſſed. All agree that ſhe ſhould make her caſe known to the Duke; who amongſt other his excellent Virtues, was a ſingular Lover of Juſtice. To him ſhe went, was heard, but ſcarce believed. The Duke is angry and grieved that any of his, and in his Dominions, ſhould preſume ſo far: He commands her to withdraw into the next Room till he ſent for the Governor, who by chance was then at Court; being come, *do you know,* ſaid the Duke, *this woman?* the man changed colour; *do you know too,* added he, *the complaints ſhe makes of you? they are ſad ones, and ſuch as I would not they ſhould be true:* he ſhakes, faulters in his ſpeech, ſays and unſays; being urged home, he confeſſes all, frees the woman from any fault; and caſting himſelf at the Dukes feet, ſaid, he placed all his refuge and comfort in the good grace and mercy of his Prince; and that he might the better obtain it, he offered to make amends for his unlawful luſt, by a lawful Marriage of the perſon whom he had injured. The Duke, as one that inclined to what he ſaid, and now ſomewhat milder; *you woman,* ſaid he, *ſince it is gone thus far, are you willing to have this man for your Husband:* ſhe refuſes; but fearing the Duke's diſpleaſure, and prompted by the Courtiers that he was Noble, Rich and in favour with his Prince, overcome at laſt, ſhe yields. The Duke cauſes both to joyn hands, and the Marriage to be lawfully made; which done, *You, Mr. Bridegroom,* ſaid he, *you muſt now grant me this, that if you die firſt without Children of your body, that then this Wife of yours ſhall be the Heir of all that you have;* he willingly granted it; it is writ down by a Notary, and Witneſs is to it. Thus done, the Duke turning to the woman; *Tell me,* ſaid he, *is there enough done for your ſatisfaction? There is,* ſaid ſhe; *But there is not to mine,* ſaid he: And ſending the woman away, he commands the Governor to be led away to that very Priſon in which the Husband was ſlain; and dead, to be laid in a Coffin headleſs, as he was. This done, he then ſent the woman thither (ignorant of what had paſſed;) who frighted with that ſecond unthought of misfortune of two Husbands almoſt at one and the ſame time, loſt by one and the ſame puniſhment, fell ſpeedily ſick, and in a ſhort time died; having gained this only by her laſt Marriage, that ſhe left her Children by her former Husband very rich by the acceſſion of this new and great Inheritance.

Full. Holy State, l. 4. c. 8. p. 263, 264.

19. Sir *John Markham* was Knighted by King *Edward* the fourth, and by him made Lord Chief Juſtice of the King's Bench; at which time one Sir *Thomas Cooke*, late Lord Major of *London*, and Knight of the Bath, a man of a great Eſtate, was agreed upon to be accuſed of high Treaſon, and a Commiſſion granted forth to try him in *Guild-Hall.* The King, by private inſtructions to the Judge, appeared ſo far, that *Cooke*, though he was not, muſt be found guilty; and if the Law were too ſhort, the Judge muſt ſtretch it to the purpoſe. The fault laid to his charge was for lending Moneys to Queen *Margaret*; the proof was the Confeſſion of one *Hawkins*, who was wracked in the Tower. Sir *Thomas Cooke* pleaded that *Hawkins* came indeed to requeſt him to lend a thouſand Marks upon good Security, but that underſtanding who it was for, he had ſent him away with a refuſal: the Judge ſhewed the proof reached not the charge of high Treaſon, that Miſpriſion of Treaſon was the higheſt it could amount to; and intimated to the Jury, to be tender in matter of life, and diſcharge good Conſciences; they found it accordingly: For which the Judge was outed of his place, and lived privately the reſt of his days; and gloried in this, that though the King could make him no Judge, he could not make him no upright Judge.

CHAP. XXX.

Of ſuch perſons as were illuſtrious for their ſingular Chaſtity, both Men and Women.

THere is no Vice whatſoever that is very eaſie to overcome; but that of the Luſts of the Fleſh ſeems to have a peculiar difficulty in the Conqueſt of it; for whereas Covetouſneſs hath its ſeat in the mind alone, this ſeiſes upon the mind and body alſo; whereas other Vices uſe to grow upon us only through our looſing the Reins unto deſire, this is ingenerate, born with us, and accompanies us all along from our Cradles to the Tomb, (for the moſt part) having fixed its roots ſo deep within us, through long indulgence that not one of many is able to prevail againſt it: By how much the more ſtrong therefore the enemy is, and the more intimate and familiar he is with us, the more noble is the Victory and the Conqueſt more glorious.

Hieron. in vit. Pauli Eremit. Fulgoſ. l.4. c.3.p.489. Lon. Theatr. p.451. Clarks mirr. c.20.p.69. Sabell. Exempl. l. 5.c. 6.p.285. Burtons melanch. part. 3. §.2. p. 451,452.

1. St. *Jerome* Relates a Story of one *Nicetas* a young man of invincible Courage; who when (by all ſorts of threatnings) he was not to be frighted into idolatry; his enemies reſolved upon another courſe: They brought him into a Garden flowing with all manner of ſenſual pleaſures and delights, there they laid him in a bed of Down, ſafely enwrapped in a Net of Silk, amongſt the Lilies and Roſes, with the delicious murmur of the Rivulets, and the ſweet whiſtling of the winds amongſt the Leaves, and then all departed. There was then immediately ſent unto him a young and moſt beautiful Strumpet, who uſed all the abominable tricks of her impure art, and whoriſh villanies to draw him to her deſire. The youth now fearing that he ſhould be conquered with folly, who had triumphed over fury, reſolutely bit off a piece of his own tongue with his teeth, ſpitting it in the face of the whore, and ſo by the ſmart of his wound extinguiſhed the rebellion of his fleſh.

Plut. in Demetr. p.899. Lipſ. monit. l.2. c.17. p. 377.

2. While King *Demetrius* was at *Athens*, there was a young boy of ſo lovely a Countenance, that he was commonly called *Democles* the fair, him did *Demetrius* ſend for and court with fair ſpeeches, large promiſes and great gifts, at other times he ſought to terrifie him by threats, and all that he might gain the uſe of his body: But the chaſt Lad was proof ageinſt all theſe, and to avoid the importunity of the King, he reſorted not to the publick places of exerciſe, or to the Baths with his companions as before, but uſed to waſh himſelf in private and alone. *Demetrius* was inform'd of it, and finding his time ruſhed in upon him being alone, the boy perceiving he could not now avoid the luſt of this Royal Raviſher, (though he had infinite horrors at the apprehenſion of it) he ſnatched off the cover of the Cauldron where the water was boyling, and leaping into it ſoon choaked himſelf, chuſing rather to dye than to outlive the violation of his Chaſtity.

Polyd. Virg. l.1.c.30. Bak. Chron. p.60. Lon. Theatr. p.455.

3. *Thomas* Arch-Biſhop of *York* in the Reign of *Henry* the firſt, falling ſick, his Phyſicians told him that nothing would do him good but to company with a woman, to whom he replied, that the remedy was worſe than the diſeaſe, and ſo dyed a Virgin.

Lipſ. monit. l.2.c.17.p. 378.

4. *Anno* 1421. *Pelagius* was in *Spain*, and after the terrible ſlaughter received in the Battel of *Juncaria* under King *Ordonius*, he was given as hoſtage to the Moors, for his Uncle *Hermogius* the Biſhop *Abderamine* King of the Moors was ſurpriſed and ſtrangely taken with the beauty of this Priſoner of his (for he was a lovely youth to look upon) and therefore determined to reſerve this flower for himſelf, accordingly he began to play with him, and laſciviouſly to touch and ſolicit him. The noble youth rejected him and that frequently, the Lover at laſt determined to obtain by force what he could not compaſs by flatteries, which the other perceiving moved with a generous anger, he gave the King a blow upon the Face with his Fiſt. And *Dog*, ſaid he, *take my life from me, but my chaſtity thou ſhalt never extort from me.* The Barbarian was ſo incens'd with this indignity, that he cauſed him to be put into a military ſling, and by that to be thrown forcibly over the River *Bœtis*, and daſhed upon thoſe Rocks that were on the other ſide.

Lipſ. monit. l.2.c.17.p. 377. Val. Max. l. 4. c.5. p. 113.

5. *Spurina* was a young man of *Hetruria*, of admirable beauty, ſo that he drew the eyes of all the women and virgins that beheld him, and not only ſo but of the men alſo; the former ſighed, and either openly or in private wiſhed the enjoyment of him, the men were touched with jealouſie each living in ſuſpicion of his Wife; by reaſon of this ſo powerful a temptation: *Spurina* (the beſt of young men) perceiving how matters went, that he might at once free both himſelf and others from fear or trouble, did ſo deform with bruiſes and ſcars that moſt lovely face of his, that afterwards he lived rather the mockery than the temptation of others.

Lipſ. monit. l.2.c.17.p. 374.

6. *Baldwine* Earl of *Flanders*, afterwards made Emperour of *Conſtanoinople*; being about thirty two years of age, was yet in that flouriſh and heat of youth, of ſuch ſingular chaſtity, and all the time of his abſence from his Wife, did ſo contain himſelf that he never caſt a luſtful glance, or looked upon any woman with unchaſt eyes. *Nicetas* who was otherwiſe his enemy, has wrote down thus much of him in his hiſtory, and withal adds that he did exact the like chaſtity in all others, and therefore twice a week about evening he cauſed it to be proclaimed, that no man whatſoever that had had to do with a ſtrange woman, ſhould preſume to lye down within the compaſs of his Palace.

Laert. vit. Phil. l.4.p. 97. M. Hurault c.12.p.320. Lon. Theatr.

7. *Zenocrates* the Son of *Agathenor* born in *Chalcedon*, the Scholar of *Plato* and a great Philoſopher, was of a tryed and approved chaſtity, it is ſaid that the beautiful Strumpet *Phryne*, intended one time to make experiment of his continency, and pretending ſhe was purſued by ſome perſons of ill intentions towards her, deſired to be received into his houſe: She was, and ſeeing there was but one bed, ſhe deſired to lye with him which he alſo granted, there ſhe made tryal of her arts to ſubdue the vertue of this excellent perſon, but ſhe departed without having obtained her deſires, and gave out that ſhe had lain by the ſide of ſome ſtatue and not a man. His Scholars alſo laid the famous Harlot *Lais* in his bed, upon a wager ſhe was not able to ſubvert his conſtancy, which was alſo loſt on her part, though ſuch was her beauty that the flower of *Greece* doted upon, and purchaſed the enjoyments of at exceſſive rates.

Lipſ. monit. l.2.c. 17.p. 369.

8. *Xenophon* writes of *Cyrus*, that when *Panthea* a moſt beautiful Lady was taken Captive by him, and was now about to be brought into his preſence, he expreſly forbad it, leſt he ſhould violate his own and her chaſtity; though but with his eyes: When *Araſpes* one of his familiar friends perſwaded him to go to her Tent and confer with her, alledging that ſhe was of incomparable excellency; and a Lady worthy of a Kings eye: *Upon that account* (replied he) *there is the greater reaſon I ſhould forbear, for ſhould I now make her a viſit while I am at leiſure, ſhe may peradventure ſo order the matter, as to occaſion my return to her when I have buſineſs enough.*

9. King *Antiochus* the third of that name, came to his City of *Epheſus*, ſoon after his arrival he there beheld tht Prieſteſs of *Diana*, a Virgin of unmatchable beauty, and ſuch perfections as he had not ſeen before: He departed from thence immediately, and that for this reaſon leſt that love which began to kindle in his breaſt, growing ſtronger and bolder by frequent ſight of the perſon, ſhould enforce him ſo far that he who came thither virtuous and chaſt, ſhould return from thence with the ſhipwrack of both.

Lipſ. monit. l.2.c.17.p. 372, 373. Val.Max. l. 4.c.3.p. 103.

10. *Scipio* had taken the City of New *Carthage* where beſides the reſt of the Spoil, there were found a number of Boys and Girls, the children of the Nobility: Amongſt the reſt one Virgin was brought and preſented to *Scipio*, whoſe marvellous beauty attracted the eyes of all men which way ſoever ſhe went, it was ſuppoſed this would be no unacceptable preſent to a young General, but as ſoon as he had looked upon her, *I would*, ſaid he, *accept and enjoy this Virgin, were I a private perſon and not in ſuch command as now I am: As it is the Republick keeps this mind of mine ſufficiently employed; yet I receive her as a kind of Pledge to be by me reſtored and returned where reaſon and humanity ſhall perſwade.* Thereupon he asked the young Lady of what Country ſhe was, what her Birth, and who her Parents, by whom he underſtood that ſhe was a Princeſs, and contracted to *Luceius* a young Prince of her Nation: The General therefore ſent both for him and her Parents, and when come, ſetting the Virgin Lady by him ſpake thus to her Spouſe: *As ſoon as this Virgin was by my Soldiers brought and preſented to me, I did willingly behold the excellency of her form, and I praiſed the other accompliſhments of her body and mind, for nature hath not brought us forth blind and altogether ignorant of ſuch things: Love can reach even this Breſt of mine, but then it muſt be an honeſt one, and ſuch as the time and my affairs will permit, Though therefore ſhe is mine in the right of War, I am not deſirous in the midſt of arms to play at this kind of Game, nor perhaps is it comely to detain from a valiant perſon one that is already contracted to him. I have learn't thus much from her, and have therefore ſent for thee, that I might ſee thee, and that I (heaven is my witneſs) a chaſt man might deliver this chaſt Virgin to thee. She hath liv'd with me in that caution and reſervedneſs, as if ſhe had bin with her own parents; nor was it a gift worthy either of my ſelf or thee, if either force, or private fraud had bin any diminution to her vertue, receive her inviolate, and enjoy her, nor will we have any other recompence beſides thy ſelf, that is a cordial reſpect to* Scipio *and the Romans.* The young Prince was aſtoniſhed for joy, the Parents fell down at the feet of *Scipio*, and laying there a conſiderable weight of Gold, offered it as her ranſome, but he bid the young Prince take it as part of her Dowry from himſelf, above that which her Parents ſhould give: Thus did he overcome at once his luſt and his covetouſneſs, and by this one noble act of his drew a great part of *Spain* to the ſide of the Romans, they ſtriving with eagerneſs to be ſubject to a perſon of ſo much virtue.

Fulgoſ. l. 4. c.3.p.482.

11. *Ageſilaus* King of *Sparta* after the Spartan (that is an inoffenſive) manner, loved *Magabates*, a Perſian boy of ſingular beauty, and when (according to the Perſian cuſtom) the boy came one time to kiſs him, *Ageſilaus* thruſt him away with his Arm, when he ſaw the boy was diſpleaſed at it, *Bid him*, ſaid he, *try again* (to one that ſtood by) but the boy would firſt know whether if he offered he ſhould not be again refuſed; *I would not*, ſaid *Ageſilaus*, *receive one kiſs, though it ſhould make me the faireſt of all men, or enable me to turn all I ſaw into gold.*

Camer. hor. ſubciſ. cent. 1.c.7.p.39. Henig. proſpag.caſtitat. l.1.p.117.

12. *Rhomilda* though a luſtful Princeſs, had two Daughters *Appa* and *Gela*, who were as chaſt as the Mother was contrary, for when through the treaſon of the Mother the *Henetians* had taken the City of *Friol*, they to preſerve their honour put raw fleſh under their Arm-Pits, which putrefying there yielded ſuch a ſtinking and loathſom ſmell, that the Barbarians were not able to come near them: By this honeſt Artifice they preſerved their Virgin innocency untouched.

Camer. oper. ſubciſ. cent. 1.c. 50. p. 224. Lipſ. monit. l.2.c.17.p. 383. Lon. Theatr. p.464. Zuing. Theatr.vol.2. l. 7.p.483.

13. *Acciolin* Tyrant of *Padua*, in the year 1253. ſurpriſed by treaſon a little Neighbour City called *Baſſian*, at which ſurpriſal *Blanche Rubea* being taken with her ſword in her hand, (her Husband was ſlain fighting valiantly) was diſarm'd and dragg'd by violence before the Tyrant, who extremely taken with her beauty, with entreaties, rich preſents, and at ſome times an intermixture of threats, laboured to corrupt her chaſt mind, but finding the Fortreſs impregnable this way, he reſolved to carry it by plain force: *Blanche* made ſhift by ſome pretence to rid her ſelf out of his hands, and recovering a window, threw her ſelf headlong from thence to the ground, where ſhe lay weltring in her blood, She was taken up half dead, carried to a bed, and carefully looked after: when ſome days were paſſed over and ſhe perfectly recovered; ſhe was again brought before *Acciolin*, where ſhe perſevered in her vertuous courage: But the ſhameleſs Beaſt cauſed her to be bound, and held ſo faſt by certain Grooms, the furtherers of his villanies, that notwithſtanding all the reſiſtance ſhe could poſſibly make, he defiled the body of this excellent Lady. A mortal grief ſeized her at this execrable outrage, yet having diſſembled it ſome few days, ſhe gained leave of her friends to ſee the body of her Husband, being then all putrefied, the Tombſtone was lifted up, and *Blanche* diſcovering the body ſuddenly fell down upon it, drawing after her the ſtay that held up the ſtone, by the fall whereof her head was ſo cruſhed; that death ſoon followed, and ſhe was laid in the ſame Tomb with her beloved Husband.

Camer. oper. ſubciſ.cent. 1.c.51.p. 225. Fulgoſ. l. 4. c.3. p.485.

14. When the Wife of *Hiero* King of *Sicily*, was taxed by her Husband that ſhe had never told him of his ſtinking breath, which one had then newly upbraided him with; *I thought*, anſwered ſhe, *that all mens breaths had ſmelt ſo.* An excellent Teſtimony of Chaſtity in that the woman never came ſo near any man, as to diſcern if his breath was ſweeter or ſtronger, than that of her Husband. The ſame Hiſtory is recounted of *Bilia* the Wife of *Duellius.*

Cauſ. H. C. part. 1. l.3. p.166.

15. There was a Maid in *Alexandria*, endowed with an admirable beauty, and ſued unto with all poſſible importunities, ſhe fled from them and hid her ſelf in a Sepulchre of the dead; twelve years lived ſhe in this little Cell, made to lodge ſuch as had nothing to do with the world: Being at laſt found in this manner, and asked what ſhe meant to do; made anſwer: *Theſaurum Caſtitatis ſervo inter arentes calvarias, unde nulla flamma erumpit, I preſerve the treaſure of chaſtity amongſt theſe dead carkaſſes from whence fly no ſparkles of Concupiſcence.*

Ludov. Vives de Chriſt fem l.1.inſtit. l.1. Lon. Theatr. p.457. Hieronym.

16. *Braſilla* of *Diracchium*, an illuſtrious Virgin, being taken by a Soldier, and about to ſuffer violence by him, told him that if he would let her go with her Virginity untouched, ſhe would ſhew him an herb, which if he did but eat would preſerve him from being wounded by any weapon whatſoever: The Soldier agreed, and went with the Maid into the Garden, where ſhe takes of the next herb ſhe met with, and chewing it in her mouth, *This*, ſaid ſhe, *is the Herb, and that you may not doubt of the efficacy of it, make tryal with your Sword upon my ſelf, if you are able to wound me.* The Soldier was won to credit her by the ſtedfaſt earneſtneſs of her countenance, and drawing his Sword made ſuch a thruſt at her, that unwillingly he deprived her of life, and ſhe by this Artifice preſerved her ſelf from being corrupted by the otherways unbridled luſt of him who had made her his Priſoner.

17. *Cyrus* had taken Captive the wife of *Tigra-*

Xenoph. Cyropaid. Lonicer. Theat.p.467 Burt.Mel. par.3.§.3. p.563.

nes Son to the King of *Armenia*, and asked him at what price he would redeem his Wife? *At the price of my life*, ſaid he, *rather than ſhe ſhould live in ſervitude.* *Cyrus* delighted with that anſwer, gave liberty to his Wife, her Father, and the reſt of the Captives, and when amongſt them there was great diſcourſe of the virtues of *Cyrus*; ſome alſo extolling the complete ſhape of his body, *And* ſaid *Tigranes* to his wife, *did he not ſeem to thee very beautiful? Really*, ſaid ſhe; *I did not look upon him: Upon whom then*, ſaid he? *Upon him*, replyed ſhe, *that ſaid he would redeem my captivity at the price of his life.*

Nicephor. Eccleſ.hiſt. l.7.c.13.p. 105. Strad.prol. Acad.l.1. proluſ.5.p. 117.

18. *Euphraſia* a Virgin being ſeized by a Soldier and perceiving her ſelf reduced to that condition, that neither her ſtrongeſt reſiſtance nor tears could any longer defend her chaſtity, from an armed and bold Raviſher, ſhe bids him forbear, that ſhe would redeem at a valuable rate what ſhe could not obtain by all her entreaties: She tells him that ſhe was skill'd in Magick, had been initiated in enchantments from her infancy, and that ſhe knew a certain unguent with which if he once anointed his body, he ſhould be proof againſt either ſword or dart, that ſhe would impart to him this ſecret, (which to that day ſhe had kept to her ſelf) upon this condition, that he would ſolemnly ſwear from thenceforth not to offer any injury to her Virgin modeſty, the Soldier touched with the ambition of military glory, ſwore readily to what ſhe deſired, ſhe left him a while, and having melted ſome wax with other ingredients, ſhe anointed her neck and ſhoulders ſufficiently with it, then turning to the young man, *That you may underſtand*, ſaid ſhe, *that I have not dealt deceitfully with you, I will extort a belief from you, at the hazard of my own perſon; come Souldier and with the utmoſt force you are able; ſtrike with your Sword upon this neck of mine, that I have ſo well ſecured with this Medicament; and ſoon ſhalt thou be convinced how ſafe I have rendred my ſelf with this Artifice.* He whoſe luſt was almoſt extinguiſh'd by the fervent deſire he had to make tryal; drew out his Sword, and with force enough let drive at the place the Virgin had deſign'd him: the ſword entred ſo far into her throat, that with one and the ſame blow, he cut off his hopes of enjoying the Virgin, and her fears of looſing her Virginty.

Plut.parrel. p.670.in Alexandr. Lon.Theat. p.457. Zon.An. tom.1.fol. 32. Sabel.Exem. l.5.c.6.p. 290. Pez.Melliſ. to.1.p.316.

19. *Timoclea*, was a Lady of *Thebes*, and at the ſack of it was forcibly raviſh'd by a *Thracian* Prince; and ſhe revenged the injury in this manner: diſſembling the extream hatred which ſhe bare to her raviſher, ſhe told him ſhe knew a place, wherein much Treaſure and ſtore of Gold was conceal'd; ſhe led him to an out-place belonging to the houſe where there was a deep well, while the over covetous *Thracian*, lean'd over to look into it; She tripp'd up his heels, and ſent him headlong to the bottom of it, with a quantity of ſtones after him to hinder his reſurrection from thence, for ever to the world; being afterwards brought before *Alexander*, and charged with the death of this Captain of his; ſhe confeſſed the fact, and when he asked who ſhe was? I am ſaid ſhe the Siſter of that *Theagenes*; who died fighting valiantly againſt thy Father in the Fields of *Cheronaa*; the generous Prince freely diſmiſs'd her.

Rad. in Viridario. Cauſ.holy Conr.par.1. l. § 38. p. 106.

20. There was a Maid called *Lucia*, who lived a Virgin amongſt many others, and whoſe exquiſite beauty was ſought unto with vehement ſolicitation, by a powerful Lord, who having Command and Authority in his hands; ſent meſſengers to ſeiſe on this innocent Lamb: and whilſt they were at the gate menacing to kill her; and ſet all on fire, if this poor creature was not delivered into their hands: the Maid came forth, what is it ſaid ſhe you demand? I beſeech you tell me whether there be any thing in my power, to purchaſe your Lord and Maſters Love; yea anſwered they in a flouting manner your eyes have gained him; nor ever can he have reſt tell he enjoy them. Well go then ſaid ſhe, only ſuffer me to go to my Chamber, and I will give ſatiſfaction in this point: The poor maid ſeeing her ſelf betwixt the Hammer and the Anvil; ſhe ſpake to her eyes and ſaid; how my eyes are you then guilty; I know the reſervedneſs and ſimplicity of your glances; nor have I in that kind any remorſe of conſcience. But howſoever it be, you appear to me not innocent enough; ſince you have kindled fire in the heart of a man whoſe hatred, I have ever more eſteemed than his love; Quench with your blood the flames you have raiſed. Whereupon with a hand piouſly cruel: She digged out her eyes, and ſent the torn reliques, embrewed in her blood, to him, who ſought her; adding, Behold what you love. He ſeized with horror, haſtned to hide himſelf in a Monaſtery, where he remained the reſt of his days.

Val.Max.l. 6.c.1.p.561 Sab.Ex.l. 10.c.6.p. 570.

21. The *Conſul Manlius* having overthrown the Army of *Gallogrecians*, in *Mount Olympus*; part were ſlain and part made priſoners; amongſt others was the Wife of Prince *Orgiagon*, a woman of ſurpaſſing beauty, who was committed to the cuſtody of a Centurion; and by him forcibly raviſhed. Her ranſome was afterwards agreed upon, and the place appointed to receive it from the hands of her friends; when they came thither; and that the Centurion was intent both with his eyes and mind upon the weighing of the Gold; ſhe in her Language gave command to them that were preſent that they ſhould kill him: When his head was cut off ſhe took it up in her hands, went with it to her husband, and having thrown it at his feet, ſhe related the manner of the injury ſhe had received and the revenge ſhe had taken; who will ſay that any thing beſides the body of this woman was in the power of her enemies? for neither could her mind be overcome, nor the chaſtity of it violated.

Drex.Nicet. l.2.c.5.§3. p.346.

22. I will ſhut up this Chapter with the illuſtrious Example of *Thomas Aquinas*: this great perſon had determined with himſelf to conſecrate the flower of his age, to God, and the deſirable vertue of Chaſtity, his Parents oppoſed this Noble reſolution of his, by flatteries and threats: and ſuch other Arts as they ſuppoſed might be of uſe to them upon this occaſion, but without any ſucceſs, their Son remained conſtant to his purpoſe, in deſpite of all their endeavors; Whereupon they took this other courſe: When *Thomas* was one day in his Chamber all alone; they ſent in to him, a young Damoſel of an admirable beauty: who with a countenance compoſed to laſciviouſneſs; began, with various allurements and feminine flatteries to invite him to wickedneſs; All things ſeemed to ſpeak in her, her voice and form, her eyes, and clothes, her geſtures and perfumes; the youth perceived the delightful poiſon began to ſlide into his heart; and therefore turning himſelf, Lord Jeſus ſaid he ſuffer me not to commit this filthy wickedneſs in thy ſight; or for the ſake of carnal luſt to looſe the joys of Eternal Life; this ſaid, he catch'd up a burning brand out of the fire; with which he

drave out this Syren before him: and ſhut his Chamber door upon her, happily by this means eſcaping the ſnare that was ſpread before him, and by which he was ſo near to have been entangled.

CHAP. XXXI.

Of Patience; and what power ſome men have had over their Paſſion.

Every man knows how to row in a calm: and an indifferet Pilot will ſerve to direct the courſe of a Ship: when the ſeaſon is quiet and ſerene; but the conduct of that Governor is moſt praiſe worthy; who knows how to ſteer his veſſel aright, when the winds are enraged; and ſome furious tempeſt has put the tumultuous waves into a vehement commotion. In like manner it is a ſmall commendation to appear mild, when nothing is ſaid or done to diſpleaſe us: but to repreſs our riſing paſſions, and to keep down our reſentments; in the midſt of injurious provocations; ſo noble a victory deſerves an Elogy; which perhaps the greateſt of Conquerors never merited.

Cauſ.Treat. of the paſſions.p.119. 1. King *Robert* was one of the greateſt Kings that ever wore Crown of *France*, on a time he ſurpriz'd a Rogue, who had cut away half of his Cloak Furred with Ermins; to whom yet, ſo taken, and in an act of that inſufferable preſumption: he did no further evil, but only ſaid mildly to him; ſave thy ſelf, and leave the reſt for another who may have need of it.

Bak.Chron. p. 287. 2. King *Henry* the ſixth of *England*, was of that admirable patience, that to one who ſtruck him when he was taken Priſoner; he only ſaid forſooth, you wrong your ſelf more then me, to ſtrike the Lords Anointed.

Cauſ.H. C. tom. 1.l.3. p.94. 3. Its ſaid that *Philip* the ſecond King of *Spain*, having written a letter with his own hand with much ſtudy and labor, to be ſent to the Pope; when he asked for ſand to be caſt upon it: his Secretary half a ſleep, powred the Ink in the Standiſh upon it, in ſtead of the former: this would have put moſt into a fury, yet behold a perſon of this eminency, bare it, without ſpeaking one angry word to his Servant.

Plut.in Per.p. 154 Lipſ.monit. l.2.p.398. Wier.oper. p.480.l. de irâ. Sab.Ex.l.9. c.1.p.475. 4. There was a baſe uncivil fellow, that did nothing all the day long but rail upon *Pericles* that famous *Athenian* in the Market-place, and before all the people: though he was at that time the Publick Magiſtrate; yet did he take no notice of it, but all the while, diſpatched ſundry matters of importance, till night came, and then with a ſober pace went home towards his houſe, this lewd Varlet following him all the way, with open defamation. *Pericles* when he came to his houſe it being dark, called to his man, and bade him light the fellow home, leſt it being night he ſhould looſe his way.

Plut. Lipſ. Mon.l.2.c. 12.p.292. 5. The *Athenians* ſending Embaſſadors to *Philip* King of *Macedon*, to requeſt ſome favors of him, he entertained them courteouſly; granted their deſire, and being about to diſmiſs them, he asked: if there was any thing further wherein he might gratifie the *Athenians*; To which one of them call'd *Demochares* reply'd; yes, truly that thou wouldſt hang thy ſelf; This Curriſh reply did exceedingly enrage the Friends and Courtiers of King *Philip*: inciting him to revenge: but he without being moved ſent them away courteouſly; only wiſhing them to tell the *Athenians*, that they who ſpake ſuch things, were much weaker then they that could hear and bear them patiently.

Lipſ.mon.l. 2.c.12.p. 6. *Caſimir* was Duke of the *Sendominians* a Potent Prince, and afterwards King of *Poland*: being on a time in a purpoſe to divert himſelf, he called to him one *Joannes Cornarius* a Knight and his Domeſtick Servant, inviting to play with him at Dice, they did ſo, and fortune was favorable one while to one, and then to the other; ſo that having ſpent much time in gaining little upon each other; and it being grown far in the night, it was agreed to ſet the whole ſum in controverſie upon one ſingle caſt of the Dice. *Caſimire* prov'd the more fortunate, and drew all the mony to to him. *Joannes* diſpleaſed and incenſed with his bad fortune, in the heat of his impatience falls upon the Prince, and with his fiſt lays him over the mouth: It was a capital crime, for the ſervant to ſtrike his Lord, and the ſame alſo his Prince; but though all preſent were incenſed at this inſufferable Action: yet he eſcaped by the benefit of the night, though not ſo, but that he was ſeis'd in the morning brought back and ſet in the preſence of *Caſimire* to receive his ſentence. He having well weighed the matter; brake into this wiſe Speech: My friends, *This man is leſs guilty than my ſelf; Nay, what ever is ill done is on my part: heat and ſudden paſſion (which ſometimes overſways even wiſe men) did tranſport him; and moved both his mind and hand to do as he did. But why did I give the cauſe? Why, unmindful of my place and dignity, did I play with him as my equal. And therefore* Joannes *take not only my pardon but my thanks too: by a profitable correction thou haſt taught me, that hereafter I ſhould do nothing that is unworthy of a Prince, but retain my ſelf within the juſt limits of decency and gravity*; this ſaid, *he freely diſmiſſed him.*

Wier.op.p. 870.l.de irâ. 7. Memorable is the Example of *Johannes Gualbertus* a Knight of *Florence*, who returning out of the Field into the City, attended with a numerous retinue, met with that very perſon, who not long before had kill'd his brother, his only brother; nor could the other eſcape him. *Joannes* preſently drew his Sword; that with one blow he might revenge the death of his beloved brother. When the other falling proſtrate on the ground at his foot, humbly beſought him for the ſake of the Crucified Chriſt, to ſpare his life. *Joannes* ſuppreſſing his anger; let him depart, and offered up his Sword drawn as it was before the Image of Chriſt Crucified; in the next Church he came to.

Clarks Mir. 65.p.298. 8. The Wife of *Cowper* Biſhop of *Lincoln* burnt all thoſe notes, which he had been eight years in gathering: out of a certain tenderneſs and fear, ſhe had leſt he ſhould kill himſelf with over-much ſtudy; ſo that he was forced to fall to work again, and was other eight years in gathering the ſame notes; wherewith he compoſed that uſeful, and learned book which at this day is called his Dictionary; though a greater vexation then this could very hardly befal a Scholar; yet he received it with that patience: as not to give his Wife an unkind word upon that account.

9. When *Xenocrates* came one time to the houſe of

Laert. l. 3. p. 79. *Plato* to viſit him: he prayed him that he would beat his Servant for him; in regard he himſelf was not at preſent ſo fit to do it: becauſe he was in paſſion. Another time he ſaid to one of his ſervants that he would beat him ſufficiently, but that he was angry.

Plut. moral. lib. de irâ cohib. p. 130 10. *Polemon* by his patience, cured the diſtempered paſſion of another in this manner. There was a perſon of quality, an exceſſive lover of precious ſtones; who even doted upon fair and coſtly Rings, and ſuch like curious Jewels: this man one day, did rail at *Polemon* in a moſt outragious manner; and gave him very uncivil and provoking language. To all which the Philoſopher anſwered not one word: but looked very earneſtly upon one of the Signets the other had on his hand, well conſidering the faſhion and workmanſhip thereof: which when the party perceived, taking (as it ſhould ſeem) no ſmall contentment; and being very well-pleaſed that he ſo peruſed his Jewel (quite forgetting his anger) not ſo *Polemon* (quoth he) but look upon the ſtone thus between you and the light, and you will think it much more beautiful.

Plut. Moral. lib. de irâ cohibend. p. 130. 11. *Ariſtippus* fell out upon a time (I know not how) with *Æſchines* his friend: and was at that time in a great Choler, and fit of Anger. *How now* Ariſtippus (quoth one who heard him ſo high, and at ſuch hot words) *where is your Amity and Friendſhip all this while? Why aſleep,* (ſaid he) *but I will waken it anon.* With that he ſtepped cloſe to *Æſchines*, and ſaid; *Do you think me every way ſo unhappy and incurable, that I did not deſerve one ſingle admonition at your hands? No marvel* (ſaid *Æſchines* again) *if I thought you (who for natural wit in all things elſe excel me) to ſee better in this caſe alſo than I, what is meet and expedient to be done:* And thus their ſtrife ended.

Plut. Moral. lib. de irâ cohib. p. 124 12. *Arcadius* an Argive, never gave over reviling of King *Philip* of *Macedon*, abuſing him with the moſt reproachful terms; and arrived at laſt to that bold impudence, as to give him this kind of publick warning.

> *So far to fly until he thither came,*
> *Where no man knew or heard of* Philip's *name.*

This man was afterwards ſeen in *Macedonia*; then the Friends and Courtiers of King *Philip* gave him information thereof, moving him to inflict ſome ſevere puniſhment upon him, and in no caſe ſuffer him to eſcape his hands. But *Philip*, on the contrary, having this Railer in his power, ſpake gently unto him, uſed him courteouſly and familiarly, ſent unto him in his Lodging Gifts and Preſents; and ſo ſent him away in ſafety. Afterwards he commanded thoſe Courtiers who had incited him againſt him, to enquire what words this man gave out of him amongſt the Greeks; they made report again, and told him that he was become a new man, and ceaſed not to ſpeak wonderful things in the praiſe of him. *Look you then,* ſaid *Philip* unto them, *am not I a better Phyſician than all you, and am not I more skilled in the cure of a foul-mouthed fellow than the beſt of you?*

Plut. Moral. lib. de irâ cohib p. 125 13. King *Ptolemæus* jeſting and ſcoffing at a ſimple and unlearned Grammarian, asked him who was the Father of *Peleus? I will anſwer you, Sir,* ſaid he, *if you will firſt tell me who was the Father of* Lagus? This was a dry flout, and touched King *Ptolemæus* very near, in regard of the mean Parentage he was deſcended from: So that all about the King were mightily offended at it, as an intolerable frump. The King ſaid no more than this; *If it be not ſeemly for a King to take a jeſt or a ſcoff, neither is it ſeemly or convenient for him to give one to another man.*

CHAP. XXI.

Of ſuch as have well deported themſelves in their Adverſity, or been improved thereby.

THe Naturaliſts ſay there are a ſort of Shell-fiſh, which at a certain time open to receive the Dew of Heaven; and that being thus impregnate, then the more they are toſſed to and fro with the foaming billows of the Sea, the more orient and precious is the Pearl that is found in them. In like manner there are ſome men who are beholden to their Afflictions for their Vertues; and who had never ſhined with that luſtre, had not the black night of Adverſity come upon them. It is proverbial of *England*; Anglica *Gens, optima flens, peſſima ridens:* a particular example hereof we have in

1. *John Barret*, born at *Linne*, bred a Carmelite of White Friers in *Cambridge*, when Learning ran low and Degrees high in that Univerſity, ſo that a Scholar could ſcarce be ſeen for Doctors; till the Univerſity, ſenſible of the miſchief thereby, appointed Dr. *Cranmer* (afterwards Arch-biſhop of *Canterbury*) to be the Poſer General of all Candidates in Divinity. Amongſt whom he ſtopped *Barret* for his inſufficiency. Back goes *Barret* to *Linne*, turns over a new, yea many new leaves, plying his book to purpoſe, whoſe former ignorance proceeded from want of pains, not parts; and in ſhort time he became a tolerable, a good, an excellent, and admirable Scholar: And commencing Doctor with due applauſe, liv'd many years a painful Preacher in *Norwich*, always making honourable mention of Dr. *Cranmer*, as the means of his happineſs. *Fullers Worthies, p.* 258.

2. Pope *Pius* the fifth was long tormented with the Stone and Strangury; and in the ſharpeſt of his fits he was often heard to ſay with ſighs, *Lord, give me an encreaſe of ſorrow, ſo thou wilt but give me a proportionable encreaſe of patience.* *Zuing. Theatr. vol.* 1. *l.* 2. *p.* 174.

3. *Petrus*, the Abbot of *Claravalla*, through the vehemence of his diſeaſe loſt one of his eyes; and bare that Affliction not only with patience, but ſaid, he rejoyced, that of two enemies, he was now freed from the trouble of one of them. *Zuinger. Theatr. v.* 1. *l.* 2. *p.* 174.

4. *Alphonſus* King of *Naples*, was informed in his abſence by *Lupus Simonius* his Viceroy there, that one of thoſe two mighty Ships which the King had built (and ſeemed like Mountains) by the negligence of the Sea-men had taken fire, and was burnt down. He told the Meſſenger, that he well knew that Ship, though great and magnificent, would yet after ſome years be corrupted, or periſh by ſome accident or other: and that therefore the Viceroy, if he was wiſe, would bear that misfortune with an equal mind, as he himſelf did. *Camerar. oper. ſubciſiv. cent.* 2. *cap.* 27. *p.* 111.

5. *Telamon* hearing of the death of his beloved Son, being a man unbroken by all the Aſſaults of Fortune; with an unmoved countenance replyed, *It is well, for I knew he muſt die whom I had begotten.* *Lon Theatr. p.* 707.

Zuin. Theat. vol. 3. l. 2. p. 663.
Val. Max. l. 5. c. 10. p. 156.

6. *L. Paulus Æmilius* had four Children, two of them *Scipio* and *Fabius*, were brought into other Families by Adoption; the other two being boys, he yet retained with him at home; one of theſe being fourteen years of age, died five days before his Triumph, the other of twelve years deceaſed the third day after it: And whereas there was almoſt none of the people but ſeriouſly lamented the misfortune of his Houſe; he himſelf bare it with ſo great a ſpirit, that calling the people together, he rather gave them Conſolations, than admitted any from them: This was a part of his Oration to them; *Whereas, O Citizens, in this great felicity of yours, I was afraid leſt Fortune did meditate ſome evil againſt you: It was my prayer to the higheſt* Jupiter, *to* Juno *and* Minerva, *that if any calamity was impending upon the people of* Rome, *that they would inflict the whole of it upon my Family. All therefore, is well; ſince by the grant of my requeſt they have ſo brought it to paſs that you ſhould rather grieve for my adverſity, than that I ſhould lament your misfortune.*

Val. Max. l. 3. c. 7. p. 87.

7. When the Romans, by their continual War with *Hannibal*, and eſpecially by the calamity that befel them in tho loſs of that great Battel at *Cannæ*, had much exhauſted their Forces; yet they received their Adverſity with ſuch a greatneſs of mind, that they dared to ſend freſh Recruits to their Forces in *Spain*, even then when *Hannibal* was ready to knock at their Gates; and the Grounds whereupon the Camp of *Hannibal* ſtood was ſold for as much in *Rome* as if *Hannibal* had not been there. To demean themſelves in this ſort in their adverſe fortune, what was it but to enforce that angry Deity, for mere ſhame to be reconciled with them.

Cœl. Rhod. l. 19. c. 28. p. 918.
Ælian. var. hiſt. l. 4. p. 154.

8. *Hiero* the Tyrant of *Sicily* was at firſt a rude, unaccompliſhed, a furious and irreconcilable perſon, the ſame in all points with his Brother *Gelo*; but falling afterwards into a lingring Sickneſs, by which he had a long Vacation from publick cares and buſineſs; and employing that time in reading and converſe with learned men, he became a man of great Elegancy, and ſingular Improvements: And afterwards, when he was perfectly recovered, he had great familiarity with *Simonides*, *Pindar* the Theban, and *Bacchilides*.

Ælian. var. hiſt. l. 3. c. 3. p. 92. Laert. l. 2. p. 46.

9. *Xenophon* was ſacrificing to the Gods; when as he ſtood by the Altar, there came to him a Meſſenger from *Mantinea*, who told him that his Son *Grillus* was dead in Battel, he only laid aſide the Crown from his head, but perſiſted in his Sacrifice; but when the Meſſenger added that he died Victorious, he reaſſumed his Crown, and without other alteration finiſhed what he was about.

Plut. Apoth. p. 410.

10. *Antigonus*, the Succeſſor of *Alexander*, had layen ſick of a lingering Diſeaſe, and afterwards when he was recovered and well again: *We have gotten no harm,* ſaid he, *by this ſickneſs, for it hath taught me not to be ſo proud, by putting me in mind that I am but a mortal man.*

Ælian. var. hiſt. l. 4. c. 15. p. 155

11. *Plato* affirms that *Theages* had no other occaſion to addict himſelf to the Study of Philoſophy, ſave only that leiſure he had afforded him by a Diſeaſe that retained him in his houſe; for whereas he was by that detained from the management of State Affairs, he was thereby in a manner compelled to the Love and Study of Wiſdom.

Ælian. var. hiſt. lib. 4. c. 15. p. 156

12. *Straton* the Son of *Corragus*, may ſeem to have fallen ſick to his own good fortune and advantage: for whereas he was deſcended of an Illuſtrious Family, and abounded with Wealth, yet he never uſed any exerciſe of his body, till ſuch time as he found himſelf to be afflicted with the Spleen. Then he was put upon it to ſeek a remedy, by Wraſtling, and other Exerciſes of the body. And whereas at firſt he made uſe of theſe for the recovery of his health, afterwards having attained to great perfection and proficiency in bodily Exerciſes, and intending to give ſome evidence thereof, in one day he overcame at Wraſtling and Whorlbats in the Olympick Games. He alſo was Victor in the next Olympiade: and ſo was he too in the Nemean, Iſthmian, and Pythian Games.

Plut. Moral in lib. de Apotheg. Reg. &c. p. 408.

13. *Philip* King of *Macedon* was uſed to ſay, that he took himſelf much beholden and bound unto the Athenian Orators; for that by whetting their tongues, and by giving out opprobrious and ſlanderous words againſt him, they were the means to make him a better man both in word and deed. *For,* ſaid he, *I ſtrain my ſelf, and every day do my beſt endeavour, as well in my ſayings as doings, to prove them lyars.*

Plut. Moral in lib. de Apotheg. Reg. p. 414.

14. *Antigonus* once in Winter time was driven to encamp in a place deſtitute of all proviſions neceſſary for the life of Man; by occaſion whereof certain Soldiers, not knowing that he was ſo nigh unto them, ſpake very preſumptuouſly of him, and reviled him to purpoſe; but he opening the Cloth or Curtain of his Pavilion with his walking Staff, *If,* ſaid he, *you go not further off to rail at me, I will make you to repent it*; and ſo withdrew himſelf.

Plut. Moral lib. de Tran. Animi. p. 148.

15. *Diogenes* his hap was to be baniſhed, and driven out of his own Country; yet this Exile of his was ſo far from proving evil to him, that it was the chiefeſt occaſion of his improvement, as being thereby after a ſort thruſt upon and compelled to the Study and Profeſſion of Philoſophy.

Plut. lib. de Tranquil. animi. p. 148.
Plut. Apoth Reg. p. 416.

16. *Zeno* the Citiæan had but one ſmall Ship left him, and hearing news that both it and all therein was caſt away, drowned and periſhed in the midſt of the Seas; *O Fortune,* ſaid he, *thou haſt done well to drive us again to put on the poor and ſimple habit of a Scholar, and to ſend us back unto our Porch and School of Philoſophy.* By theſe loſſes of his he was afterwards ſo great a gainer through his improvement in Philoſophy, that few, if any of his time had a greater Reputation than he for Learning and Integrity; ſo that when he died, King *Antigonus* the Second, who eſteemed him above all other Philoſophers, ſaid of him, that the Theatre of his noble and glorious Acts was taken away; for he deſired that this man might above all others, be the Spectator and Approver of his Acts.

CHAP. XXXIII.

Of the willingneſs of ſome Men to forgive Injuries received.

WHen *Ariſtotle* was asked what grew old ſooneſt and what lateſt? *Benefits,* ſaid he, *and Injuries.* The wiſe Philoſopher well underſtood that we are apt ſoon to forget a good turn, but our memories are wonderful tenacious of any wrong or injury that we conceive hath been done to us. Moſt men write down the one in Sand, where every blaſt of Wind obliterates the Record; but the other they take care to have engraven upon leaves of Adamant, in Characters that ſcarce Time it ſelf is able to deface. The Heroes hereafter

after mentioned were of nobler minds, and were doubtleſs, as mindful of Obligations as they were forgetful of Indignities.

Bak. Chron. p.36,37.

1. King *William* the Conqueror ſeldom remembred Injuries after Submiſſion; for *Edrick*, the firſt that rebelled againſt him, he placed in Office near about him. *Goſpatric*, who had been a factious man, and a plotter of Conſpiracies againſt him, he made Earl of *Gloceſter*, and truſted him with managing a War againſt *Malcolme* King of the Scots. *Euſtace* Earl of *Boleyne*, who in the King's abſence in *Normandy*, attempted to ſeize upon *Dover* Caſtle; he received after into great favour and reſpect. *Edgar*, who, as next Heir to the Saxon Kings, had often attempted by Arms to recover his right; he not only after twice defection pardoned, but gave him alſo an Allowance as a Prince: Only *Waltheof* Earl of *Northumberland* and *Northampton*, of all the Engliſh Nobility was put to death, in all the time of the Kings Reign, and not he neither till he had twice falſified his Oath of Allegiance.

Clarks mirr. c.92.p.410.

2. Doctor *Cranmers* gentleneſs in pardoning wrongs was ſo great, that it grew into a Proverb, do my Lord of *Canterbury* a ſhrewd turn, and then you ſhall be ſure to have him your friend while he lives.

Wieri oper. l. de irâ p. 834. Lon. Theatr. p.372. Sabell. ex. l. 5.c.3.p.262.

3. *Auguſtus Cæſar* having taken *Lucius Cinna* the Nephew of *Cn. Pompeius* in Arms againſt him,not only gave him his life, but as a particular inſtance of his love, reſtored him his eſtate entire. This man was afterwards found in a conſpiracy againſt him, and being convicted of it he again gave him his life upon this condition,that he might ſay, *I have heretofore pardoned thee as an enemy, now I do the like to thee as a Traitor and a Parricide: From henceforth let there be a friendſhip begun betwixt us; and let us contend together, whether I have with greateſt ſincerity given thee a double pardon, or thou haſt received it.* After this he received him into the number of his friends, and made him Conſul Elect for the year following, an honour ſcarce to be given to them that had fought for the ſafety of his life,much leſs to ſuch as had ſought both openly and privately to deprive him of it.

Plut. in Lycurgo. p.45.

4. *Lycurgus* had offended the money'd men in *Sparta*, and therefore as he was once in the *Forum* or Market place, there was a part of them that had raiſed up a faction againſt him, who proceeded to that violence as with clamours and ſtones to drive him from thence, and followed him as he withdrew himſelf. The firſt iu purſuit of him was *Alcander*, a young man, and ſomewhat of a hot and fierce, though otherwiſe of no ill diſpoſition, he as *Lycurgus* turned back to him, with his Staff ſtruck out one of his eyes, *Lycurgus* not daunted with the blow, but turning to the people, ſhewed his Citizens his face covered with blood, and deformed with the loſs of one of his eyes. This wrought ſo much of modeſty and ſorrow in the Aſſembly, that they yielded up *Alcander* to him, and throughly affected with this unhappy accident,they waited upon him home. *Lycurgus* with commendations diſmiſſed them, led in *Alcander* yet neither did or ſpake a word of ill to him, but inſtead of that diſpoſing otherwiſe of thoſe that attended his body, commanded *Alcander* to wait upon him, and miniſter unto him. The young man did it with great ardor and obedience, and then being an eye witneſs of the ſobriety and meekneſs, and other virtues of the man he began to admire him; and from thenceforth ſpake nothing but in his praiſes.

Fulgoſ. ex. l. 4.c.1.p. 443.

5. *Lucius Muræna* though but the year before he had been accuſed by *Cato* of canvaſſing and bribery wherein his life had been in the utmoſt hazard, had he not been defended by *Cicero* the Father of Roman Eloquence, yet forgetting this he interpoſed his own body for the ſafety of *Cato*, when his death was intended by *Metellus* the Tribune of the people, and though he might have ſeen himſelf revenged by the hand of another, yet thought it more glorious to defend his enemy, than ſuffer it.

Clarks mirr. c.92.p.412.

6. *Anno* 1541. *Robert Holgate* afterwards Arch-Biſhop of *York*, obtained a Benefice where Sir *Francis Askew* of *Lincolnſhire* dwelt, by whom he was much moleſted and vexed with continual ſuits of law, upon which occaſion he was fain to repair to *London*, where being he found means to be the Kings Chaplain, and by him was made Arch-Biſhop of *York*, and Preſident of the Council in the North, during which time the ſaid Knight hapned to have a Suit before the ſaid Council, and doubted much that he ſhould find hard meaſure from the Arch-Biſhop, whoſe Adverſary he had been, but the other forgetting all forepaſſed injuries, afforded him all the favour that he might with juſtice.

Plut. in Timoleon. p. 254,255.

7. When *Timoleon* the Corinthian had freed the Syracuſans and Sicilians, from the Tyrants that did oppreſs them, one *Demænetus* a buſie Orator took the boldneſs in an open aſſembly of the people, to charge him with I know not what miſcarriages; whilſt he was General in the Wars: *Timoleon* though he had power to puniſh him, yet anſwered him not a word, only turning to the people he ſaid, that he thanked the Gods for granting him that thing which he had ſo often requeſted of them in his prayers, which was that he might once ſee the Syracuſans to have full power and liberty to ſay what they would.

Wieri. oper. l. de irâ p. 834.

8. *C. Julius Cæſar*, when perpetual Dictator and flouriſhing in the fame and glory of his great exploits; was aſperſed with an indelible infamy, by the verſes which *Catullus* of *Verona* had made and publiſhed of him and *Mamurra*, but upon his ſubmiſſion he not only did him no harm, but received him to his Table, and as a certain ſign of his being reconciled, he lodged with his Father as he uſed to do.

Juſtin. hiſt. l.7.p.68.

9. King *Philip* of *Macedon*, beſieged the City of *Methon*, and as he walked about viewing the place one from the Walls ſhot an Arrow at him: whereby he put out his right eye, which yet he took ſo patiently, that when the Citizens a few days after, ſent out to treat with him about the ſurrender, he gave them honourable terms, and after they had put the City into his hands, took no revenge of them for the loſs of his eye.

Wieri oper. l. de ira p. 842.

10. Pope *Sixtus* the Second, was accuſed by *Baſſus* a Patrician of many grievous Crimes, unto *Valentinianus* the younger, the Emperour, and his Mother *Placidia*; before whom he cleared his unſpotted innocency, which done he interceded with tears that *Baſſus* might not be ſent into exile according to his baniſhment, though he could not prevail with the Emperour therein: Afterwards when *Baſſus* was dead, he not only honoured his Funeral with his preſence, but alſo with his own hands helped to commit him to his interrment.

Lipſ. ex. politi. l. 1.c.7. p.91.

11. *Epaminondas* through the envy of the Nobles, was not choſen General in a war that needed a moſt ſkilful leader, nor was he only laid aſide, but another was choſen in his ſtead, who was but little ſeen in the military art: This brave man little moved with the indignity, liſted himſelf as a private Soldier. It was not long e're the ill con-

duct of the new General, had brought the Army into a real and almoſt inextricable ſtrait, and when all looked about enquiring for *Epaminondas*, he mindleſs of the injury of his former unworthy repulſe, came chearfully forth; and having delivered the Army from the hazard it was in, brought it back with ſafety into his Country.

Camer. oper. ſubciſ. cent. 2. c. 44. p. 187.

12. There was an ancient feud betwixt *Henry* of *Methimnia*, Duke of *Aſincica* of the Family of the *Guzmans*, and *Roderigo Ponze, de Leon*, Marqueſs of *Gades*, and whereas the Marqueſs had conſulted with others about the ſurpriſal of *Alama*, from the Moors of *Granado*, and had determin'd of the expedition, he would not that the Duke ſhould be acquainted with, or have any ſhare in the glory of that action. But he was ſpeedily beſieged by the King of *Granado* in that Town, and whereas he ſent all about for aſſiſtance, the Duke was again neglected: Notwithſtanding all which the gallant Duke burying in oblivion the memory of all forepaſt injuries, called together all the Soldiers in his government or that were mercenaries under him, entreated his friends; and ſo enflamed others with his exhortations, that having with great celerity muſtered a very great Army, he came to the ſeaſonable ſuccours of *Alama*, raiſed the Siege, and ſet the Marqueſs with all others with him, in freedom from the fears of any enemy; and afterwards when the Marqueſs came firſt to him, with acknowledgments of ſo great a benefit, and tendred him his greateſt thanks; *Let theſe things paſs, Marqueſs*, ſaid he; *neither indeed does it become good men to be mindful of former fallings out, and eſpecially in a cauſe where Religion is concern'd, but rather if any ſuch thing has heretofore been betwixt us, let us ſacrifice them to our Country and the Chriſtian name, and give them no longer any place in our remembrance: And ſince things have at this time ſo fortunately ſucceeded for us both, let us joyfully celebrate this day, and let it remain as an eternal witneſs of our reconciliation.* This ſaid they embraced, lodged together that night, and lived ever afterwards in a mutual and ſincere friendſhip.

Zuing. Theatr. vol. 2. l. 2. p. 305.

13. *Alphonſus* the elder King of *Sicily*, uſed to wear upon his fingers Rings of extraordinary price, and to preſerve the luſtre of the ſtones, when he waſhed uſed to give them to him that ſtood next to hold; He had once delivered them to one who ſuppoſing the King had forgotten them converted them to his own uſe, *Alphonſus* diſſembled the matter, put on others and kept his wonted courſe, after ſome days being to waſh, the ſame man ſtood next him that had the former, and put forth his hand as to receive the Kings Rings, who pulled his hand back and whiſpered him in the ear, that when he ſhould reſtore the former, he would truſt him with theſe: A Speech worthy of a liberal and humane Prince, and one endued with ſo great a mind as he was.

Plin. nat. hiſt. l. 7. c. 44. p.
Zuing. Theatr. vol. 2. l. 3. p. 314.

14. *Q. Metellus* that fortunate man, in the flower of all his glory, was ſeiz'd upon by *Catinius Labeo* Tribune of the people, and dragg'd to the Mount *Tarpeius* to be thrown headlong from thence and ſcarce was there another Tribune to be found to intercede for his life, at laſt he eſcaped (by anothers mediation) the fury of his adverſary: whom in his Cenſorſhip he had removed from the Senate: And yet though there were ſo many of the family of the *Metelli*, in great authority and power in the ſtate, the villany of this Tribune was overpaſſed both by him that was injured and all the reſt of his Relations.

CHAP. XX XIV.

Of ſuch as have patiently taken free Speeches, and Reprehenſions from their Inferiors.

THe fair ſpeeches of others commonly delight us, although we are at the ſame time ſenſible they are no more than flatteries and falſhoods; nor is this the only weakneſs and vanity of our nature, but withal it is very ſeldom that we can take down the pill of Reproof without an inward reſentment; (eſpecially from any thing below us) though convinced of the neceſſity and juſtice of it: Great therefore was the wiſdom of thoſe men, who could ſo eaſily diſpenſe with any mans freedom in ſpeaking, when once they diſcern'd it was meant for their reformation and improvement.

Full. hiſt. of the Univerſ. of Cambridg p. 97.

1. A ſenior Fellow of St. *John*'s College in *Cambridge*, (of the oppoſite faction to the Maſter) in the preſence of Dr. *Whitaker* in a common place fell upon this ſubject, what requiſites ſhould qualifie a Scholar for a Fellowſhip, concluded that Religion and Learning were of the *Quorum* for that purpoſe, hence he proceeded to put the caſe, if one of theſe qualities alone did appear, whether a Religious Dunce were to be choſen before a Learned Rake-Hell, and reſolv'd it in favour of the Latter: This he endeavoured to prove with two arguments. Firſt, becauſe Religion may but Learning cannot be counterfeited: He that chuſeth a Learned Rake-Hell is ſure of ſomething, but who electeth a Religious Dunce may have nothing worthy of his choice, ſeeing the ſame may prove both Dunce and Hypocrite. His ſecond was, there is more probability of a Rake-Hells improvement to Temperance, than of a Dunces converſion into a Learned Man. Common place being ended, Dr. *Whitaker* deſired the company of this Fellow, and in his Cloſet thus accoſted him, *Sir, I hope I may ſay without offence, as once* Iſaac *to* Abraham, *here is wood and a knife but where is the Lamb for a burnt offering, you have diſcovered much keenneſs of language and fervency of affection, but who is the perſon you aim at, who hath offered abuſe to this Society.* The other anſwered, *If I may preſume to follow your Metaphor, know Sir, (though I am a true admirer of your moſt eminent worth) you are the ſacrifice I reflected at in my diſcourſe, for (whilſt you follow your ſtudies and remit matters to be managed by others) a company is choſen into the College of more zeal than knowledge (whoſe judgments we certainly know to be bad, though others charitably believe the goodneſs of their affections) and hence of late there is a general decay of Learning in the College.* The Dr. turn'd his anger into thankfulneſs, and expreſſed the ſame both in loving his perſon and practiſing his advice, promiſing his own preſence hereafter in all elections, and that none ſhould be admitted without his own examination, which quickly recovered the credit of the houſe, being repleniſhed with hopeful Plants before his death, which fell out in the 38th of Q. *Eliz. Anno* 1593.

Xiphil. in Auguſto. p. 59.
Dio Caſſius. l. 55. p. 632.

2. *Auguſtus Cæſar* ſitting in judgment, *Mecænas* was preſent, and perceiving that he was about to condemn divers perſons, he endeavoured to get up to him, but being hindred by the Crowd, he wrote in a Schedule, *Tandem aliquando ſurge Carnifex*; *Riſe Hangman*, and then as if he had wrote ſome other

thing, threw the Note into *Caſars* Lap: *Caſar* immediately aroſe, and came down without condemning any perſon to death: and ſo far was he from taking this reprehenſion ill: that he was much troubled he had given ſuch cauſe.

Zuing. The. vol.3.l.3. p.598. Plut.Mor. in l.Apoth. Reg.Er.p. 409,410.

3. A poor old Woman came to *Philip* King of *Macedom*,& intreated him to take cogniſance of her cauſe, when ſhe had often interrupted him with her clamors in this manner: the King at laſt told her he was not at leiſure to hear her: *No* (ſaid ſhe) *be not then at leiſure to be King*; the King for ſometime conſidered of the Speech; and preſently he heard both her, and others that came with their complaints to him.

Stow. Ann. p.344.

4. One of the Servants of Prince *Henry* (Son to *Henry* the fourth) whom he favored, was arraigned at the Kings Bench for Fellony; whereof the Prince being informed, and incenſed by lewd perſons about him, in a rage he came haſtily to the Bar where his ſervant ſtood as Priſoner; and Commanded him to be unfettred and ſet at liberty; whereat all men were amazed: only the Chief Juſtice, who at that time was *William Gaſcoign*; who exhorted the Prince to be ordered according to the Ancient Laws of the Kingdom, or if he would have his ſervant exempted from the rigour of the Law: that he ſhould obtain (if he could) the gracious Pardon of the King his Father; which would be no derogation to Law or Juſtice. The Prince no way appeaſed with this anſwer, but rather inflamed, endeavoured himſelf to take away the Priſoner. The Judge conſidering the perilous Example and inconveniency that might thereupon enſue; with a bold Spirit and Courage, Commanded the Prince upon his Allegiance to leave the Priſoner, and to depart the place. At this Commandment, the Prince all in a fury, and chafed; in a terrible manner came up to the place of Judgment: men thinking that he would have ſlain the Judge; or at leaſt done him ſome harm. But the Judge ſitting ſtill without moving: declaring the Majeſty of the Kings place of Judgement and with an aſſured bold countenance; ſaid thus to the Prince. *Sir, Remember your ſelf I keep here the place of the King your Sovereign Lord and Father, to whom you owe double Allegiance; and therefore in his name I charge you to deſiſt from your wilfulneß and unlawful enterprize, and from henceforth give good example to thoſe which hereafter ſhall be your own Subjects; and now for your contempt and diſobedience, go you to the priſon of the* Kings Bench *whereunto I commit you, until the pleaſure of the King your Father be further known.* The Prince amazed with the words and gravity of that worſhipful Juſtice, laying his Sword aſide and doing reverence, departed and went to the *Kings Bench* as he was commanded. When the King heard of this action, he bleſſed God that had given him a Judge, who feared not to miniſter Juſtice, and alſo a Son, who could patiently ſuffer and ſhew his obedience thereunto.

Zuing.The. vol.7.l.2. p.1701. Heid.ib Sphing.c. 10.p.281. Poly.f.223.

5. *Fridericus* was conſecrated Biſhop of *Utreckt*, and at the feaſt the Emperour *Ludovicus Pius* ſitting at his right hand, admoniſhed him that being mindful of the profeſſion he had newly taken upon him, he would deal juſtly and as in the ſight of God in the way of his Vocation, without reſpect of perſons, *Your Majeſty gives me good advice*, ſaid he, *but will you pleaſe to tell me whether I had beſt to begin with this Fiſh upon my Trencher at the head or the tail? At the head*, ſaid the Emperour, *for that is the more noble part. Then Sir*, ſaid the Biſhop, *in the firſt place renounce you that inceſtuous marriage you have contracted with* Judith. The Emperour took this reprehenſion ſo well, that he diſmiſſed her accordingly.

Chetw.hiſt. Coll.Cent.1. p.12.

6. *Alexander* the great having taken a famous Pyrate, and being about to condemn him to death, asked him, *Why doſt thou trouble the Seas: And why*, ſaid he, *doſt thou trouble the wh[illegible] world? I with one Ship ſeek my Adventures, and therefore am called a Pyrate, thou with a great Army warreſt againſt nations, and therefore art called an Emperour, ſo that there is no difference betwixt us but in the name. Alexander* was not diſpleaſed with this freedom, but in conſideration of what he had ſaid, he diſmiſſed him without inflicting any puniſhment upon him.

Speed.h p.275.iſt.

7. *Theodoſius* the Emperour having cruelly ſlaughtered ſome thouſands of the Theſſalonians for ſome inſolency of the Citizens to the Statues of his Wife, coming to *Millain* would have entred the Church to have communicated with other Chriſtians, but was reſiſted and forbid by St. *Ambroſe*, in which eſtate the Emperour ſtood for eight Months, and then with great humility and ſubmiſſion acknowledging his offence, was abſolved and again received into the Congregation, and notwithſtanding St. *Ambroſe* had reproved him with great liberty, and oppoſed him with as much reſolution, yet the good Emperour both obeyed willingly, and reverenced exceedingly that great Prelate.

Polychron. f.147.

8. There came a young man to *Rome*; who in the opinion of all men exceedingly reſembled the Emperor *Auguſtus*, whereof he being informed ſent for him; being in preſence, he asked him if his mother had never been at *Rome*, the ſtranger anſwered No, but his Father had; the Emperor took patiently this ſharp reply, and ſent him away without harm.

Parei. Med.hiſt. tom.1.p. 380. Lat.comp. hiſt.c.11. p.45. Pez.Mell. tom.2.

9. *M. Antoninus Pius*, uſed to take well, the free, and facetious ſpeeches of his friends; even ſuch as ſeemed to be uttered with too great a freedom and liberty. Coming once to the houſe of *Omulus* his friend, and beholding there at his entrance, divers Columns of Porphyry; he enquired whence they were brought? *Omulus* told him, that it became him that ſet his foot into another mans houſe, to be both deaf and dumb: he meant he ſhould not be curious and inquiſitive. The Emperor was delighted with this freedom, ſo far was he from reſenting it, in ſuch manner as ſome others would have done.

Plut.Mor. l.de Apoth. Reg.&c. p.409,410

10. *Philip* King of *Macedon*, with great patience admitted ſuch liberty and freedom in ſpeaking to him. He had in one battel taken a conſiderable number of Priſoners, and was himſelf in perſon to ſee them ſold in port ſale. As he ſate in his Chair, his Clothes were turned or tucked up higher then was decent and ſeemly; when one of the Priſoners who was upon ſale, cry'd unto him: Good my Lord I beſeech you pardon me, and ſuffer me not to be ſold amongſt the reſt, for I am a friend of yours, and ſo was to your Father before you; And prethee good fellow ſaid *Philip*, whence grew this great friendſhip betwixt us: and how is it come about? Sir, ſaid the Priſoner I would gladly give you an account of that privately in your ear. Then *Philip* commanded that he ſhould be brought unto him; he thus whiſpered in his ear; Sir, *I pray you let down your mantle a little lower before, for ſitting thus in the poſture as you do; you diſcover that which were more meet to be unſeen.* Hereupon *Philip* ſpake aloud unto his Officers. *Let this man ſaid he go at liberty, for in truth he is one of our good friends, and wiſheth us well; though I either knew it not before, or at leaſt had forgotten it.*

11. *Deme-*

Plut. Mor. l. de Apoth. Reg. p. 415.

11. *Demetrius* won the City of *Athens* by aſſault, before much diſtreſſed for lack of Corn, but being Maſter of the Town, he cauſed the whole body of the City to be aſſembled before him, unto whom he declared, that he beſtow'd upon them freely, a great quantity of Grain; but in this his ſpeech to the people, he chanced to commit an incongruity in Grammar, when one of the Citizens, ſet thereby to hear him aroſe, and with a loud voice pronounced that word aright. *For the correction of this one Soleciſm* (ſaid he) *I give unto thee beſides my former gift* 5000 *Medimnes or meaſures of Corn more.*

CHAP. XXXV.

Of the incredible ſtrength of mind wherewith ſome Perſons have ſupported themſelves in the midſt of torments, and other hardſhip.

A Young Gentleman immediately before he was to enter into a battel was obſerved to be ſeiſed with a ſudden ſhaking and ſhivering all over his body; Whereupon one asked him what was the matter? My fleſh, ſaid he, trembles at the foreſight of thoſe many and great dangers whereinto my reſolved and undaunted heart will undoubtedly carry it. The ſtrength of ſome mens hearts hath not only prevailed over the weakneſs of their fleſh; but reduced it to a temper capable of enduring as much, as if it had been braſs, or ſomething that (if poſſible) is yet more inſenſible.

Busb. Ep. 4. p. 226.

1. When we were come within ſight of the City of *Buda*, there came by the Command of the *Baſſa* ſome of his family to meet us with divers *Chiauſes* But in the firſt place a Troop of Young Men on Horſeback made us turn our eyes to them, becauſe of the Novelty of their Equipage which was thus: Upon their bare heads (which was in moſt of them ſhaven) they had cut a long line in the Skin in which wound they had ſtuck feathers of all kinds, and they were dew'd with drops of blood: yet diſſembling the pain, they rode with as much mirth and chearfulneſs as if they had been void of all ſenſe; juſt before me there walked ſome on foot, one of theſe went with his naked arms on his ſide, in each of which he carried a knife which he had thruſt through them above the Elbow. Another walked naked from his Navel upward, with the skin of both his loins ſo cut above and below, that he carried a Club ſtuck therein as if it had hung at his Girdle, another had faſtned a Horſe-ſhoo with divers Nails upon the Crown of his Head; but that was old done, the Nails being ſo grown in with the fleſh that the ſhoo was made faſt; In this Pomp we entred *Buda*, and was brought into the *Baſſa*'s Palace, in the Court of which ſtood theſe generous contemners of pain, as I chanced to caſt my eye that way, what think you of theſe men ſaid the *Baſſa*? Well ſaid I: but that they uſe their fleſh in ſuch manner as I would not uſe my cloaths as being deſirous to keep them whole: he ſmiled and diſmiſſed us.

Nicet. Chon. Ann. l. 2. de imp. Andro. p. 40. 41. Cauſ. H. C. in Treat. of paſſ. p. 38. Knowl. Turk. hiſt. p. 53. Sabel. Ex. l. 8. c. 4. p. 436.

2. *Andronicus Comnenus* fell alive into the hands of his enemy; who having loaden him with injuries and contumelies, abandoned the miſerable Emperor, to the people for the puniſhment of his perfidiouſneſs. By theſe he had redoubled buffets given him with implacable violence: his hair was torn off, his beard pull'd away, his teeth were knocked out; and not ſo much as women, but ran upon his wretched body to torture and torment it; whilſt he replyed not a word; ſome days after his eyes being digg'd out, and his face disfigured with blows, they ſet him on an old botchy Camel, without ought elſe to cover him, then an old ſhirt, this Spectacle ſo full of horror, nothing mollify'd the peoples hearts, but deſperate men ruſh'd upon him as thick as flies in Autumn; ſome covered him all over with dirt and filth, others ſqueez'd ſpunges filled with ordure on his face, others gave him blows with clubs on the head, others prick'd him with Awls and Bodkins, and divers threw ſtones at him, calling him mad Dog. A wicked woman of the dregs of the vulgar, threw a pail of ſcalding water upon his head, that his skin pilled off: Laſtly they haſtned to hang him on a gibbet, by the feet, expoſing him to a ſhameful nakedneſs in ſight of all the world, and they tormented him to the laſt inſtant of death: at which time he received a blow from a hand which thruſt a Sword through his mouth into his bowels: all theſe and greater inhumanities the aged Emperor underwent with that invincible patience, that he was heard to ſay no other thing then, *Lord have mercy on me, and why do ye break a bruiſed reed?*

Barth. hiſt. Anat. Cent. 3. hiſt. 15. p. 36, 37.

3. *Janus Auceps*, a wicked perſon, lived in a lone houſe by the way ſide, without the Eaſt-gate of *Copenhagen*: this man in the night, had murdered divers perſons, and knock'd them on the head with an Ax. At laſt he was diſcovered, taken, and condemned to a terrible death, He was drawn upon a ſledge through the City, he had pieces of fleſh pulled off from his body with burning Pincers; his legs and arms were broken, his tongue was pulled out of his mouth: thongs of his skin, were cut out of his back, his breſt was opened by the ſpeedy hand of the Executioner: his heart pulled out and thrown at his face. All this the ſtout hearted man, bare with an invincible courage; and when his heart lay panting by his ſide; in the midſt of ſuch torments as he yet underwent; he moved his head, and looked upon the by ſtanders, with a frowning aſpect, and ſeem'd with curioſity to contemplate his own heart, till ſuch time as his head was cut off.

Plut. in Publ. p. 108

4. *Mutius Scævola*, having reſolv'd to kill *Porſena* King of the *Hetruſcans*, who at that time was the enemy of *Rome*; he came into his Camp, and Tent, with a purpoſe to Execute his deſign: but by miſtake inſtead of the King he ſlew his Secretary, or Captain of the Guard; being taken, and adjudged to death, to puniſh this error of his Arm, he thruſt his right hand into the fire, and without change of countenance, held it therein, till it was quite burnt off. At which invincible patience and conſtancy of his King *Porſena* was ſo amazed, that he raiſed his Siege before *Rome*, and alſo made peace with the *Romans*.

Plut. paral. p. 906. Camer. op. ſubciſ. Cent. 1. c. 3. p. 221. Fulg. l. 3. c. 3. p. 347.

5. When *Xerxes* was arrived at the *Cape* of *Artemiſium* with above 500000 fighting men, the Athenians ſent out *Ageſilaus* the brother of *Themiſtocles*, to diſcover his Army. He coming in the habit of a *Perſian*, into the Camp of the *Barbarians*;

ſlew *Mardonius* one of the Captains of the guard of the Kings body, ſuppoſing he had been *Xerxes* himſelf, whereupon being taken, he was fettred, and brought before the King, who was then offring ſacrifice upon the Altar of the Sun, into the fire whereof, *Ageſilaus* thruſting his hand, and there enduring the torment, without ſigh or groan, *Xerxes* commanded to looſe him. All we *Athenians* ſaid *Ageſilaus*, are of the like courage, and if thou wilt not believe it, I will put alſo my left hand into the fire, the King amazed at his reſolute Speech, Commanded him to be carefully kept, and looked too.

Lipſ.monit. l.1.c.7. p.110.

6. *Iſabella* wife of *Ferdinand* King of *Spain*, was a woman of that firm temper of mind, that not only in the times of her ſickneſs; but alſo in the ſharpeſt pains of her travail: ſhe ever ſuppreſt, both voice and ſighs. A moſt incredible thing, but that *Marinæus Siculus* affirms, that he was aſſured of the truth hereof, by Ladies of uuqueſtionable verity, who attended upon her in her Chamber.

Verul.hiſt. life and death Art. 15.tit.32. p.364.

Purch.pilg. tom.l.8.c. 12.§ 2. p.989.

7. The Lord *Verulame* mentions a certain tradition of a man, who (being under the Executioners hand for High Treaſon) after his heart was plucked out of his body, and in the hand of the Executioner, was yet heard to utter three or four words of Prayer; and *Purchas* ſpeaking of the humane ſacrifices in *New Spain:* where the heart is offered to the Sun; ſaith thus, there happened a ſtrange accident in one of theſe ſacrifices reported by men of worthy credit. That the Spaniards beholding the ſolemnity, a young man whoſe heart was newly plucked out: and himſelf turned down the ſtairs, when he came to the bottom, he ſaid to the Spaniards in his Language, Knights they have ſlain me.

Marſham προπυλαῖον ad Monaſt. Angl.ſ.9.

8. *Gregorius Nazianzenus*, tells of the *Pontick Monks*, that ſome of them torture themſelves with chains of Iron: ſome as if they were wild beaſts; ſhut up themſelves in narrow and ſtrait Cells, and ſee no body; remain in ſilence; and faſting for the ſpace of twenty days and nights together. O Chriſt (goes he on) be thou propitious to thoſe ſouls: that are Pious and devout I confeſs, but not ſo prudent and adviſed as they might be.

Verul.de Augm. ſcient.l.4. c.4.p.258.

9. This is a notable Example of Tollerance, which happened in our times in a certain *Burgundian*, who was the Murderer of the Prince of *Orange*, this man though he was ſcourged with Rods of Iron; though his fleſh was torn off with red hot and burning Pincers: yet be gave not ſo much as a ſingle ſigh or groan. Nay further, when part of a broken Scaffold fell upon the head of one that ſtood by as a ſpectator; this burned villain in the midſt of all his torments laughed at that accident; although not long before the ſame man, had wept when he ſaw the curls of his hair cut off.

Val.Max. l.3.c.3. p.76.

10. After the Ancient cuſtom of the Macedonians, there were certain Noble youths, that miniſtred unto *Alexander* the Great, at ſuch time as he ſacrificed to the gods: one of which having a Cenſer in his hand, ſtood before the King: it chanced that a burning coal, fell upon his Arm, and although he was ſo burnt by it, that the ſmell of his burnt fleſh, was in the Noſes of them that ſtood by: yet he ſuppreſſed his pain with ſilence; and held his Arm immoveable; leaſt by ſhaking the Cenſer he ſhould interrupt the ſacrifice, or leaſt by his groaning he ſhould give *Alexander* any diſturbance. The King alſo delighted with this patience of the youth; that he might make the more certain experiment of his tollerance, on ſet purpoſe continued and protracted his ſacrifice, and yet for all this the youth perſiſted in his reſolute intention.

Val.Max. l.3.c.3. p.77,78.

11. *Anaxarchus* was variouſly and cruelly tormented by the Tyrant *Nicocreon*; and yet by all his cruelties could never be reſtrained from urging of him with opprobrious terms and the moſt reproachful language. At laſt the Tyrant being highly provok'd threatned that he would cauſe his tongue to be cut out of his mouth. Effeminate yong man ſaid *Anaxarchus*, neither ſhall that part of my body be at thy diſpoſal. And while the Tyrant (for very rage) ſtood gaping before him, he immediately bit off his Tongue with his Teeth; and ſpat it into his mouth. A Tongue that had heretofore bred admiration in the ears of many, but eſpecially of *Alexander* the Great; at ſuch time as it had diſcours'd of the State of the earth, the properties of the Seas, the motion of the Stars, and indeed the Nature of the whole World: in a moſt prudent and eloquent manner.

Fab.Chron. p.519. Chet.hiſt. coll.Cent. 12.p.321.

12. *William Colingborn, Eſq*, being condemned for making this Rhime on King *Richard* the third,

The Cat, the Rat; and Lovel *our Dog*
Rule all England *under the Hog.*

was put to a moſt cruel death; for being hang'd and cut down alive, his bowels rip't out and caſt into the fire, when the executioner put his hand into the bulk of his body, to pull out his heart; he ſaid, *Lord Jeſus yet more trouble?* and ſo dy'd, to the great ſorrow of much people.

Val.Max. l.3.c.3. p.78.

13. Amongſt the Indians the meditation of patience; is adhered to, with that obſtinacy, that there are ſome, who paſs their whole life in nakedneſs, one while hardning their bodies in the frozen rigours, and piercing colds of Mount *Caucaſus:* and at others expoſing themſelves to the flames, without ſo much as a ſigh or groan. Nor is it a ſmall glory that they acquire to themſelves, by this contempt of pain, for they gain thereby the reputation, and Title of Wiſe Men.

Fulg.Ex. l.3.c.3. p.365,366

14. Such Examples as I have already recited, I have furniſhed my ſelf with, either by reading, or by the relation of ſuch as have ſeen them: but there now comes into my mind, a moſt eminent one, whereof I can affirm that I my ſelf was an eye witneſs, and it was this. *Hieronymus Olgiatus* was a Citizen of *Millain*, and he was one of thoſe four that did Aſſaſſinate *Galeatius Sforza*, Duke of *Millain*. Being taken he was thruſt into Priſon, and put to bitter tortures; now although he was not above two and twenty years of age, and of ſuch a delicacy and ſoftneſs in his habit of body; that was more like to that of a Virgin, than a man, though never accuſtomed to the bearing of Arms, by which it is uſual for men to acquire vigour and ſtrength; yet being faſtned to that rope upon which he was tormented, he ſeemed as if he ſat upon ſome Tribunal; free from any expreſſion of grief, with a clear voyce, and an undaunted mind, he commended the exploit of himſelf and his Companions; nor did he ever ſhew the leaſt ſign of repentance. In the times of the intermiſſions of his torments, both in Proſe and Verſe, he celebrated the praiſes of himſelf and his Confederates. Being at laſt brought to the place of Execution, beholding *Carolus* and *Francion* two of his aſſociats to ſtand as if they were almoſt dead with fear; he exhorted them to be couragious, and requeſted

the Executioners that they would begin with him, that his fellow ſufferers might learn patience by his example. Being therefore laid naked, and at full length upon the hurdle, and his feet and Arms bound faſt down unto it, when others that ſtood by were terrified with the ſhew and horror of that death that was prepared for him; he with ſpecious words, and aſſured voyce extolled the gallantry of their action, and appeared unconcerned with that cruel kind of death, he was ſpeedily to undergo; yea when by the Executioners knife he was cut from the ſhoulder to the middle of the breaſt, he neither changed his countenance nor his voyce; but with a Prayer to God, he ended his life.

Fulgoſ. Ex. lib. 3. cap. 3. p. 352. Sabell. Ex. lib. 5. cap. 8. p. 301.

15. *Caius Marius* the Roman Conſul having the chief veins of his legs ſwelled (a Diſeaſe of thoſe Times) he ſtretched out one leg to be cut off by the hand of the Chirurgeon; and not only did he refuſe to be bound (as 'tis cuſtomary with ſuch Patients) or to be held by any man; but not ſo much as by any word or ſign did he bewray any ſence of pain all the time of the operation, no more than if the inciſion had been made in any other body, or that he himſelf had been utterly voyd of all ſence. But afterwards, when his Chirurgeon propounded to him the ſame method of cure for his other leg; (in regard the Diſeaſe was rather deforming than extreamly dangerous) *Marius* told him, that the matter ſeemed not to him of that importance, as that upon the account thereof, he ſhould undergo ſuch tormenting pain. By which words he diſcovered, that during the time of the inciſion of his leg, he had indured very great pain; but that through the ſtrength and tollerance of his mind, he had diſſembled and ſuppreſt what he felt.

Fulgoſ. Ex. lib. 3. cap. 3. p. 348.

16. This was alſo an Example of great patience in this kind, which *Strabo* mentions in his Geography from the Authority of *Nicholaus Damaſcenus*; *viz.* that *Zarmonochaga*, the Ambaſſador from the *Indian* King, having finiſhed his Negotiation with *Auguſtus* to his mind, and thereof ſent account to his Maſter, becauſe he would have no further trouble for the remaining part of his life, (after the manner of the *Indians*) he burnt himſelf alive, preſerving all the while, the countenance of a man that ſmiled.

CHAP. XXXVI.

Of the Fortitude and Perſonal Valour of ſome Famous Men.

Cauſ. H. C. tom. 1. lib. 1. p. 7.

THere is a Precious Stone by the *Greeks* called *Ceraunia*, as one would ſay the Thunderſtone, for it is bred among Thunders, and is found in places where Heaven all ſwollen with anger, hath cleft the Maſter-pieces of the Worlds *Magazine*, ſaith *Cauſſine*, ſuch is the valiant man; bred up ſo long in dangers till he hath learned to contemn them. And if the Poet be a Prophet you ſhall hear him ſay.

He that ſmiling can gaze on
Styx *and black wav'd* Acheron,
That dares brave his ruine, he
To Kings, to Gods, ſhall equal be.

At leaſt if he fall in a Noble Cauſe he dies a Martyr, and the Brazen Trumpet of Fame, ſhall proclaim this glorious memorial to late Poſterity, as it hath done for thoſe that follow.

Dinoth. memor. lib. 3. p. 239. Zonar. Annal. tom. 2.

1. *Sapores* the *Perſian King* beſeiged *Cæſaria* in *Cappadocia*, a Captive Phyſician, ſhewed him a weak place of the City, where he might enter, at which the *Perſians* gaining entrance, put all indifferently to the Sword. *Demoſthenes* the Governour of the City, hearing the Tumult, ſpeedily mounted, and perceiving all loſt, ſought to get out, but in the way fell upon a Squadron of the Enemy, that gathered about him to take him alive, but he ſetting Spurs to his Horſe, and ſtoutly laying about him with his Sword, ſlew many, and opening himſelf a way through the midſt of them eſcaped.

Fulgoſ. Ex. lib. 3. cap. 2. p. 301.

2. When *L. Sylla* beheld his Army put to the worſt by *Archelaus* the General of *Mithridates*, he alighting from his Horſe, laid hold of an Enſign, and ruſhing with it into the midſt of his Enemies; cry'd out, 'tis here *Roman* Souldiers, that I intend to die; but for your parts when you ſhall be asked, where it was that you left your General, remember it was in *Orchomenum*. The Souldiers moved with this Speech of his, returned to their Ranks, renewed the Fight, and became the Victors in that Field, where they were ſo near an overthrow.

Plin. nat. hiſt. lib. 7. cap. 28. p. 170. Solin. cap. 6. p. 191.

3. *Manlius Capitolinus* when as yet he was not full ſeventeen years of Age, won the Spoyls of two Enemies, he was the firſt amongſt the *Romans* that was honoured with a Mural Crown; by his Valour he gained thirteen Civick Galands, and thirty other Military Rewards; he had thirty and three Scars, the remainders of moſt honourable wounds that were to be ſeen in the fore-part of his body, beſides a wound in his ſhoulder, and another in his hip. He ſaved *P. Servilius* the Maſter of the Horſe, when he was ſurrounded with a Troop of his Enemies, and was he who defended and preſerved the Capitol, when the *Gauls* had little leſs than become the Maſters of it.

Dinoth. memorab. lib. 3. p. 235. Fulgoſ. Ex. lib. 3. cap. 2. p. 304.

4. *Pyrrhus* King of *Epirus* fighting in the firſt ranks againſt the *Mamertines*, had received a wound, and retired to have it bound up; but when he heard that the Enemies courage was encreaſed by that accident, and that one of the braveſt amongſt them, had called for him by name, he returned to the Battle, and having found out him, who had given him the Challenge, he gave him ſuch a blow upon the head with his ſword, he threw him dead at his feet; by which action the Enemy being diſmayed, left him the better of the day.

Juſtin. hiſt. lib. 2. p. 41. Sabell. Ex. lib. 4. cap. 6. p. 206.

5. The *Athenians* under the command of *Miltiades*, had charged the Army of *Darius* at *Marathon* ſo home, that they were enforced to run away to their Navy, where it was that one *Cynegirus* an *Athenian*, ſhewed ſuch incomparable valour, for being in purſuit of the *Perſians* to their Ships; when ſome of them were putting off from the ſhore, he caught hold of one of the Ships with his right hand, holding it till his hand was cut off; then did he lay hold of it with his left hand till that alſo was cut off, and yet then he catched hold of it with his teeth, nor did he leave it till ſuch time as the fleeting breath had withdrawn it ſelf from his body, and thereby diſappointed the reſolute intentions of his mind.

Fulgoſ. Ex. lib. 3. cap. 2. p. 302.

6. In the Naval fight betwixt *Metellus* and *Aſdrubal*, *L. Glaucus*, a Knight of *Rome*, having laid hold upon *Aſdrubal's* Ship, by no wounds could be beaten from thence, till he left both his hands together with the Ship. *Bruſon. facet. & Ex. lib. 2. cap. 43. p. 152.*

Fulgoſ. lib. 3. cap. 2. p. 305.

7. *Philopœmen*, the *Megapolitan* was in the Ar-

my of *Antigonus* King of *Macedon*, when he fought againſt *Cleomenes* the King of *Sparta*, and with a too forward, yet Military ardour, not expecting the Signal, ruſhed forth againſt the Enemy, where fighting he was ſhot through both thighs with an Arrow, and thereby was at were fettered; for there was no pulling it out, he therefore ſo opened and ſtrained one thigh one way, and the other the contrary, that he brake the Arrow, and ſo pulled out both pieces, and no whit diſcouraged thereby, preſſed yet ſo boldly upon the adverſe part, that he was the principal cauſe of that days Victory, falling on the ſide of *Antigonus*.

Zonar. Annal.tom. 3. p. 162. Dinoth. memorab. 239. lib.3.p. 239.

8. In the Reign of *Johannes Zimiſca*, Emperor of *Greece*; the *Ruſſians* and *Scythians* with an Army of 300000 Souldiers, waſted *Thrace*, againſt whom *Bardus Sclerus*, a ſtout and valiant Perſon was ſent; he having fortunately fought againſt a part of that Army, when he had drawn them within the compaſs of an Ambuſh he had placed for them, elevated with this Succeſs, he refuſed not a pitch'd fight with the reſt, and whie he was riding in the battle in the midſt of his Souldiers, exhorting them both by words and deeds, to quit themſelves like men, a *Scythian* of a vaſt Stature above the reſt, having ſpied him, ruſhed upon him and gave him a terrible blow upon the head, which the excellent temper of his Helmet reſiſted: But *Sclerus*, ſtruck with that force upon the head of the *Scythian*, that he clave the *Barbarian* in two parts, the *Scythians* aſtoniſhed, with the prodigious effect of ſo potent an Arm, committed themſelves to flight, and the *Grecians* obtained a Signal Victory.

Plin.hiſt. lib.7. cap. 28.p.170. Solin.cap. 6.p.191. Sabellic. Ex.lib.4. cap.6.p. 208. Bruſon.facet.& Ex. lib.2. cap. 43.p.152.

9. *L. Siccius Dentatus* a Tribune of the People, when *Sp. Tarpeius*, and *A. Æternius* were Conſuls, is reported to have ſerved in an hundred and twenty pitch'd Battles, eight times he was victorious in ſingle Combats, wherein himſelf had been the Challenger; he carried on the fore-part of his body forty five Scars, made by honourable Wounds; he wan the Spoil of thirty four ſeveral Enemies, and had given him by his Captains for his prowes, and good ſervice, eighteen headleſs Spears, twenty five Cappariſons and Furnitures of great Horſes, eighty three Chains, one hundred and ſixty Bracelets to adorn his Arms, twenty ſix Crowns or triumphant Chaplets, whereof fourteen were Civick, for reſcuing ſo many *Roman* Citizens in jeopardy of death, eight of beaten Gold, three other mural, for mounting firſt upon the Enemies Walls; and laſt of all one obſidional, for forcing the Enemy to break up his Seige, and depart.

Plin.hiſt. lib.7.cap. 28.p.170. Solin.cap. 6.p.192. Sabellic. Ex. lib.4. cap.6.p. 209. Fulgoſ.Ex. lib.3.cap. 2.p.301.

10. *M. Sergius*, the ſecond time he went into the Field, his hap was to looſe his right hand, and in two other Services he was wounded no fewer than three and twenty times, by means whereof he had little uſe of either hand, and his feet ſtood him in little ſtead. How be it thus maimed and diſabled as he was to be a Souldier, he went many a time after to the Wars, attended with one Slave only, and performed his devoir; twice was he taken Priſoner by *Annibal*; and twice brake he Priſon and made his eſcape. Notwithſtanding that, for twenty Moneths ſpace, he was every day ordinarily kept bound with Chains and Fetters; four times fought he with his left hand only, until two Horſes one after another were killed under him, after with a right hand of iron faſtned to his arm, and in *France* he forced twelve fortified Camps of the Enemies. *Bruſon. facet. & Ex. lib. 2. cap. 43. p. 152.*

Plut in Poplic.p.105. Val.Max. lib.3.c.7.p. Sabell. Ex. lib.4.cap.6. p.207. Lonicer. Theatr.p. 311. Liv.hiſt. l. 2.p.25.

11. *Porſenna* King of the *Hetrurians* had ſo beaten the *Romans*, that *Poplicola*, the *Roman* Conſul having received many Wounds, and the reſt forced to fly to *Rome* it ſelf for ſafety; the enemy preſt hard upon the Reer of them, and were now entring upon the Bridge, which gave them a fair entrance into *Rome*, when there ſtood *Horatius Cocles*, who ſingly maintained the fight againſt the whole Forces of the Enemy, till ſuch time as his Companions had cut down the Wooden Bridge behind him, and then armed as he was, he leap'd into *Tyber*, and ſwam ſafe to the bank on the other ſide, having only received a wound in his Buttock, by an *Hetruſian* Javelin. *Poplicola* the Conſul admiring his Valour propoſed it to the People, that each of them ſhould give him as much as ſhould maintain him for a day, and that they ſhould allot him as much Land, as he could compaſs in one day with a Plough, which they yielded to, and beſides erected for him a Brazen Statue in the Temple of *Vulcan*, with thoſe Honours endeavouring to alleviate the lameneſs he had contracted by his wound.

Plut.in Caio.p.7.15. Sueton. in Julio.p.41. Heyl. Coſmogr.p. 599. Sabell.Ex. lib.4.cap.6. p.206.

12. Under the Walls of *Durazzo*, firſt called *Epidamnum*, and afterwards *Dyrrhachium*, was the firſt bickering betwixt the Souldiers of *Cæſar* and *Pompey*, not only to the preſent loſs, but to the utter diſcomfiture of *Cæſar* (as himſelf confeſſed) if the Enemies Captain had known how to overcome: at this Seige the Valour of *Caſſius Sceva*, was famous, who alone ſo long reſiſted *Pompey*'s Army, that he had 130 Arrows ſticking in his Shield, loſt one of his eyes, was wounded in the thigh and ſhoulder, yet gave not over till *Cæſar* came to his reſcue.

Plut. in Æmylio. p. 266. Juſtin.hiſt. lib. 33. p. 285. Dinoth.memor.lib.3. p.236.

13. In the Battle againſt *Perſeus*, *M. Cato*, Son to the Orator of that Name, fighting bravely amongſt the thickeſt of the Enemies, was beaten from his Horſe; and then fought on foot, when a Party of the Enemy had ſurrounded him, and when they preſſed upon him on every ſide to bear him down, he ſtood unappalled, and gallantly ſuſtained their Aſſaults: But while he fiercely ſet upon one of greateſt Stature amongſt them, his Sword flew out of his hand into the midſt of them, to recover which protecting himſelf with his Shield, and opening his way, he preſſed betwixt the points of their Swords in the view and to the wonder of both Armies; when having recovered his Sword he retreated to his Companions, with the applauſe of all men, full of Wounds and as full of Glory; the reſt in imitation of his Valour, falling fiercely upon the Enemy obtained a great Victory.

Diodor. Sicul.lib.17. p.570,571. Oroſ. hiſt. lib.3.cap. 19.p.94. Dinoth.memor.lib.3. p.234. Juſtin.hiſt. lib.12.p. 145.

14. *Alexander* the Great had beſieged a City of the *Oxydracæ*, and reſolving to carry it by Storm, had broke in at a Gate, and forced the Enemy to fly into the Caſtle; here, while the reſt of the *Macedonians* were buſied in undermining the Walls; he not enduring delay, caught up a Ladder, and rearing it up againſt the Wall, and holding his Shield over his head, began to mount it, all which he performed with that celerity, that before the Guard of the place had obſerved it, he had gained the top; they durſt not approach to deal with him hand to hand, but at a diſtance threw Javelins and Darts at him, in ſuch a number as that he was ſore preſſed by them. The *Macedonians* ſought to mount upon two Ladders they had advanced, but their number and weight that aſcended, cauſed them to break under them. Then was *Alexander* left deſtitute of any Aſſiſtance, but ſcorning to retire by the way that he came, arm'd as he was leap'd into the midſt of his Enemies, and made a bold and couragious reſiſtance. On his right hand he had a Tree that grew near the Wall, and on the left the Wall it ſelf, to keep him from being invironed,

vironed, and there he fought it with the ſtouteſt of them; many a blow he received upon his Helmet and Shield; at laſt he had a wound under the Pap with an Arrow, with the pain of which he was forced to the Earth. Then the *Indian* that had given him the wound, careleſly approaching too near him, to ſtrike him as he lay, received *Alexander*'s Sword into his Bowels, and tumbled down by his ſide; the King catching hold of a Bough that hung downwards, again recovering his ſtanding, and then began to challenge the beſt of them to the fight. In this poſture he was found by *Peuceſtes*, who by this time had got over the Wall, and after him a multitude of others, by which means the Caſtle was taken, and moſt of them put to the Sword.

Baker's Chron. p. 45. Dinoth. lib. 3. p. 240. Polyd. Virg. lib. 8.

15. In the Reign of *William* the Firſt, a private *Norwegian* Souldier, himſelf alone upon a Bridge, reſiſted the whole Army of the *Engliſh*, ſlew forty of them, and maintained the place for divers hours together, till one getting under the Bridge, found means to thruſt up a ſpear into his body, and ſo killed him.

Oroſ. hiſt. lib. 6. cap. 16. p. 262. Vell. Patercul. lib. 2. p. 31. Dinoth. lib 7. p. 237. Appian. bell. civil. lib. 2. p. 75.

16. *Caius Cæſar* was renowned as a valorous Perſon, and one that deſpiſed all danger, he alone divers times reſtored the fight, oppoſing thoſe of his Army that fled, and retaining them, often thruſting into the thickeſt of his Enemies, ſtriking terrour into them, and inflaming the courage of his own, when at *Munda* in *Spain* he fought againſt the Sons of *Pompey*; he was the firſt that aſſaulted the Enemy, and when his Souldiers hardly endured the brunt, he alone fought in the Front of them, two hundred Javelins were thrown againſt him, yet he moved not a foot. The Souldiers moved with anger and ſhame, renued the fight, and at laſt late towards Evening obtained through his Prloweſs a Noble Victory, by the death of thirty thouſand men of the adverſe Party.

Baker's Chron. p. 50.

17. King *William* the Second, being reconciled to his Brother *Robert*; he aſſiſted him to recover the Fort of Mount Saint *Michael* which their Brother *Henry* did forcibly hold in *Normandy*: during which Seige ſtraggling one time alone upon the ſhore; he was ſet upon by three Horſemen, who aſſaulted him ſo fiercely, that they drove him from his Saddle, and his Saddle from his Horſe. But he catching up his Saddle, and withal drawing out his Sword, defended himſelf till reſcue came, and being afterward blamed for being ſo obſtinate to defend his Saddle. *It would have angred me (ſaid he) to the very heart, that the Knaves ſhould have bragged they had won the Saddle from me.*

Baker's Chron. p. 47, 48.

18. *Malcolme* King of the *Scots*, in the time of King *William* the Second was a moſt valiant Prince, as may appear by an Act of his, of an extraordinary ſtrain. For hearing of a Conſpiracy and Plot to murther him, whereof one was Author, whoſe name is not recorded. He diſſembled the knowledge of it, till being abroad one day a hunting, he took the fellow apart from the Company, and being alone; *Here is now*, ſaid he, *a fit time and place, to do that manfully, which you have intended to do treacherouſly; draw your Weapon and if you now kill me none being preſent, you can incur no danger:* With which Speech of the King the Fellow was ſo daunted, that preſently he fell down at his feet, confeſſed his fault, humbly asked forgiveneſs, and being granted him was ever after ſerviceable and faithful to the King.

Herodian. lib. 7. p. 324, 325.

19. *Maximinus* the Emperor in an expedition that he made againſt the *Germans* when he came to huge and vaſt Mariſhes (into which the *Germans* had retreated) the *Romans* fearing to follow ſo far; he himſelf mounted on his Horſe, was the firſt that entred the Mariſh, and their ſlew many of the *Barbarians* that with great obſtinacy reſiſted him. The Army confounded with ſhame, that the Emperor alone ſhould ſuſtain the Aſſault of the Enemy, entred the Mariſh alſo, where they fought it with that gallantry, that few of the *Barbarians* eſcaped their Swords; the Emperor himſelf ſtill bravely fighting in the head of them.

Dinoth. memor. lib. 3. p. 238.

Juſtin. hiſt. lib. 25. p. 244. Dinoth. leb. 3. p. 235, 236.

20. *Ptolomeus* the Son of *Pyrrhus* King of *Epirus* was of that valourous heart and ſtrength of body, that he dared accompanied only with ſixty Souldiers, to aſſault the City of *Corcyra* manned with a Garriſon and took it. The ſame Perſon in a Naval fight, leaping out of a Boat into a Galley of the Enemies, reduced it under his power: And at the Seige of *Sparta*, a City famous for Military Glory; he brake into the midſt of the City, beating down all the Ranks of Souldiers that oppoſed his Entrance.

Patric. de regno. lib. 1. t. t. 11. p. 47.

21. *Lyſimachus* the *Macedonian*, had ſent Poyſon to *Caliſthenes* to put an end to his miſerable life; for *Alexander* upon the account of his too great liberty of Speech, had cauſed his hands, noſe, ears, lips to be cut off and thruſt into a Cage with a Dog for his company, to be carried about to the terrour of others: When *Alexander* underſtood this of *Lyſimachus* he was ſo incenſed againſt him, that he commanded he ſhould diſarmed be expoſed to a Lion of extraordinary fierceneſs. He wrapping his Cloak about his hand (when the Lion came gaping upon him) thruſt it into his Mouth, and plucking out his Tongue by the roots, leſt the Lion dead at his foot. *Alexander* admiring his virtue and conſtancy forgave him his fault, and not only ſo, but held him in much better eſteem than before, and gave him both more honour, and a better command about him.

Fuller's holy war. lib. 2. cap. 1. p. 44.

22. *Godfrey* of *Bovillon* was brought up in that School of Valour, the Court of *Henry* the Fourth, the Emperor: Whilſt he lived there, there happened an intricate Suit betwixt him and another Prince about Title of Land; and becauſe Judges could not untye the knot, it was concluded the two Princes ſhould cut it aſunder with their Swords in a ſingle Combat. *Godfrey* declined the Fight as much as in him lay, as conceiving any private Title for Land not ground enough for a Duel. Notwithſtanding he yielded to the Tyranny of Cuſtom, and after the faſhion of the Countrey entred the Liſts; when at the firſt Encounter his Sword brake, but he ſtruck his Adverſary down with the Hilt, yet ſaved his life, and gained his own Inheritance. Another parallel act of his Valour was, when being Standard-bearer to the Emperor, he with the Imperial Enſign, killed *Rodulphus* the King of *Saxony* in ſingle Fight, and fed the Eagle on the bowels of that Arch-Traytor.

Plut. in Cæſare. p. 715.

23. *Acilius* was a Soldier of *Cæſar's*, who being in a Naval Fight at *Maſſilia*, threw himſelf into a Ship of the Enemy's; where having loſt his right hand, together with his Sword, he yet retained his Shield in his left hand; with which he ſo laid upon the faces of his Enemies, that he alone put them all to flight, and took the Ship.

Plut. in Ageſil. p. 615.

24. When *Epaminondas* with his Troops was entred *Sparta*, there was one *Iſada*, a young man, a proper and beautiful perſon; who coming out of the Bath, naked as he was both of Cloaths and Armour, with a Lance in one hand and a Sword in the other, threw himſelf into the midſt of the Enemies, wounding and over-throwing all that oppo-

ſed him. When the Fight was over, no wound was found upon him; whether ſome Tutelar God had taken care of his Vertue, or that he ſeemed to the Enemy to be ſomething more great and auguſt than a man. They ſay that the *Ephori* rewarded this valorous exploit of his with a Crown; but ſoon after impoſed upon him a Fine of one thouſand Drachmes, for daring to expoſe himſelf in the Fight in ſuch manner without Armor.

Plut. in Marcello. p. 363.

25. *Lucius Bantius* of the City of *Nola*, was a man of great Nobility and Vertue, had fought with great reſolution at the Battel of *Cannæ*; and having ſlain a number of Enemies with his own hands, he was at laſt found in a heap of dead bodies, all covered with Javelins. *Hannibal* himſelf aſtoniſhed at his valour, not only ſent him home without Ranſom, but honoured him alſo with Preſents, and contracted a Friendſhip with him. Whereupon, at his Return to *Nola*, he ſought to make it of *Hannibal*'s Party. *Marcellus* the Conſul had underſtanding hereof; and not enduring to cut off a man, who had expoſed himſelf to ſo many dangers in the behalf of the Romans, and ſo highly merited of them; and withal, knowing how to treat a high Spirit with ſuch humanity and diſcourſe, as to aſſure him to himſelf: One time when *Bantius* came with others to ſalute him, he asked who he was? when he heard it was *Lucius Bantius*, (which he knew before) as one ſeized with admiration and joy; *What*, ſaid he, *are you that* Bantius *of whom the Romans diſcourſed ſo much above all thoſe that fought at* Cannæ; *who alone, they ſay, deſerted not the Conſul, but received on your own body thoſe Javelins that were aimed at him? Bantius* not denying it, but ſhewing him his ſcars: *Since then*, ſaid he, *that you bear about you ſo many tokens of your good will to us, why would you not let me ſee you ſooner? do you think us ſo ill natured, as not to eſteem of that Vertue that is in honour with our very Enemies?* Here he embraced the young man, and preſented him with a gallant Horſe and five thouſand Drachmes. From thenceforth he was moſt faithful to the intereſt of *Marcellus*, and the people of *Rome*.

Joſeph. Jewiſh wars, l. 7. *c.* 1. *p.* 728.

26. The Emperor *Titus* encouraged his Soldiers to aſſault a Wall of the Tower of *Antonia* in *Jeruſalem*; but all being diſmayed at the extremity of the danger, *Sabinus* a Syrian undertook it, a man of excellent ſtrength and courage, yet ſo ſmall of ſtature, that one would have deemed him unfit to be a Soldier. This man offered himſelf to *Cæſar* with eleven more that envied his Vertue. He took his Shield in his left hand, and holding it above his head, with his drawn Sword in his right hand, about the ſixth hour of the day he went unto the Wall. On every ſide the Jews upon the Wall caſt an infinite number of Darts at him, and rowled down upon him huge Stones that ſtrook down ſome of the eleven that followed him: But *Sabinus* did not remit his force, till ſuch time as he had aſcended the top of the Wall, and put the Enemies to flight; for they, terrified with his ſtrength and courage, and indeed ſuppoſing that more had come up after him, they fled. Thus the gallant man failed not of his purpoſe, yet was he ſtricken with a Stone, and thrown down flat upon his face moſt violently, with a great noiſe; ſo that now the Jews ſeeing him alone, and lying upon the ground, returned again, and ſhot him on every ſide. He kneeling upon his knees, and covering himſelf with his Shield, did firſt of all revenge himſelf upon his Enemies, and wounded many that came near him; till that with wounding them he was ſo weary, that he could ſtrike no longer; and ſo at laſt was ſlain with Arrows. Thoſe of his Company having almoſt reached the top of the Wall, were ſlain with Stones, or wounded and carried into the Camp.

Joſeph. Jewiſh wars, l. 7. *c.* 3. *p.* 729.

27. The Romans having won the Tower *Antonia*, the Jews fled into the Inner Temple, and there maintained fight from the ninth hour of the night to the ſeventh hour of the day; at which time the Romans had the worſt of it. This was obſerved by *Julian* a Centurion, (born in *Bithinia*) who at that time ſtood by *Titus* in *Antonia*; he therefore preſently leaped down thence, and all alone purſued the Jews who had the Victory in the Inner Temple: And the whole multitude fled, deeming him by his force and courage not to have been a man; in the midſt of them he ſlew all he lighted upon, whilſt for haſte the one overturned the othe. This deed ſeemed admirable to *Cæſar*, and terrible to his Enemies. Yet did the deſtiny befal him which no man can eſcape; for having his Shooes full of ſharp Nails, as other Soldiers have, running upon the Pavement, he ſlipped and fell down, his Armour in the fall making a great noiſe; whereat his Enemies who before fled, now turned again upon him. Then the Romans in *Antonia* fearing his life, cryed out; but the Jews, many at once, ſtrook him with Swords and Spears. He defended many blows with his Shield, and many times attempting to riſe, they ſtrook him down again; yet as he lay he wounded many: neither was he quickly ſlain, becauſe the nobler parts of his body were all armed, and he ſhrunk in his neck a long time; till other parts of his body being cut off, and no man helping him, his ſtrength failed. *Cæſar* ſorrowed to ſee a man of that force and fortitude ſlain in the ſight of ſuch a multitude. The Jews took his dead body, and did beat back the Romans, and ſhut them in *Antonia*; only the brave *Julian* left behind him a renowned memory, not only amongſt the Romans and *Cæſar*, but alſo amongſt his Enemies.

CHAP. XXXVII.

Of the fearleſs Boldneſs of ſome Men, and their deſperate Reſolutions.

SOme men have within them a Spirit ſo daring and adventurous, that the preſence and more than probability of any diſaſter whatſoever, is not able to conjure down. To deſperate Diſeaſes they apply as deſperate Remedies; and therein Fortune ſometimes ſo befriends them, that they come off as ſucceſsfully with their Preſumptions and Temerities as others who mannage their Counſels with the greateſt care and conduct they are able.

Manſlo's Travels, l. 3. *p.* 280.

1. A Dutch Sea-man being condemned to death, his Puniſhment was changed, and he was ordered to be left at St. *Hellen*'s Iſland. This unhappy perſon repreſenting to himſelf the horrour of that Solitude, fell upon a reſolution to attempt the ſtrangeſt action that ever was heard of. There had that day been interred in the ſame Iſland an Officer of the Ship: The Sea-man took up the body out of the Coffin; and having made a kind of Rudder of the upper board, ventured himſelf to Sea in it. It

happened fortunately to him to be ſo great a Calm that the Ship lay immoveable within a League and half of the Iſland; when his Companions ſeeing ſo ſtrange a Boat float upon the Waters, imagined they ſaw a Spectre, and were not a little ſtartled at the reſolution of the man, who durſt hazard himſelf upon that Element in three boards ſlightly nailed together, though he had no confidence to find or be received by thoſe who had ſo lately ſentenced him to death. Accordingly it was put to the queſtion whether he ſhould be received or not; ſome would have the Sentence put in execution, but at laſt mercy prevailed, and he was taken aboard, and came afterwards to *Holland*; where he lived in the Town of *Horn*, and related to many how miraculouſly God had delivered him.

Raleigh's hiſt. World, l. 2. c. 22. §. 9. p. 472.
Heyl. Coſm. p. 741.
De Serres hiſt. France, p. 447.

2. The French King *Charles* the Eighth, through the weakneſs of *Peter de Medices* in his Government, had reduced the City of *Florence* unto ſuch hard terms, that he had the Gates of it ſet open to him; he entred it (not profeſſing himſelf friend or foe to the Eſtate) in a triumphant manner, himſelf and his Horſe armed with his Lance upon his thigh. Many Inſolences were committed by the French, ſo that the Citizens were driven to prepare to fight for their Liberty. *Charles* propounds intolerable Conditions, demanding high ſumms of money, and the abſolute Rule of the State as by right of Conqueſt, he having entred armed into it. But *Peter Caponi* a principal Citizen, catching theſe Articles from the King's Secretary, and tearing them before his face, bad him ſound his Trumpets, and they would ring their Bells. Which bold and reſolute words made the French better to bethink themſelves; and came readily to this Agreement, that for forty thouſand pounds, and not half that money to be paid in hand, *Charles* ſhould not only depart in peace, but reſtore whatever he had of their Dominion, and continue their aſſured friend.

Lon. Theatr. p. 576.
Crantz. hiſt. Saxon. l. 3. c. 24. p. 91.
Camerar. oper. ſubciſiv. cent. 1. c. 22. p. 118

3. *Henry* Earl of *Holſatia*, ſirnamed *Iron* (becauſe of his ſtrength) being gotten into great favour with *Edward* the Third, King of *England*, by reaſon of his Valour was envied by the Courtiers; who one day (in the abſence of the King) counſelled the Queen, that for as much as the Earl was preferred before all the Engliſh Nobility, ſhe would make tryal whether he was ſo nobly born as he gave out, by cauſing a Lyon to be let looſe upon him, ſaying that the Lyon would not ſo much as touch *Henry* if he was Noble indeed. They got leave of the Queen to make this Tryal upon the Earl. He was uſed to riſe before day, and to walk in the baſe Court of the Caſtle, to take the freſh Air of the morning. The Lyon was let looſe in the night; and the Earl having a night Gown caſt over his Shirt, with his Girdle and Sword, and ſo coming down the Stairs into the Court, met there with the Lyon, briſtling his hair and roaring; he nothing aſtoniſhed, ſaid with a ſtout voice, *Stand, ſtand you Dog*. At theſe words the Lyon couched at his feet, to the great amazement of the Courtiers, who looked out of their holes to behold the iſſue of this buſineſs. The Earl laid hold of the Lyon, and ſhut him within his Cage, he left his Night-cap upon the Lyon's back, and ſo came forth without ſo much as looking behind him. *Now*, ſaid the Earl (calling to them that looked out at the Windows) *let him amongſt you all that ſtandeth moſt upon his Pedigree, go and fetch my Night-cap*; but they aſhamed, withdrew themſelves.

4. In the Court of *Matthias* King of *Hungary*, there was a Polonian Soldier in the King's Pay, who boaſted much of his valour, and who in a bravado would often challenge the Hungarians to wraſtle, or skirmiſh with the Sword or Pike, wherein he had always the better. One day as he ſtood by a great Iron Cage in which a Lyon was kept, the greateſt and fierceſt that had been ſeen of a long time, he began to ſay to thoſe that were in his company, *Which of you dares to take a piece of fleſh out of this Lyon's throat when he is angry*: None daring to take it in hand; *You ſhall ſee*, added the Polonian, *the proof of my Speech*. All that day following the Lyon had not any meat given him, the next day they threw him the fore Quarters of a Sheep; the Lyon begins to grunt, to couch down at his Prey, and to eat greedily: Herewith the Polonian enters; and locking the Lyon betwixt his legs, gives him a blow with his fiſt upon the Jaw, crying *hah, you Dog, give me the fleſh*. The Lyon amazed at ſuch a bold voice, let go his hold, ſhewing no other Countenance, but caſting his eye after the Polonian that carried the fleſh away.

Crantz. hiſt. Saxon. l. 3. c. 24. p. 91.
Lon. Theatr. p. 577.
Camerar. oper. ſubciſiv. cent. 1. c. 22. p. 118

Plut. Paral. in Camillo, p. 141.
Liv. hiſt. l. 5. p. 102.
Zon. Annal. tom. 2. p. 61

5. The City of *Rome* being taken by the Gauls, and thoſe that fled to the Capitol beſieged; in this diſtreſs ſome of the Romans that were fled to *Veientum* brought that ſame *Camillus*, whom before they had ungratefully forced into Exile, to take upon him the Supreme Command. He anſwered, that while thoſe in the Capitol were ſafe, he took them for his Country, and ſhould obey their Commands with all readineſs, but ſhould not obtrude himſelf upon them againſt their will. But all the difficulty was to ſend to them that were incloſed in the Capitol; by the way of the City it was impoſſible, as being full of Enemies. But amongſt the young men of *Ardea*, where *Camillus* then was, there was one *Pontius Cominius*, of a mean Birth, but deſirous of Glory and Honour, who offered himſelf to this piece of ſervice. He took no Letters to them, leſt, being taken, the deſign ſhould be betrayed to the Enemy: But in meat habit, and pieces of Cork under it, he performed part of his journey by day-light; as ſoon as it grew dark, being near the City, becauſe the Bridge was kept by the Enemy he could not that way paſs the River; with his light Garment, therefore, bound about his head, and bearing up himſelf upon his Cork, he ſwam over the River; and perceiving by the fire and noiſe that the Guards were awake, he ſhunn'd them, and came to the Carmental Gate; there all was ſilent, and the Capitoline Hill was moſt ſteep, and hard to aſcend: By this way he climbs up, and at laſt came to the Sentinels that watched upon the Walls; he ſalutes them, and tells them who he was. He was taken up, led to the Magiſtrates, acquaints them with all his buſineſs: They preſently create *Camillus* Dictator, and by the ſame way diſmiſs *Pontius*; who with the ſame wonderful difficulty eſcaped the Enemy as before, and came ſafe to *Camillus*, and *Camillus* to the ſafety of his Countrey.

Alvarez. Semed. hiſt. China, part. 1. c. 22. p. 109, 110.

6. In the Reign of *Tham* King of *China*, there was a *Colao*, an Officer not unlike that of our Duke, who having been Tutor to the King, was very powerful with him, and to preſerve himſelf in his Grace and Favour, ſtudied more to ſpeak what would pleaſe the King, then to tell him the truth for the good of his Eſtate. The *Chineſes* forbare not to ſpeak of it amongſt themſelves, and to tax the flattery of this *Coloa*; once ſome Captains of the Guard were diſcourſing this Point at the Palace, when one of them being a little warmed with the Diſcourſe, ſecretly withdrew himſelf, went into the Hall where the King was, and kneeling down upon his knees before him; the King asked

what he would have? *Leave*, ſaid he, *to cut off the head of a flattering Subject. And who is that*, ſaid the King? *Such a one who ſtands there*, replied the other. The King in a rage; *What*, ſaid he, *againſt my Maſter dareſt thou to propound this, and in my Preſence too? Take him away, and ſtrike off his head.* When they began to lay hands upon him, he caught hold of a wooden balanſter; and as there were many pulling of him, and he holding with a great deal of ſtrength, it brake: by this time the King's heat was over; he commands they ſhould let him go, and gave order that the balanſter ſhould be mended, and that they ſhould not make a new one, that it might remain a witneſs of the Fact, and a memorial of a Subject, that was not afraid to adviſe his King, what he ought to do.

Lipſ. Monit. l. 1. c. 7. p. 96.

7. *Phocion* the *Athenian* was a man that ſtood with unmoveable conſtancy againſt the Multitude, the Nobles, Fortune and Death it ſelf. There was once an Oracle recited at *Athens*; *viz.* that there was amongſt them one ſingle man that ever diſſented from the agreeing opinions of all the reſt. All the people were enraged, and enquired after that man. *Now, pray*, ſaid *Phocion*, *ſurceaſe your enquiry, I am the man you ſeek for; for not one thing of all that you do did ever pleaſe me.*

Bak. Chron. p. 144.

8. In a Parliament at *Salisbury*, in the twenty fifth year of King *Edward* the Firſt, the King requires certain of his Lords to go to the Wars in *Gaſcoigne*, which needed a preſent Supply, by reaſon of the death of his Brother *Edmund*; but all the Lords made excuſes each for themſelves: Whereupon the King in great rage threatned they ſhould either go, or he would give their Lands to others that would. Upon this *Humphry Bohune*, Earl of *Hereford*, High Conſtable; and *Robert Bigod* Earl of *Norfolk*, Marſhal of *England*, made their Declaration, that if the King went in Perſon they would attend him, otherwiſe not: which Anſwer offended the King more; and being urged again, the Earl Marſhal proteſted he would willingly go thither with the King, and march before him in the Van-guard, as by right of Inheritance he ought to do. But the King told him plainly he ſhould go with any other, though he went not himſelf in perſon. *I am not ſo bound*, ſaid the Earl, *neither will I take that Journey without you.* The King ſwore, *By God, Sir Earl, you ſhall go or hang. And I ſwear by the ſame Oath*, ſaid the Earl, *that I will neither go nor hang*; and ſo departed without leave.

Dinoth. memorab. l. 3. p. 160.

9. *Avidius* being General of the Army, when a part of the Auxiliaries without his privity had ſlain three thouſand of the Sarmatians upon the Banks of the *Danubius*, and returned with a mighty Spoil; the Centurions expecting mighty Rewards, for that with ſo ſmall Forces they had overthrown ſo great a number; but he commanded them to be ſeized, and crucifyed. *For*, ſaid he, *it might have fallen out that by a ſudden eruption of the Enemy from ſome Ambuſh, the whole Army might have been hazarded.* But upon this Order of his a Sedition aroſe in the Army, when he ſtraight goes forth into the midſt of the Mutineers unarmed, and without any Life-Guard; where unappalled, he ſpake in this manner: *Kill me if you dare, and give a glorious inſtance of your corrupted Diſcipline.* When they ſaw his undaunted boldneſs they all grew quiet, and willingly ſubmitted themſelves to Diſcipline; which thing not only preſerved the Romans themſelves in obedience, but ſtruck ſuch an awe into the Barbarians, that they ſent Ambaſſadors to *Antonius* to grant them Peace for an hundred years; for they were aſtoniſhed above meaſure to find ſuch Authority in Military Laws, as that by the Judgment of the Roman General even they were condemned to die, who had glorioully (though unlawfully) overcome.

Plut. in Alexandr. p. 675.
Val. Max. l. 3. c. 8. p. 92.
Q. Curtius libr.
Zon. Annal. tom. 1. f. 32.
Zuing. Theatr. vol. 1. l. 1. p. 119.

10. *Alexander* the Great being in *Cilicia*, was detained with a violent Diſeaſe; ſo that when all other Phyſicians deſpaired of his health, *Philip* the Acarnanian brought him a potion, and told him if he hoped to live he muſt take that. *Alexander* had newly received Letters from *Parmenio*, wherein he adviſed him to repoſe no truſt in *Philip*, for he was bribed to deſtroy him by *Darius* with a mighty Summ of Gold. *Alexander* held the Letters in the one hand, took the Potion in the other, and having ſupped it off, ſhewed *Philip* the Contents of them; who, though incenſed at the ſlander caſt upon him, yet adviſed *Alexander* to confide in his Art; and indeed he recovered him.

Lipſ. monit. l. 1. c. 7. p. 110, 111.

11. *Charles* the Fifth, Emperor of *Germany*, had his Forces and Camp at *Ingolſtadt*, and was compaſſed about with a huge number of Confederated Enemies, yet would he not fight, whether becauſe ſome Forces he expected were not yet come, or that he foreſaw a ſafe and unbloody Victory: In the mean time the Enemy, that abounded with great Guns, thundered amongſt his Tents in ſuch manner, that ſix thouſand great Shot was numbred in one day; ſo that the Tents were every where boared through, the Emperor's own Tent eſcaped not the fury of the Guns; men were killed at his back, on each ſide of him, and yet the Emperor changed not his place, no nor his carriage, nor his Countenance. And when his Friends entreated him that he would ſpare himſelf, and all them in him; ſmiling, he bad them be of good courage, for no Emperor was ever killed with a great Gun. Theſe things are ſhort in the relation, but ſo mighty to conſider of, as to deſerve the memory and applauſe of Ages to come. The like conſtancy and gravity in all his actions and behaviour accompanied him throughout his whole life.

Bak. Chron. p. 133.

12. In the Reign of King *Henry* the Third was *Simon Montford* Earl of *Leiceſter*; a man of ſo audacious a Spirit, that he gave King *Henry* the lye to his face, and that in the preſence of all his Lords, and of whom it ſeems the King ſtood in no ſmall fear; for paſſing one time upon the *Thames*, and ſuddenly taken with a terrible Storm of Thunder and Lightning, he commanded to be ſet on Shore at the next Stairs, which happened to be at *Durham*-houſe, where *Montford* then lay; who coming down to meet the King, and perceiving him ſomewhat frighted with the Thunder, ſaid unto him; *Your Majeſty need not fear the Thunder, the danger is now paſt. No* Montford, ſaid the King, *I fear not the Thunder ſo much as I do thee.*

Speed's hiſt. p. 440.

13. *Malcolme* King of Scots beſieging *Alnwick* Caſtle, an Engliſh Knight unarmed, only having a light Spear in his hand, on the end of which he bare the Keys of the Caſtle, came riding into the Camp; where being brought to the King, couching his Spear as though he intended to preſent him with the Keys, ran him into his left eye, left him dead; hence ſome ſay came the name *Pierceye*: the Knight by the ſwiftneſs of his Horſe eſcaped.

CHAP.

CHAP. XXXVIII.

Of the immoveable Conſtancy of ſome perſons.

THis admirable Vertue is to the Soul as the Ballaſt to the Ship, it keeps it ſteady and preſerves it from fluctuation and uncertainty, at ſuch times as any tempeſt of adverſity ſhall aſſault it. It holds the middle place betwixt levity and obſtinacy of the Mind, and being now to give ſome examples thereof, let none be diſpleaſed that I make choice of one of the other Sex to begin with, ſeeing a more illuſtrious one is not very eaſily to be met with.

Olear. voyages and Travels of Embaſſadors. l. 3. p. 132, 133.

1. The Baron *de Raymond* having married the Daughter of an Engliſh Gentleman called *William Barnſley*, ſoon after to comply with the great Duke of *Moſcovy*, he changed his Religion: Now the Law of the Country is, that if in a family the Husband or Wife be of theirs, the reſt ſhall be inforced to profeſs it, ſo that by this Law his Wife was to follow his example: Her Husband firſt uſed all the mild means imaginable, but finding ſo great a conſtancy on the other ſide, was forced to recur to the Authority of the great Duke and Patriarch. Theſe offered her at firſt great advantages, but ſhe though but fifteen years of age, (and the handſomeſt Stranger in the Country) caſt her ſelf at the Dukes feet, praying him rather to take away her life, than to force her to a belief ſhe was not ſatisfied of in her Conſcience. The Father uſed the ſame ſubmiſſion but the Patriarch put him off with Kicks, told him that ſhe was to be treated as a Child, and baptized whether ſhe would or no. Accordingly ſhe was dragg'd to a Brook where ſhe was rebaptiz'd, notwithſtanding her proteſtations ſhe made againſt it, when they plunged her in the water ſhe drew in along with her one of the Religious Women, when they would oblige her to deteſt her former Religion ſhe ſpit in their faces, and would never abjure. After her Baptiſm ſhe was ſent to *Stuatka* where her Husband was Governour, where ſhe ſtaid the three years of his Government: Thoſe expired he returned to *Moſco* and there dyed, ſhe then thought ſhe might profeſs the Proteſtant Religion, but that would not be permitted, her two Sons were taken from her, and ſhe with a little Daughter was ſent to the Monaſtery of *Beloſſora*, where ſhe lived five years amongſt the Nuns, in all which time ſhe was not ſuffered to ſpeak with any, and but once (by the means of a German) heard of her friends. The Patriarch dying ſhe got out of the Monaſtery, and his Succeſſor allowed her Liberty of Conſcience at her own houſe, and to give and receive viſits: I often viſited this virtuous Lady in this condition, and have heard that ſhe dyed ſome two years ſince, conſtant in her Religion to the laſt gaſp. I may add, that her Father *William Barnſley* dyed in *England* not long ſince, aged one hundred twenty ſix years, after he had married a ſecond Wife at one hundred: The former Hiſtory commenced *Anno Dom.* 1636.

Plut. paral. in Poplicolâ p. 104.

2. *Tarquinius* the Son of *Demaratus*, in the Sabine War had vowed a Temple to *Jupiter Capitolinus Tarquinius Superbus* the Son of him that had vowed it, built it but dedicated it not, as being expelled *Rome* before it was perfectly finiſhed. *Poplicola* one of the Conſuls, had a great deſire to dedicate this Temple, but the dedication thereof fell to *M. Horatius* his Colleague in the Conſulſhip: All were aſſembled in the Capitol for this purpoſe, *Horatius* had commanded ſilence, other Rites were performed, and now (as the cuſtom is) holding a Poſt in his hands, he was beginning to ſpeak the words of dedication, when *M.* the brother of *Poplicola* who had long waited at the door for this occaſion, ſpake aloud, *Conſul, thy Son is dead of a Diſeaſe in the Army.* The Aſſiſtants were perplexed at this news, but *Horatius* not moved in the leaſt; *Diſpoſe then*, ſaid he, *of his Carcaſs as you pleaſe, I ſhall not mourn at this time:* and ſo performed the reſt of his dedication. His news was not true, but merely feigned by *Marcus* to divert *Horatius* from the Dedication in favour of his Brother: But however the conſtancy of the man is memorable, whether he in a moment diſcerned the fraud; or whether though he believed it yet was unmoved.

Fulgoſ. ex. l. 3. c. 8. p. 420.

3. *Pomponius* a Knight of *Rome* was in the Army of *Lucullus* againſt *Mithridates*, where (upon ſome engagement) he was ſorely wounded and made a priſoner, being brought into the preſence of that King, he was asked by him whether when he had taken care for the cure of his wounds he would be his friend? *Pomponius* with the conſtancy worthy of a Roman replyed; *That if he would be a friend to the people of* Rome *he would then be his, otherwiſe not.*

Val. Max. l. 3. c. 8. p. 91.

4. *Sylla* had ſeized upon the City of *Rome*, had driven out his enemies thence, and being in Arms had called the Senate together for this purpoſe, that by them he might ſpeedily have *C. Marius* adjudged the enemy of the people of *Rome*. There was no man amongſt them found, who had the courage to oppoſe him in this matter; only *Q. Scævola* the Augur being asked his opinion herein, would not declare his aſſent with the reſt. And when *Sylla* began to threaten him in a terrible manner; *Though* ſaid he, *you ſhew me all theſe armed Troops wherewith you have ſurrounded this Court, and though you threaten me with death it ſelf, yet ſhall you never bring it to paſs that to ſave a little old blood, I ſhould judge* Marius *an enemy, by whom this City and all* Italy *it ſelf hath been preſerved.*

Ælian. var. hiſt. l. 9. c. 7. p. 237.

5. It was the ſaying of *Xantippe* concerning *Socrates* her Husband, that although there were a thouſand perturbations in the Common-Wealth, yet did *Socrates* always appear with the ſame manner of countenance, both going out and returning into his houſe: For he had a mind equally prepared for all things, and ſo well and moderately compoſed, that it was far remote from grief and above all kind of fears.

Val. Max. l. 3. c. 8. p. 92.

6. *C. Mevius* was a Centurion in the Army of *Auguſtus*, in his war againſt *Anthony*, wherein after he had done many gallant things he was at laſt circumvented by an unexpected ambuſh of the enemy, taken priſoner and carried to *Alexandria*. Being in the preſence of *Antonius*, he was by him asked how he ſhould deal with him? *Cauſe*, ſaid he, *my Throat to be cut, for neither by the obligations of ſaving my life, nor by the puniſhment of any kind of death, can I ever be brought to ceaſe from being* Cæſars *Soldier, and begin to be thine.* But by how much the greater conſtancy he ſhewed a contempt of life, by ſo much the more eaſily did he obtain it, for *Antonius* in the admiration of his vertue, preſerved him.

Ro. Cowpers Serm. p. 103.

7. *Modeſtus* the Deputy of *Valens* the Emperour, ſought to draw S. *Baſil*, after many other Biſhops, into the hereſie of *Arrius*, he attempted it firſt with careſſes, and all the ſugar'd words that might be expected from one that was not uneloquent: Diſappointed in his firſt eſſay, he reinforced his former perſwaſions with threats of exile and torments,

yea and death it ſelf, but finding all theſe equally in vain, he returned to his Lord with this character of the man: *Firmior eſt quam ut verbis, præſtantior quam ut minis, fortior quam ut blanditiis vinci poſſit.* That is, *he is ſo ſolid that words cannot overcome him, ſo reſolute that threats cannot move him, and ſo ſtrong, that Allurements cannot alter him.*

Ælian.var. hiſt.l.3.c.4. p.92. 8. *Dion* the Son of *Hyparinus*, and Scholar of *Plato*, was buſied in the diſpatch of publick affairs, when it was told him that one of his Sons was fallen out of the window into the Court-Yard, and was dead of the fall. *Dion* ſeemed to be nothing moved herewith, but with great conſtancy continued in the diſpatch of what he was about.

Ælian.var. hiſt.l.3.c.5. p.93. 9. *Antigonus* the ſecond, beheld when his Son was born dead upon the ſhoulders of ſome Soldiers that had thus brought him from the Battle, he looked upon him without change of countenance, or ſhedding a tear, and having praiſed him that he dyed like a brave Soldier and a valiant man, he commanded to bury him.

Felth. Reſolves. cent. 2.c.11.p. 182. 10. When the aged *Polycarpus* was urged to reproach Chriſt, he tells the pro-Conſul *Herod*, that fourſcore and ſix years he had ſerved him, and never was harmed by him, with what conſcience then could he blaſpheme his King that was his Saviour: And being threatned on with fire if he would not ſwear by *Cæſars* fortune, he tells him that it was his ignorance that made him expect it, *For*, ſaid he, *if you know not who I am, hear me telling you that I am a Chriſtian:* And when at the fire they would have faſtned him to the Stake, the brave Biſhop cryes out to let him alone as he was, for that God who had enabled him to endure the fire, would enable him alſo without any chains of theirs to ſtand unmoved in the midſt of flames: ſo with his hands behind him unſtirred he took his Crown.

Gaulter.tab. chron.p. 287. 11. *Valens* an Arrian Emperour, coming to the City of *Edeſſa*, perceived that the Chriſtions did keep their Aſſemblies in the fields, (for their Churches were demoliſhed) whereat he was ſo enraged that he gave the Preſident *Methodius* a box on the ear, for ſuffering ſuch their meetings: commanding him to take along with him a cohort of Soldiers, and to ſcourge with Rods and knock down with Clubs as many as he ſhould find of them. This his order being divulged, there was a Chriſtian woman who with her Child in her Arms, ran with all ſpeed towards the place, and was got amongſt the ranks of thoſe Soldiers that were ſent out againſt the Chriſtians, and being by them asked whither ſhe went and what ſhe would have? She told them that ſhe made ſuch haſt, leſt ſhe and her little Infant ſhould come too late, to be partakers of the Crown of Chriſt amongſt the reſt of thoſe that were to ſuffer. When the Emperour heard this he was confounded, deſiſted from his enterprize, and turned all his fury againſt the Prieſts and Clergy.

Luth Colloq. menſ.p.248. 12. *Henry* Prince of *Saxony*, when his Brother *George* ſent to him that if he would forſake his faith and turn Papiſt, he would leave him his Heir. But he made him this anſwer, *Rather than I will do ſo, and deny my Saviour Jeſus Chriſt, I and my* Kate *each of us with a ſtaff in one hand, will beg our bread out of his Countryes.*

Val. Max. l. 3.c.8. p.9. 13. *Quintus Metellus Numidicus*, when he perceived whereunto the dangerous endeavours of *Saturninus* the Tribune of the people tended, and of what miſchievous conſequence they would prove to the Common-Wealth, unleſs they were vigorouſly oppoſed, rather than he would ſuffer the Law he propoſed to paſs by his Suffrage, he choſe to go into baniſhment. What greater conſtancy can there be than that of this man, who rather than to conſent to a hurtful law, would be forced from his Country, wherein he had attained to the principal dignity and honour.

CHAP. XXXIX.

Of the great Confidence of ſome men in themſelves.

THis manner of confident behaviour, if founded in extraordinary military skill and vertue, in an uncommon integrity and uncorruptneſs of manners, or ſome ſpecial improvement and proficiency in learning, for the moſt part hath an happy event, 'tis far otherwiſe when it proceeds from an humour of immoderate boldneſs or impudent boaſting. If theſe that follow had unwonted and unuſual ſucceſſes, it was becauſe they were men of as admirable virtues.

1. The Roman Army in *Spain* was oppreſſed, and the greater part of it cut off by the Punick forces, all the Nations of that Province had embraced the friendſhip of the Carthaginians, and there was now no commander of ours, that dared to undertake in an affair of that deſperation, when *P. Scipo* at that time but twenty four years of age, ſtepped up and promiſed that he would go, which confidence of his gave hopes to the people of *Rome* both of ſafety and victory. The ſame confidence he uſed in *Spain*, for when he beſieged the Town of *Badia*, and that ſeveral perſons ſtood before his Tribunal, he adjourned to a houſe within the Walls of the City, commanding them to make their appearance there upon the next day. Soon after he took the City, and at the time and in the place aſcending his Tribunal he did them Juſtice. With the ſame confidence, though forbidden by the Senate, he paſſed out of *Sicily*, into *Affrica*, and when there having taken ſome Spyes that *Hannibal* had ſent into his Army, he neither puniſhed them, nor enquired of the Forces or order of the Carthaginians, but leading them through all his Troops, he asked if they had ſeen as much as they deſired, and ſo ſent them away in ſafety. Alſo when *M. Nævius* Tribune of the People, (or as others ſay the two *Petilii*) had accuſed him to the people; he came into the *Forum* with a great Retinue, and mounting the Desk he put a Triumphant Crown upon his Head, and thus ſpake. *This day ye Romans, I forced* Carthage *whoſe hopes were then too high, to ſtoop to your commands, and therefore it is but equal, that you with me ſhould go to the Capitol to render thanks to the Gods.* Glorious was the event of theſe words, for the whole Senate, and all the Order of Knights, and the Body of the Commons, accompanied him to the Reſidence of *Jupiter*. The Tribune muſt now deal with the people in their Abſence, for he was deſerted and left alone in the *Forum*, to his great reproach, ſo that to diſguiſe his ſhame, he was forced to follow the reſt unto the Capitol, and inſtead of an accuſer, became the honourer of *Scipio*. *Val.Max. l. 3.c.7.p. 83. 84.*

Val.Max. lib.3.cap.7. p.75. 2. There was a great ſcarcity and dearth at *Rome* when *C. Curatius* Tribune of the People, cauſed the Conſuls to appear in preſence of the people, there he would have it enacted, that touching the buying of Corn, and for the ſending Legats to diſpatch that Affair, they ſhould propoſe it to the Senate. *P. Naſica* apprehending this inconvenient he oppoſed it: whereat the people about him began to clamor, he on the other ſide unappall'd, thus roundly took them up: I pray you Romans ſaid he, hold your tongues, for I my ſelf do better underſtand what is profitable for the Commonwealth, then any or all of you. At the hearing of theſe words, all the people, with a ſilence full of veneration, ſhewed they had a greater reſpect unto his Autority, then they had unto their own food.

Val.Max. lib.3.cap.7. p.85. 3. *P. Furius Philus* the Conſul, when the Province of *Spain* fell to him by lot, and that *Q. Metellus* and *Q. Pompeius* both Conſular Perſons, ,and both his vehement enemies, had often upbraided him, with his going thither as a place he moſt deſired to go to; he compelled them both to go with him as his Legates; A noble confidence this was, I had almoſt ſaid, ſome what raſh too: that dared to have two ſo ſharp hatreds ſo near him, and to endure his enemies in ſuch place about him, as was ſcarce ſafe to him had they been his friends.

Val.Max. lib.3.cap.7. p.86. 4. *L. Craſſus*, in his Conſulſhip, had the Province of *Gallia* fallen to him by lot, whither when *C. Carbo* came (whoſe father he had condemn'd) as a ſpy upon all his actions, he not only did not remove him thence as he might have done, but he alſo did aſſign him a place in his tribunal, nor did he take cognizance of any affair, but in his preſence and by his advice. So that fierce and vehement *Carbo*, got nothing by this Journey of his into *Gallia*; but only to underſtand, that his guilty Father had been ſent into Exile, by the Sentence of a moſt upright Perſon.

Val.Max. lib.3.cap.7. p.86. 5. Theſe were alſo Examples of the Publick Confidence, that in the War againſt *Pyrrhus*, when the *Carthaginians* of their own accord ſent one hundred and twenty Ships to *Oſtia*, as a Guard for the *Romans*; the Senate then voted that Legats ſhould be ſent to their Admiral to tell him that the *Romans* were wont to make ſuch Wars, as they were able to manage with their own Forces; and that therefore he ſhould return with his Navy. In like manner when after the Battle at *Cannæ*, the *Roman* ſtrength was almoſt exhauſted, yet even at that time they dared to ſend recruits to their Army in *Spain*. Hence it was, that the very place where the Enemies Camp was, (*Hannibal* being then at the Gates of *Rome*) was ſold for no leſs, than if the *Carthaginians* had not been there. Thus to behave themſelves in adverſity; what was it but to make Fortune (aſhamed of her former perſecutions) to return to their aſſiſtance.

Val.Max. lib.3.cap.7. p.88. 6. *Hannibal* was an Exile with *Pruſias* King of *Bythinia* and adviſed the King to give Battle, when the King told him, that the Entrails of the Sacrifice did not portend well at that time, ; *And what*, ſaid he, *wilt thou rather give credit, to the Liver of a Calf, than to an old and experienced Commander?* If you look upon the words they are ſhort and conciſe, but conſidering the ſenſe they are copious and full. For he therein laid before him at once the two *Spains* taken from the *Romans*; the Forces of *Gaul* and *Liguria* reduced under his Power, a new Paſſage made over the tops of the *Alps*; the Memorial of his Victory at the Lake *Thraſimene*; the Noble Monument of his Glorious Atchievements at *Cannas*, the Poſſeſſion of *Capua*, and the endangering of all *Italy* it ſelf; all which conſidered, he could not bear that the Entrails of a ſingle Sacrifice ſhould be preferred to the glory he had acquired by a long experience. And indeed for the exploration of warlike ſacrifices, and a right eſtimation of Military Affairs; more was to be allowed to the breaſt of *Hannibal*, than to all the little fires, and all the Altars of *Bithinia*, *Mars* himſelf being the Judge.

Chetw.hiſt. collect.cent. 4.p.97. 7. *Cæſar* being in diſguiſe with three Servants entred a Brigandine, intending to croſs the Sea, but coming down the River to enter the Sea, it was ſo troubled and tempeſtuous that the Pilot not daring to paſs further would have returned. Then *Cæſar* diſcovered his Face, and ſaid, *Fear not, thou carrieſt* Cæſar *and his Fortune*.

Melch. Adam.in vit. Germ. medic.p.35. 8. *Paracelſus* was exceedingly ſharp and vehement againſt the Followers of *Galen*, and looked upon them in a manner as Perſons of no value at all: So that ſome where he thus breaks out upon them, and at the ſame time moſt highly applauds himſelf: *Take you notice of this*, ſaith he, *that the very fooliſheſt hair which grows upon the hinder part of my head* (for he was ſomewhat bald behind) *knows more than you and all your Writers, and the Buckles upon my Shoos are more learned than your Maſters* Galen *and* Avicenna; *and this Beard of mine has more experience than all your Univerſities put together; and I am apprehenſive of the very hour, wherein the Sows will drag you through the dirt.* He hiſſed at all the Ancients, not excepting *Hippocrates*, *Galen* and *Ariſtotle* himſelf; and he boaſted that they being exploded (who by the conſent of ſo many Ages had been the Princes of Philoſophy and Phyſick) he was now come, who was a Philoſopher according to the Light of Nature, and not the Dictates of men, and that in Phyſick he was the moſt abſolute Monarch.

Fulgoſ. Ex. lib.3.cap.7. p.401. 9. There were continual Contentions betwixt *Nicias* and *Cleon*, in the Adminiſtration of the Commonwealth at *Athens*: but *Nicias* had the reputation of the moſt skilful and experienced Commander. It fell out that the *Greeks* being overthrown by the *Athenians*, four hundred *Spartans* retired themſelves into the Iſland *Stagyra*: The *Athenians* paſſionately deſired to have theſe men in their hands, and therefore beſieged them in the Iſland with their Forces; but whereas the extremity of the Weather, the Fortification of the Place, and the Valour of the Defendants kept them from being Maſters of their wiſhes; all the fault was laid upon *Nicias* who had the Chief Command in the buſineſs. *Cleon* often contended with him about it, and at laſt grew ſo fervent therein, that he openly ſaid, *That if the Supreme Command in that expedition ſhould be committed to him alone, he would render them a very good account of it in a ſhort time.* This Province was therefore decreed to *Cleon* alone; and ſuch a marvellous confidence he had, that at his departure from *Athens* he gave out, that within the compaſs of twenty days, he would have thoſe beſeiged *Lacedemonians* in his hands either dead or alive. Fortune favoured this boldneſs of his, and that which *Nicias* an experienced Leader thought very difficultly to be compaſſed at all, that *Cleon* brought to paſs within the time he had deſigned; and having ſeiſed the Place, and ſlain ſome of the Defendants, he brought the reſt Priſoners to *Athens*.

Fulgoſ. Ex. lib.3.cap.7. p.402. 10. *Ageſilaus* King of *Sparta* was then in his Youth, when to the terrour of all the *Grecians*, the Fame went that the *Perſians* were reſolved upon the Invaſion of *Greece* with a Mighty Army. At this time *Ageſilaus* made offer to his Citizens, that with a ſmall Army, he would not only defend his Country but would alſo paſs over into *Aſia*, and there obtain of the *Perſians* a notable Victory, or at leaſt an honourable Peace. The *Spartans* conceiving good hope from this confidence of his, gave him the leading of ten thouſand Souldiers well armed; with theſe Forces *Ageſilaus* went into *Aſia*, overthrew the *Perſians* in Battle; whence being recalled by his Citizens, joyful and victorious he brought home his Army ſo intire, that he had loſt very few of them.

Fulgoſ. Ex. lib.3.cap.7. p.405.

11. *Antigonus* had newly taken upon him the Name and Dignity of King of *Macedon*, when it was told him that the People were openly diſcontented therewith, he conſcious to himſelf of his manifold virtues, in the ſight of the People, layd down his Crown and Scepter; then he recited the Heads of thoſe things which he had performed with great Valour and Glory; after which he openly admoniſhed them, that if they knew any man more worthy of the Kingdom than himſelf, that they ſhould at their pleaſure diſpoſe of Crown and Scepter to that Perſon. With this confidence of mind, he ſo moved the People, that all of them (of their own accord) adviſed him to reaſſume the Kingdom, and beſought him thereunto with moſt earneſt entreaties; which yet he conſtantly refuſed to do, till they had taken condign puniſhment of the Authors of the Sedition.

Fulgoſ. Ex. lib.3.cap.7. p.406.

12. *Cato* the Elder ſhewed no leſs confidence, when he moved for the Cenſorſhip againſt his Competitors; for being got up into a Place whence he might be conveniently heard, he ſpake openly in theſe Terms: *That the manners of the* Romans *ſtood in need of a ſharp and ſevere, and not a faint hearted Phyſician: That hereupon ſuch as were vitious, becauſe they knew him, did ſhun his Cenſorſhip, and gave their Votes to his Competitors, that they might have none to look into, and correct their Miſcarriages. If therefore the* Roman *people, had any regard for Virtue and deteſtation of Vice; if they deſired the manners of* Rome *ſhould be reſtored to their ancient frugality; they ſhould then make choice of him and* Valerius Flaccus *to be their Cenſors.* The People were moved with this Oration, and preferring him before others, voted him the Cenſorſhip; which he adminiſtred with that integrity, that the People erected him a Statute in the *Forum*, with this Inſcription; *That* Cato *the Cenſor had merited the Honour of that Statue; far that by his prudence he had reduced the looſe manners of the* Romans, *to their priſtine Frugality and Virtue.*

Fulgoſ. Exs lib.3.cap.7. p.418.

13. *Balthazar Coſſa* applied his mind to his Studies for ſome time with great diligence at *Bononia*; thence he put himſelf upon the way towards *Rome*, and being asked why he would go to *Rome*? *That* (ſaid he) *they may chooſe me Pope*; and this he ſaid in good earneſt, not long after he was made Cardinal by *Alexander* the Fifth, and ſucceeded him in the Popedom by the name of *John* the Twenty Fourth.

CHAP. XL.

Of the Great Reverence ſhewed to Learning and Learned Men.

Cauſſ. holy C. tom.1. l. 2.p.59.

THeſmopolis was a Stoick Philoſopher, and was kept in the Houſe of a Great *Roman* Lady; ſhe once called him aſide, and uſed much Diſcourſe with him concerning his Capacity, his Virtue and Worth; ſhe reſolved to beſtow a great Office upon him, and what ſhould it be, but to take charge of her Little Bitch, which was ready to Whelp. The inconſiderable rudeneſs of this Lady ſhews ſhe then took more care of her Bitch, than ſhe had formerly taken of her ſelf, and had Learned Men never met with more Worthy Patrons; the World (though never ſo well inlightned by the Sun) had been but a wide Dungeon of uncomfortable darkneſs; but the beſt of it is, they have found fairer reſpects from the greateſt of Princes, yea and the moſt barbarous Nations.

Martin. Martinii bel.Tartar. p.284.

1. *I dwelt,* ſaith *Martinus Martinius, in the City of* Venxus, *in a fair Houſe; the City and People being all in a tumult, by reaſon of the* Tartar's *approach: Aſſoon as I underſtood it, I fixed over the faireſt Gate of the Houſe, a Red Paper, very long and broad, with this Inſcription upon it. Here dwells the* European *Doctor of the Divine Law; likewiſe at the entrance of the greater Hall I ſet out my greateſt and faireſt bound Books, to theſe I added my Mathematical Inſtruments, Perſpective, and other Optick Glaſſes, and what elſe I thought might make the greateſt ſhew; and withal I placed the Picture of our Saviour upon an Altar erected for that purpoſe; by which fortunate Stratagem, I not only eſcaped the violence and plunder of the common Souldiers, but was invited and kindly entertained by the* Tartarian *Vice-Roy.*

Lipſ.mon. lib.1.cap.8. p.117. Plin.lib.7. cap.29. p. 171. Lonicer. Theat. p. 307. Sabell. Ex. lib.7.cap.5. p.389. Lipſ.monit. lib.2.p. 407.

2. *Alexander* the Great having found amongſt the Spoils of King *Darius*, his Perfumier, or Caſquet of ſweet Ointments, richly embeliſhed with Gold, coſtly Pearls, and Precious Stones; when his Friends about him ſhewed him many uſes that curious Cabinet might be put to: *It ſhall ſerve,* ſaid he, *for a Caſe for* Homer's *Works:* alſo in the forcing and Saccage of the City of *Thebes*, he gave expreſs commandment, that the Dwelling Houſe, and the whole Family of *Pindarus* the Poet ſhould be ſpared; he cauſed alſo the City where *Ariſtotle* his Maſter had been born to be rebuilt, and ſeeing a Meſſenger coming to him with a chearful countenance, as one that brought him good News: *What,* ſaid he, *canſt thou tell me that* Homer *is alive again?*

Plin.lib.7. cap.30. p. 171. Solin.cap. 7.p.197. Sabell. Ex. lib.7.cap.5. p.388.

3. *Dionyſius* the Tyrant though otherwiſe proud and cruel, being advertized of the coming of *Plato*, that great Philoſopher: ſent out a ſhip to meet him adorned with goodly ſtreamers: and himſelf mounted a chariot drawn with four white horſes, gave him the reception of a great King, at the Haven where he diſembarked and came on ſhore.

Plin.lib.7. cap.30. p. 171. Solin.cap. 7.p.197. Sabell. Ex. lib.7.cap.5. p.390.

4. *Pompey* the Great, after he had ended the War with *Mithridates*, went to viſit *Poſidonius* that Renowned Profeſſor of Learning, and when he came to his houſe, gave ſtraight Commandment to his Lictours that they ſhould not (after their uſual manner with all others) rap at the door. This Great Warrior to whom, both the Eaſt and Weſt parts of the World had ſubmitted:

veyl'd

veil'd as it were the *Roman fuſces*, and the Enſigns of his Authority, before the door of this Philoſopher.

Plin.l.7. c.30.p.172 5. The Kings of *Ægypt* and *Macedon* gave a ſingular teſtimony, how much they honoured *Menander* the Comical Poet, in that they ſent Embaſſadors for him; and a Fleet to waft him for his more ſecurity: though he more eſteemed of his private ſtudies, then all the honours deſigned for him, by the bounty and favour of theſe great Princes.

Plin.l.7. c.30.p.172 6. In the firſt Publick Library that ever was erected in *Rome*, there was alſo ſet up the Statue of *M. Varro* that Learned man; and for his greater Honor, it was alſo done while he himſelf was yet living.

Zuing. Theat.vol.1 l.1.p.39. 7. *Pomponius* ſaith in his fourth book of the *Pandects*; By reaſon of the deſire I have to learn, (which to this ſeventy and eight year of mine age, I have ever looked upon as the beſt account to deſire to live,) I am mindful of this ſentence, which is ſaid to be one of *Julians*; Though I had one foot in the grave, yet ſhould I have a deſire to learn ſomething.

Zuing.vol. 1.l.1.p.39. 8. *Claudius Cæſar* eraz'd the name of a *Greek* Prince, out of the Roll of the Judges, becauſe he underſtood not the Latine Language, and ſent him to travel.

Lipſ.monit. l.1.c.8. p.115. 9. *Solon* the *Athenian*, travelled as far as *Ægypt*, *Cyprus*, nay ſurvey'd all *Aſia*, and this for no other reaſon, then the deſire he had to encreaſe his knowledge: which was ſo great and conſtant, that it was his ſaying, By learning every day ſomething, I am grown old. About the time of his death, when he lay languiſhing npon his bed, he raiſed up his head to hearken to ſome friends of his diſcourſing at his bed ſide, and when they asked him to what purpoſe, he did ſo? he gave that Noble anſwer, that I may die the more Learned.

Lipſ.monit. l.1.c.8. p.121. 10. *Theodoſius* the younger, continually turn'd over the Greek, and Latine Hiſtorians: and that with ſuch eagerneſs, that whereas he ſpent the day in Civil and Military affairs; he ſet apart the night for the Lecture of them, and that neither himſelf might be diſturbed in his reading; nor any of his ſervants conſtrain'd to watch with him: he cauſed a Candleſtick to be made with that artifice, as to ſupply the light with oyl, of its own accord, as oft as there was any want.

Lipſ.monit. l.2.c.18. p.411. 11. The Greek Emperor *Leo*, was exceeding bountiful to Learned Men, and when once an Eunuch of his told him, that ſuch expences were fitteſt to be made upon his men of War. I would ſaid he it might come to paſs in my time, that the Salaries of the Soldiers might be ſpent upon the Profeſſors of the Liberal Arts.

Lipſ.monit. l.1.c.8.p. 123,124. 12. *Alphonſus* that great King of *Naples* was wont to ſay, he had rather ſuffer the loſs of his Kingdoms (and he had ſeven) then the leaſt part of his Learning: nor did he love it only in himſelf, but others, it is to this King that we are indebted, for *Laurentius Valla*, *Antonius Panormitanus*, *Bartholomaus Faccius*, *Georgius Trapezuntius*, *Joannes Auriſpa*, *Jovianus Pontanus*, and a conſiderable number of Juniors to them: He ſet up Univerſities and erected or adorned Libraries up and down in his Kingdoms, and a choice book was to him the moſt acceptable preſent of all other: In his Enſigns he carried Pourtray'd an Open Book, importing that knowledge drawn from thence became Princes, when he heard the King of *Spain* ſhould ſay, that Learning was below Princes he ſaid angrily; it was the voice of an Ox and not a Man: As for himſelf, he read *Cæſar* and *Livy* with great diligence; he tranſlated the Epiſtles of *Seneca* into Spaniſh with his own hand; ſo converſant in the Sacred Writings, that he ſaid he had read over the Old and New Teſtament with their gloſſes fourteen times: all this he did being ſtricken in years; for he was fifty before he intermedled with ſtudies, his improvement therein having been neglected in his younger time, and yet we may ſay of this Prince, how great a man was he both at home and abroad? a greater both in virtue and fortune, *Europe* hath not ſeen.

13. The Emperor *Charles* the fifth, being at *Genoa*; was entertained with an Oration in Latin, and when he found that he could not fully comprehend the ſenſe of it, with a ſad countenance he made this ingenuous confeſſion, that he now underwent the puniſhment, of his youthful negligence, and that his Maſter *Hadrianus* was but too true a Prophet, when he told him (as he often had) that one day he would ſurely repent it: *Paulus Jovius* who was then preſent, and an ear witneſs, hath related thns much of that great Prince. *Lipſ.monit. l.1.c.8. p.127.*

14. It is reported of *Magdalene* Queen of *France*, and wife to *Lewis* the Eleventh by birth a Scottiſh Woman, that walking forth in an Evening, with her Ladies, ſhe eſpied *M. Alanus* one of the Kings Chaplains: an old hard favored man, lying faſt aſleep in an Arbor, ſhe went to him, and kiſſed him ſweetly. When the young Ladies laught at her for it; ſhe reply'd that it was not his perſon, that ſhe did bear that Reverence and reſpect unto, but the Divine beauty of his ſoul. *Burt.Mel. par.3.§ 1. p.392. Heidſ.in Sphin.c.15. p.534,535.*

15. The Great *Theodoſius* uſed frequently to ſit by his Children, *Arcadius* and *Honorius*, whileſt *Arſenius* taught them: he commanded them to give their Maſter the ſame reſpects as they would unto himſelf, and ſurprizing them once ſitting and *Arſenius* ſtanding he took from them their Princely Robes, and reſtored them not till a long time after, nor without much entreaty. *Chetw.hiſt. coll.Cent. 3.p.82.*

16. *Marcus Aurelius* ſhewed great piety and reſpect to his teachers and inſtructers: he made *Proculus* Proconſul, and took *Junius Ruſticus* with him, in all his expeditions, adviſed with him in all his publick and private buſineſs, ſaluted him before *Præfecti pretorio*, deſigned him to be ſecond time Conſul, and after his death, obtained of the Senate publickly to erect his Statue. *Chetw.hiſt. collect.Cent. 3.p.83.*

17. *Claudius Tacitus* the Emperor a great favourer of Learned Men, commanded the works of *Tacitus* the Hiſtorian to be carefully preſerved in every Library, throughout the Empire, and ten times every year to be tranſcribed at the publick coſt; notwithſtanding which many of his works are loſt. *Speed.hiſt. p.250.*

CHAP.

CHAP. XLI.

Of the exceeding intentneſs of ſome men upon their Meditations and Studies.

THE Greek Writers extol to the heavens the Gallantry of one *Cynagirus* an *Athenian*; who in the famous battel at *Salamine* againſt the Perſians, laid hold upon one of their Ships with his right hand, and that cut off, with his left, when that alſo was loſt he endeavoured to retain it with his teeth: No leſs is the conſtancy of theſe illuſtrious perſons to be wondred at, ſome of whom no conſideration whatſoever, unleſs the indiſpenſable laws of neceſſity or death it ſelf could be able to divorce from their dear ſtudies.

Clarks mirr. c.77.p.349.

1. *Thuanus* tells of a Countryman of his called *Franciſcus Vieta*, a very learned man, who was ſo bent upon his ſtudies, that ſometimes for three days together he would ſit cloſe at it, *ſine cibo & ſomno, niſi quem cubito innixus, nec ſe loco movens capiebat. Without meat or ſleep, more than what for mere neceſſity of nature, he took leaning on his Elbow, without moving out of his place.*

Clarks mirr. c.82.p.358.

2. Dr. *Reynolds* when the Heads of the Univerſity of *Oxford* came to viſit him in his laſt ſickneſs; which he had contracted merely by his exceeding pains in his ſtudies, (whereby he brought his withered body to be a very Sckeleton) they earneſtly perſwaded him that he would not (*perdere ſubſtantiam propter accidentia*) *looſe his life for learning*, he with a ſmile anſwered out of the Poet,

Nec propter vitam vivendi perdere cauſas,

Nor to ſave life loſe that for which I live.

Zuing. Theatr. vol.4.l.3.p.682.

3. *Chærephon* the familiar Friend of *Socrates*, was ſirnamed *Nycteris*, for that he was grown pale with nocturnal Lucubrations, and was ſo exceedingly emaciated and made lean thereby.

Zuing. Theatr. vol.1.l.1.p.23.
Fulgoſ. l.8. c.7.p.1044.

4. *Thomas Aquinas* ſitting at Dinner with *Philip*, or (as *Campanus* ſaith) with *Lewis* King of *France*, was on the ſudden ſo tranſported in his mind, that he ſtruck the board with his hand and cryed out, *Adverſus Manichæos concluſum eſt*; *The Manichees are confuted.* At which when the King admired; *Thomas* bluſhing, beſought his pardon, ſaying: That an Argument was juſt then come into his mind; by which he could utterly overthrow the opinion of the Manichees.

Zuing. Theatr. vol.1.l.1.p.23.

5. *Bernardus* Abbot of *Claravalla*, had made a dayes journey by the ſide of the Lake *Lauſanna*, and now at Sun-ſetting being come to his Inne, and hearing the Fryers that accompanied him, diſcourſing amongſt themſelves of the Lake, he asked where that Lake was? When he heard he wondred, profeſſing that he had not ſo much as ſeen it, being all the time of his Journey ſo intent upon his meditations.

Val. Max. l.8.c.7.p.226.
Zuing. Theatr. vol.1.l.1.p.24.

6. *Archimedes* who by his Machines and various Engines, had much and long impeded the victory of *M. Marcellus* in the Siege of *Syracuſe*, when the City was taken, was deſcribing Mathematical figures upon the earth, ſo intent upon them both with his eye and mind, that when a Soldier who had broke into the houſe, came to him with his drawn Sword and asked him who he was? He (out of an earneſt deſire, to preſerve his figure entire which he had drawn in the Duſt) told not his name, but only deſired him not to break and interrupt his Circle: The Soldier conceiving himſelf ſcorn'd, ran him through, and ſo confounded the draught and lineaments of his Art with his own blood. He loſt his life by not minding to tell his name, for *Marcellus* had given ſpecial order for his ſafety.

Heinſii orat. orat.1.p.4.

7. I remember I have often heard it from *Joſeph Scaligers* own mouth, that he being then at *Paris*, when the horrible Butchery and Maſſacre was there, ſate ſo intent upon the ſtudy of the Hebrew tongue, that he did not ſo much as hear the claſhing of Arms, the cryes of Children; the lamentations of Women, nor the Clamours or Groans of Men.

Sabell. Ex.l.2.c.6.p.86.

8. St. *Auguſtine* had retired himſelf into a ſolitary place, and was there ſate down with his mind wholly intent upon divine meditations, concerning the myſtery of the ſacred Trinity, when a poor woman (deſirous to conſult him upon a weighty matter) preſented her ſelf before him; but he took no notice of her; the woman ſpake to him, but neither yet did he obſerve her: upon which the woman departs, angry both with the Biſhop and her ſelf, ſuppoſing that it was her poverty that had occaſioned him to treat her with ſuch neglect. Afterwards, being at Church where he preached, ſhe was wrap'd up in Spirit; and in a kind of Trance ſhe thought ſhe heard St. *Auſtin* diſcourſing concerning the Trinity; and was informed by a private voice, that ſhe was not neglected, as ſhe thought, by the humble Biſhop, but not obſerved by him at all, who was otherwiſe buſied: upon which ſhe went again to him, and was reſolved by him according to her deſire.

Sabell. Ex.l.2.c.7.p.91.

9. *Thomas Aquinas* was ſo very intent upon his meditations and in his readings, that he ſaw not ſuch as ſtood before him, he heard not the voices of ſuch as ſpake to him, ſo that the Corporeal Senſes ſeemed to have relinquiſhed their proper Offices to attend upon the Soul, or at the leaſt were not able to perform them, when the Soul was determined to be throughly employed.

Vid. his life and death, prefix'd to Gregorii Poſthuma. p.3.

10. Mr. *John Gregory* of Chriſts-Church, by the relation of that Friend and Chamber-fellow of his, who hath publiſhed a ſhort account of his life and death, did ſtudy ſixteen of every twenty four hours for divers years together, and that with ſo much appetite and delight, as that he needed not the cure of *Ariſtotle*'s drowſineſs to awake him.

Lloyds ſtate worthies. p.223.

11, Sir *John Jeffrey* was born in *Suſſex*, and ſo profited in the ſtudy of our Municipal Laws, that he was preferred ſecondary Judge of the Common Pleas, and thence advanced by Queen *Elizabeth* in *Michalmas* Term the nineteenth of her Reign, to be Lord Chief Baron of the Exchequer, which place he diſcharged for the term of two years to his great commendation. This was he who was called the plodding Student, whoſe induſtry perfected nature, and was perfected by experience. It is ſaid of him, *Nullus illi per otium dies exit, partem noctium ſtudiis vindicat, non vacat ſomno ſed ſuccumbit, & oculos vigilia fatigatos, cadenteſque in opere detinet. He ſpent no day idly, but part of the nights he devoted to ſtudy, he had no leiſure to ſleep, but when ſurpriſed by it for want of it, his weary eyes when cloſing and falling by reaſon of his overwatching, he ſtill held to their work, and compelled to wait upon him.*

Laert. l.5.p.117,118.

12. *Ariſtotle* the Philoſopher, is ſaid to be ſo addicted to his meditations, that he unwillingly

gave way to that neceſſary repoſe, which nature called upon him for, and therefore to repreſs the aſcent of vapours, and thereby to hinder his being overtaken with ſleep, he uſed ſometimes to apply a veſſel of hot oyl to his Stomach, and when he ſlept he would hold a brazen Ball in his hand over a Baſin, that ſo when the Ball ſhould fall down into it, he might again be awaked by the noiſe of it.

Plat. de vitis pontif. p.320,321

13. *Calliſtus* the third hath this as part of his character, ſet down by the Pen of *Platina*, that he was ſparing in his diet, of ſingular modeſty in his ſpeech, of eaſie acceſs, and that although he was arrived to fourſcore years of Age, yet even then he remitted nothing of his uſual induſtry and conſtancy in his ſtudies, but both read much himſelf, and had others who read to him when he had any time to ſpare, from the great weight of his affairs.

Melch. Adam in vit. Germ. Med. p. 96.

14. *Jacobus Milichius* a German Phyſician, was ſo enflamed with a paſſionate deſire of Learning, that he would not ſpare himſelf even then when ill in reſpect of his health, and when old age began to grow upon him, when ſome of his friends would reprehend this over-eagerneſs of his, and his too much attentiveneſs to his ſtudies, his reply was that of *Solon*. γηράσκω δ' ἀιὲν πολλὰ διδασκόμενος. *i. e. I grow old in learning many things.* He was ſo careful and ſparing afterwatd of his time, that no man could find him at his own houſe, but he was either reading or writing of ſomething, or elſe (which was very rare with him) he was playing at Tables, a ſport which he much delighted in after dinner. After Supper and in the Night he was at his Studies and Lucubrations; which was the reaſon that he ſlept but little, and was alſo the cauſe of that diſeaſe which took away his life, for the over conſtant and the unſeaſonable intention of his mind in his ſtudies, was doubtleſs the occaſion of that affliction which he had in his Brain and Stomach, ſo that he dyed of an Apoplexy, *Nov.* 10th. 1559.

Melch. Adam in vit. Germ. Med. p.295.

15. *Jacobus Schegkius* though he was blind many years together, had frequent fits of an Apoplexy, was in extreme age, and found therein a deficiency of all his ſtrength, yet could not he indulge himſelf in idleneſs, but continued then intent upon his thoughts and meditations, had one to read for him, and put forth moſt learned Commentaries upon the Topicks of *Ariſtotle*.

CHAP. XLII.

Of ſuch Perſons as were of choice Learning, and ſingular skill in the Tongues.

M. Adam, Germ. Med. p. 304.

WHen *Baſilius Amerbachius* heard of the death of *Theodorus Zuingerus*, a German Phyſitian, he ſighed, and brake out in theſe words; *Piget me vivere poſt tantum virum, cujus magna fuit Doctrina; ſed exigua ſi cum Pietate conferatur. It grieves me to live after ſo great a Perſon, whoſe Learning was great; but if compared with his Piety, but ſmall.* The Piety of theſe Perſons underwritten for ought I know, was as great as their Learning: however, ſince the Learning of moſt of them hath ſurvived them, we have the leſs reaſon to be ſorry that we come after them.

Hakew. Apol. l.3.c.6. §.1.p.226.
Vives in l. 2. de civit. Dei, c.17.p.

1. Wonderful is that Character which *Vives* gives of *Budæus*, himſelf being a man of eminent parts. France, ſaith he, *never brought forth a ſharper Wit, a more piercing Judgment; one of more exact diligence, and greater Learning; nor in this Age,* Italy *it ſelf. There is nothing written in Greek or Latin, which he hath not read and examined. He was in both theſe Languages excellent; ſpeaking both as readily, perhaps more, than the French, his Mother tongue. He would read out of a Greek Book in Latin, and out of a Latin one in Greek. Thoſe things which we ſee ſo excellently written by him flowed from him extempore. He writes more eaſily both in Greek and Latin, than the moſt skilful in thoſe Languages underſtand. Nothing in thoſe Tongues is ſo abſtruſe, which he hath not ranſack'd, and brought, as another* Cerberus, *out of Darkneſs into Light. Infinite are the ſignifications of Words, Figures, and Properties of Speech, which unknown to former Ages, by the only help of* Budæus, *ſtudious men are now acquainted with: and theſe ſo great and admirable things he (without the direction of any Teacher) learned merely by his own induſtry. I ſpeak nothing of his knowledge in the Laws; which being in a manner ruin'd, ſeem by him to have been reſtored: Nothing of his Philoſophy; whereof he hath given ſuch an Inſtance in his Books* De Aſſe, *which no man could compoſe without an aſſiduous converſation in the Books of all the Philoſophers.* He adds, that *notwithſtanding all this, he was continually converſant in Domeſtick and State Affairs at home and abroad in Embaſſies:* and concludes all with that Diſtich which *Buchanan* made of him.

Gallia *quod* Græcia *eſt, quod* Gracia *barbara non eſt.*
Utraque Budæo, *debet utrumque ſuo.*

That France *is turn'd to* Greece, *that* Greece *is not turn'd rude.*
Both owe them both to thee, their dear great learned Bude.

Hakew. Apol. l. 3.c.6. §.1.p.227.

2. *Toſtatus*, Biſhop of *Abulum*, at the age of two and twenty years (ſaith *Poſſevine*) attained the knowledge of all Arts and Sciences. For beſides Philoſophy and Divinity, Canon and Civil Laws, Hiſtory and the Mathematicks, he was well skill'd both in the Greek and Latin Tongues. So that it was written of him by *Bellarmin*,

Hic ſtupor eſt mundi, qui ſcibile diſcutit omne.

The Wonder of the World; for he
Knows whatſoever known may be.

He was ſo true a Student, and ſo conſtant in ſitting to it, that with *Didymus* of *Alexandria*, he was thought to have had a body of Braſs: and ſo much he wrote and publiſhed, that a part of the Epitaph engraved upon his Tomb was,

Prima natalis luci, folia omnia adaptans
Nondum ſic fuerit pagina trina ſatis.

The meaning is, that if we ſhould allow three leaves to every day of his life from his very Birth, there would be ſome to ſpare: yet withal, he wrote ſo exactly, that *Ximenes* his Scholar, attempting to contract his Commentaries upon St. *Matthew*, could not well bring it to leſs than a thouſand leaves in Folio; and that in a very ſmall Print. Others alſo have attempted the like in his other Works, but with the ſame ſucceſs.

3. *Julius Cæſar Scaliger* was thirty years old before he

Leighs Relig. and Learn.l.5.c. 12.p.317, 318. Lipſ.ep.cent. 2.e p.44. Jano Douſæ filio.

he fell to ſtudy, yet was a ſingular Philoſopher, and an excellent Greek and Latin Poet. *Voſſius* calls him, *The Miracle of Nature, the chief Cenſor of the Ancients, and the Darling of all thoſe that are concerned to attend upon the Muſes. Lipſius* highly admires him: *There are three,* ſaith he, *whom I uſe chiefly to wonder at, as perſons, who though amongſt men, ſeem yet to have tranſcended all humane Attainments*; Homar, Hippocrates *and* Ariſtotle: *but I ſhall add to them this fourth, that is,* Julius Scaliger; *that was born to be the Miracle and the Glory of our Age.* He verily thinks there was no ſuch acute and capacious Wit as his ſince the Age of *Julius Ceſar. Meibomius* calls him a man of ſtupendious Learning, and than whom the Sun hath ſcarce ſhined upon a more learned. *Thuanus* ſaith, *Antiquity had ſcarcely his Superior; 'tis certain his own Age had not the like.*

Hakew. Apol. advertiſement. 3. p.6,7. Heinſ. Oration. orat.1. in funere Joſ. Scalig. per totum.

4. Amongſt the great Heroes and Miracles of Learning moſt renowned in this latter Age, *Joſeph Scaliger* hath merited a more than ordinary place. The learned *Cauſabon* hath given this Character of him: *There is nothing,* ſaith he, *that any man could deſire to learn, but that he was able to teach. He had read nothing (and yet what had he not read) but what he did readily remember. There was nothing in any Latin, Greek or Hebrew Author that was ſo obſcure or abſtruſe, but that being conſulted about it, he would forthwith reſolve. He was throughly verſed in the Hiſtories of all Nations, in all Ages, in the ſucceſſive Revolutions of all* Empires; *and in all the Affairs of the ancient Churches, he was able to recount all the Ancient and Modern Names, Differences and Proprieties of living Creatures, Plants, Metals, and all other Natural things. He was accurately skill'd in the ſcituation of Places, the bounds of Provinces, and their various Diviſions, according to the diverſity of Times. There was none of the Arts and Sciences ſo difficult, that he had left untouched. He knew ſo many Languages ſo exactly, that if he had made that one thing his buſineſs throughout the whole compaſs of his life, it might have been worthily reputed a miracle.* Hereunto may be annexed the Teſtimony of *Julius Caſar Bulengerus*, a Doctor of the *Sorbon*, and Profeſſor at *Piſa*; who in the twelfth Book of the Hiſtory of his time, thus writes of the ſame *Scaliger*. There followed the Year 1609. an unfortunate Year, in reſpect of the death of *Joſeph Scaliger*, than whom this Age of ours hath not brought forth any of ſo great a Genius or ingenuity as to Learning; and poſſibly the fore-paſt Ages have not had his Equal in all kinds of Learning.

Hakew. Apol.l.3. c.6. § 1.p.228.

5. That which *Paſquier* hath obſerved out of *Monſhelet* is yet more memorable, touching a young man, who being not above twenty years old, came to *Paris* in the Year 1445. and ſhewed himſelf ſo admirably excellent in all Arts and Sciences, and Languages, that if a man of an ordinary good Wit and ſound Conſtitution ſhould live one hundred years, and during that time ſhould ſtudy inceſſantly without eating, drinking and ſleeping, or any recreation, he could hardly attain to that perfection. Inſomuch that ſome were of opinion that he was Antichriſt, begotten of the Devil, or at leaſt ſomewhat above Humane Condition. *Caſtellanus*, who lived at the ſame time, and ſaw this Miracle of Wit, made theſe Verſes on him; his are in French, but may be thus Engliſhed.

A young man have I ſeen
At twenty years ſo skill'd,
That ev'ry Art he had, and all
In all degrees excell'd.
Whatever yet was writ
He vaunted to pronounce,
Like a young Anti-Chriſt if he
Did read the ſame but once.

Fullers Ch. hiſt.l2.cent. 8.p. 98,99. Camb. Brit. p.743.

6. *Beda* was born in the Kingdom of *Northumberland* at *Girroy* now *Tarrow* in the Biſhoprick of *Durham*, brought up by St. *Cuthbert*, and was the profoundeſt Scholar of his Age, for Latin, Greek, Philoſophy, Hiſtory, Divinity, Mathematicks, Muſick, and what not: Homilies of his making were read in his life time in the Chriſtian Churches, a dignity afforded him alone, whence ſome ſay, his Title of Venerable *Beda* was given him; It being a middle betwixt plain *Beda* which they thought too little, and St: *Beda* which they thought too much while he was yet alive.

Leigh. on Relig. and Learn.l.3.c. 5.p.125. Selden de diis Syris. Syntag.1.c. 2.p.104.

7. *Roger Bacon* was a famous Mathematician and moſt skilful in other Sciences, accurately vers'd in the Latin, Greek, and Hebrew, of whom *Selden* thus: Roger Bacon *of* Oxford *a Minorite, an excellent Mathematician, and a perſon of more learning than any of his age could afford.*

Leigh. on Relig. and Learn.l.3.c. 10.p.278.

8. *Richard Pacie* Dean of *Pauls*, and Secretary for the Latin Tongue to King *Henry* the Eighth, he was of great ripeneſs of wit, learning, and eloquence, and alſo expert in foreign languages. *Pitſeus* gives him this Character. A man endowed with moſt excellent gifts of mind, adorned with great variety of learning, he had a ſharp wit, a mature judgment, a conſtant and firm memory, a prompt and ready tongue, and ſuch a one as might deſervedly contend with the moſt learned men of his age, for skill in the Latin, Greek, and Hebrew languages.

Leigh.of Relig. and Learn.l.4.c. 8.p.140. Polit. miſc. cent.1.c.1.p Hereboord. ep. ded. ad diſp.ex.philoſoph. ſel.

9. *Anicius Manlius Severinus Boethius*, flouriſhed *Anno Dom.* 520. He was very famous in his days being Conſul at *Rome*, and a man of rare gifts and abilities: Some ſay that in proſe he came not behind *Cicero* himſelf, and had none that exceeded him in Poetry. A great Philoſopher, Muſician, and Mathematician. *Polit.* ſaith of him thus: Than *Boethius*, in Logick who more acute, in Mathematicks more ſubtile, in Philoſophy more copious and rich, or in Divinity more ſublime? He was put to death by *Theodoricus* King of the Goths, and after he was ſlain Peripatetick Philoſophy decayed, and almoſt all Learning in *Italy*: Barbariſm wholly invaded it, and expelled good Arts and Philoſophy out of its Borders, ſaith *Hereboord* of *Verona*.

Zuing. Theatr.vol.1.l. 1.p.34.

10. St. *Auguſtine* in his Epiſtle to *Cyril* Biſhop of *Jeruſalem*, writes concerning St. *Jerome*, that he underſtood the Hebrew, Greek, Chaldee, Perſian, Median, and Arabiek tongues, and that he was skill'd in almoſt all the learning and languages of all Nations. The ſame St. *Auguſtine* ſaith of him, no man knows that which St. *Jerome* is ignorant of.

Plut.in Lucullo.p. Plin. nat.h. l.7.c. 24.p. 168. Sabell. ex.l. 10.c. 9.p. 582. Gell.l.17.c. 17.

11. *Mithridates* the great King of *Pontus*, had no leſs than twenty and two Countries under his Government, yet was he uſed to anſwer all theſe Ambaſſadors in the ſame language of his Country that he ſpake to him in, without the help of any Interpreter. A wonderful evidence of a very ſingular memory, that could ſo diſtinctly lay up ſuch a diverſity of ſtores, and ſo faithfully, as that he could call for them at his pleaſure.

Leigh Rel. and Learn.l. 4.c. 3.p. 215.

12. *Hugo Grotius* was born at *Delph* in the Low-Countries, *Anno* 1583. *Voſſius* ſaith of him that he was the moſt knowing, as well in Divine as Humane things. The greateſt of men, ſaith *Meibomius*, the Light and Columen of Learning, of whom nothing ſo magnifick can be either ſaid

or writ, but that his vertue and erudition hath exceeded it.

Leigh's Rel. & Learn. lib. 5. cap. 11. p. 313.

13. *Claudius Salmaſius* a Learned *French* Critick; of whom *Rivet* thus; that Incomparable Perſon the Great *Salmaſius* hath wrote of the Primacy of the Pope, after which *Homer* if any ſhall write an *Iliad*, he will ſpend his pains to no purpoſe. *C. Salmaſius*, ſaith *Voſſius*, a man never enough to be praiſed, nor uſually to be named without praiſe. The Miracle of our Age, and the *Promus Condus* of Antiquity, ſaith *Guil. Rivet*. The Great Ornament not only of his own Country, *France*; but alſo of theſe *Netherlands*, and indeed the Bulwark of the whole Commonwealth of Learning, ſaith *Voſſius*.

Zuing. Theatr. vol. 1. lib. 1. p. 34.

14. *Hieronymus Aleander* did moſt perfectly ſpeak and write the *Latine*, *Greek*, and *Hebrew*, with many other Exotick and Forreign Languages. He firſt taught *Greek* at *Paris*, ſoon after he was called to *Rome* by Pope *Leo* the Tenth, and ſent Ambaſſador into *Germany*. By Pope *Clement* the Seventh made Biſhop of *Brunduſium*, and by Pope *Paul* the Third he was made Cardinal.

Leigh's Rel. & Learn. lib. 4. cap. 11. p. 258.

15. *Andreas Maſius* was a great Linguiſt, for beſides the *Italian*, *French*, *Spaniſh*, and the reſt of the Languages of *Europe*; he was alſo famous for no mean skill in the *Latin*, *Greek*, *Hebrew*, and *Syriack*. *Thuanus* gives him this Character; a man of a ſincere, candid, and open diſpoſition, endowed with rare and abſtruſe Learning, and who to the knowledge of the *Hebrew*, *Chaldee*, and the reſt of the *Oriental Tongues* had added exceeding piety, and a diligent ſtudy of the Holy Scriptures, as appears by his Commentary. He wrote learnedly on *Joſhua*, and aſſiſted *Arias Montanus* in the Edition of the King of *Spain*'s Bible; and firſt of all illuſtrated the *Syriac Idiom* with Grammatical Precepts and a Lexicon.

Leigh Rel. & Learn. lib. 3. cap. 12. p. 166.

16. *Carolus Cluſius* had an exact skill in Seven Languages, *Latin*, *Greek*, *Italian*, *French*, *Spaniſh*, *Portugal*, and *Low Dutch*; a moſt acute both Writer and Cenſor of Hiſtories, that are not commonly known: As alſo moſt Learned in *Coſmography*, ſaith *Melchior Adam* in his Lives of the *German* Phyſicians. *Lipſius* thus ſported on him.

Omnia naturæ dum Cluſi *arcana recludis*
Cluſius *haud ultra ſis, ſed aperta mihi.*

Leigh's Rel. & Learn. lib. 3. cap. 9. p. 152.

17. *Gulielmus Canterus* born 1542. beſides his own *Belgick Tongue*, was skill'd in *Latin*, *Greek*, *Hebrew*, the *German*, *French*, and *Italian*: ſo that one ſaith of him; *If any would deſire the Specimen of a Studious Perſon, and one who had wholly devoted himſelf to the advancement of Learning, he may find it exactly expreſſed in the Perſon of this* Gulielmus Canterus.

Full. Ch. hiſt. lib. 11. cent. 17. p. 126.

18. *Lancelot Andrews*, born at *All-Hallows-Barking* in *London*, Scholar, Fellow, and Maſter of *Pembrook-hall* in *Cambridge*, then Dean of *Weſtminſter*, Biſhop of *Chicheſter*, *Ely*, and at laſt of *Wincheſter*. The World wanted Learning to hear how learned this man was; ſo skill'd in all, eſpecially the Oriental Languages, that ſome conceive he might (if then living) almoſt have ſerved as an Interpreter General at the confuſion of Tongues. He dyed in the firſt year of the Reign of King *Charles* the Firſt, and lies buried in the Chappel of Saint *Mary Overies*, having on his Monument a large elegant and true Epitaph.

Leigh's Rel. & Learn. lib 6. cap. 6. p. 358.

19. *Gerhardus Johannes Voſſius* Profeſſor of Eloquence, Chronology, and the Greek Tongue at *Leyden*, and Prebend of *Canterbury* in *England*, an Excellent Grammarian, and General Scholar, one of the greateſt Lights in *Holland*. He hath written learnedly of almoſt all the Arts. *Bochartus* ſaith thus of his Book, *De Hiſtoricis Græcis*, a work of wonderful Learning, by the reading of which, I ingeniouſly profeſs my ſelf to have been not a little profited.

Leigh's Rel. & Learn. lib. 3. cap. 10. p. 156.

20. *Iſaac Cauſabone*, a great Linguiſt, but a ſingular Grecian, and an excellent Philologer. *Salmaſius* (no mean Scholar himſelf) calls him that Incomparable Perſon, the Immortal Honour of his Age, never to be named without praiſe, and never enough to be prayſed. He had a rare knowledge in the Oriental Tongues, in the Greek ſcarce his Second, much leſs his equal, ſaith *Capellus*.

Leigh's Rel. & Learn. lib. 6. cap. 6. p. 359.

21. *James Uſher* the Hundredth Archbiſhop (from St. *Patrick*) of *Armagh*. A divine, ſaith *Voetius*, of vaſt reading and erudition, and moſt skilful in Eccleſiaſtical Antiquity. The great Merits (ſaith *Voſſius*) of that great and every way learned Perſon in the Church, and of the whole Republick of Learning will never ſuffer, but that there will be a grateful celebration of his memory for ever, by all the Lovers of Learning. *Fitz Simonds* the Jeſuit, with whom he diſputed though then very young, in one of his Books gives him this Title, *Acatholicorum Doctiſſimus, the moſt Learned of all the Proteſtants.*

Leigh's Rel. & Learn. lib. 5. cap. 13. p. 322.

22. *John Selden* a Learned Lawyer of the Inner Temple; he had great knowledge in Antiquity, and the Oriental Languages, which he got after he fell to the Study of the Law. He is honourably mentioned by many Outlandiſh men. He wrote in all his Books περὶ παντὸς τὴν ἐλευθερίαν, above all Liberty. To ſhew that he would examine things and not take them upon truſt. Dr. *Duck*, ſaith thus of him, to the exact knowledge of the Laws of his Country, he alſo added that of the Moſaical, and the Laws of other Nations, as alſo all other Learning, not only *Latin*, *Greek*, and *Hebrew*, but alſo a ſingular underſtanding and knowledge of the Oriental Nations.

Fuller's Worthies. p. 136, 137. Vid. Account of his Life and Death, prefixed to Gregorii poſthuma.

23. *John Gregory* born at *Amerſham* in the County of *Buckingham*, 1607. He was bred in *Chriſt-church* in *Oxford*, where he ſo applied his Book; that he ſtudied ſixteen hours in the four and twenty, for many years together. He attained to ſingular skill in Civil, Hiſtorical, Ritual, and Oriental Learning, in the *Saxon*, *French*, *Italian*, *Spaniſh*, and all Eaſtern Languages, through which he miraculouſly travelled without any Guide, except that of Mr. *Dod* the Decalogiſt for the Hebrew Tongue, whoſe Society and direction therein he enjoyed one Vacation near *Banbury*. As he was an excellent Linguiſt and general Scholar: ſo his modeſty ſet a greater luſtre upon his Learning. He was firſt Chaplain of *Chriſt-church*, and thence preferred Prebendary of *Chicheſter* and *Sarum*, and indeed no Church Preferment, compatible with his Age, was above his Deſerts. After twenty years trouble with an Hereditary Gout, improved by immoderate ſtudy; it at laſt invaded his Stomach, and thereof he died *Anno* 1646. at the Age of thirty nine years. He died at *Kidlington*, and was buried at *Chriſt-church* in *Oxford*. This Epitaph was made by a Friend on his Memory.

Ne premas cineres hoſce Viator
Neſcis quot ſub hoc jacent Lapillo
Græculus, Hebræus, Syrus,
Et qui te quovis vincet Idiomate.
At ne moleſtus ſis,
Auſculta, & cauſam auribus tuis imbibe.
Templo excluſus

Et avitâ Relligione
Jam ſeneſcente, (ne dicam ſublatâ)
Mutavit chorum, altiorem ut capeſceret.
Vade nunc, ſi libet & imitare.

R. W.

cChetw.hiſt. collect.cent. p.86.

24. *Manutius* in his Preface to his Paradoxes tells us of one *Creighton* a Scotch-man, who at twenty years of Age (when he was killed by the Order of the Duke of *Mantua*) underſtood twelve Languages, had read over all the Fathers and Poets, diſputed *de omni ſcibili*, and anſwered *extempore* in Verſe, *Ingenium prodigioſum, ſed defuit Judicium: He had a prodigious Wit, but was defective in Judgment.*

CHAP. XLIII.

Of the firſt Authors of divers Famous Inventions.

THe *Chineſes* look upon themſelves as the wiſeſt People upon the Face of the Earth; they uſe therefore to ſay, that they ſee with both eyes, and all other Nations but with one only. They give out that the moſt famous inventions that are ſo lately made known to the *Europæan* world; have been no Strangers to them, for a number of Ages that are paſſed. I know not what Juſtice they may have in theſe pretenſions of theirs; but ſhall content my ſelf to give ſome account of the moſt uſeful amongſt them, by whom, and when they were conveyed down to us.

Hakw.Apol.lib.3. cap.10§.2. p.276,277.

Ram.Schol. Mathem. lib.2.p.

Stow's Annals.p.404.

Gaulbeet. Tab.Chron. p.719.

Fulgoſ. Ex. lib.8.cap. 11.p.1082.

Belg. Commonwealth. p.57. Heylen's Coſmog. p. 384. Hiſt.Man. Arts.cap.5. p.55.

1. The Invention of that Excellent Art of Printing, *Peter Ramus* ſeems to attribute to one *John Fauſt* a *Moguntine*, telling us that he had in his keeping, a Copy of *Tully's* Offices Printed upon Parchment, with this Inſcription, added in the end thereof, *viz. The Excellent Work of* Marcus Tullius, *I* John Fauſt, *a Citizen of* Ments, *happily Imprinted, not with writing Ink, or Braſs Pen, but with an Excellent Art, by the help of* Peter Gerneſhem *my Servant, finiſhed it was in the Year* 1466. *the Fourth of* February. *Paſquier* ſaith, the like had come to his hands, and *Salmuth* ſays, that one of the ſame Impreſſion was to be ſeen in the Publick Library of *Auſburg*; another in *Emanuel* Colledge in *Cambridge*; and a fifth Dr. *Hakewell* ſaith he ſaw in the Publick Library of *Oxford*, though with ſome little difference in the Inſcription. Yet *Polydor Virgil* from the report of the *Moguntines* themſelves, affirms that *John Gutenberge*, a Knight, and dwelling in *Mentz* was the firſt Inventor thereof, *Anno* 1440. and with him agree divers Learned Perſons, believing he was the firſt Inventor of this Invaluable Art; but *Fauſt* the firſt who taking it from him made proof thereof in Printing a Book. *Junius* tells it was the Invention of *Lawrence Jans* a Citizen of *Harlem*, in the Low Countries, with whom joyned *Thomas Peters* a Kinſman of his, for the perfecting of it; and that the forementioned *John Fauſt* ſtole his Letters, and fled with them firſt to *Amſterdam*, thence to *Collen*, and aferwards to *Ments*. According to their Books they of *China* have uſed Printing this 1600 years; but 'tis not like unto ours in *Europe*, for their Letters are engraven in Tables of Wood. The Author gives his Manuſcript to the Graver, who makes his Tables of the ſame bigneſs with the Sheets that are given him, and paſting the Leaves upon the Table with the wrong ſide outwards, he engraves the Letters as he finds them, with much facility and exactneſs, their Wooden Tables are made of the beſt Pear-tree: So that any Work which they print (as they do in great numbers) remains always intire in the Print of the Table to be Reprinted, as oft as they pleaſe, without any new expence in ſetting for the Preſs, as there is in our Printing. It was brought into *England* by *William Caxto* of *London* Mercer, *Anno* 1471. who firſt practiſed it.

Back.Chron. p.284.

Hakew.Apol.l.3.c. 10.9.3.p. 278.279. 280. Raleighs Hiſt.world. l.1.c.7.4.p. Heyl.Coſm. p.399. Bak.Chron. p.222. Lonicer.Theatr.p.361. Stows. Anal.p.571. & p.584.

As touching that of Guns though *Lipſius* calls it the Invention of Spirits and not of men, and Sir *Walter Raleigh*, will have it found out by the *Indians*; and *Petrach* and *Valturius*, refer it to *Archimedes* for the overthrow of *Marcellus* his Ships at the Seige of *Syracuſe*. Yet the common opinion is that it was firſt found out by a Monk of *Germany*. *Forcatulus* in his fourth Book of the Empire and Philoſophy of *France* names him *Berthold Swartz* of *Cullen*; and *Salmuth*, calls him *Conſtantine, Anklitzen* of *Friburg*, but all agree that he was a German Monk, and that by chance a Spark of Fire falling into a pot of Nitre, which he had prepared for Phyſick or Alchymy, and cauſing it to fly up: he thereupon made a compoſition of Powder, with an Inſtrument of Braſs or Iron, and putting Fire to it found the concluſion to anſwer his deſire. The firſt publick uſe of Guns that we read of, was thought to be about the year 1380. as *Magius*, or 400 as *Ramus*, in a Battel betwixt the Genowayes, and the Venetians; at *Clodia Foſſa*, in which the Venetians having got (it ſeemes) the Invention from the Monk; ſo galled their enemyes that they ſaw themſelves wounded and ſlain, and yet knew not by what means nor how to prevent it, as witneſſeth *Platina* in the life of Pope *Urban* the ſixth.

Hakew.Apol.l.3.c.10 §.4.p.281. Stowes Anall.p.811. Verſtg.Reſtitut.of Intellig.c.2p.33. Heyl.Coſm. p.71.&.p. 1015.

3. The Mariners compaſs is an admirable Invention, of which *Bodinus* thus, though there be nothing in the whole Courſe of Nature, that is more worthy of wonder then the Loadſtone yet were the ancients ignorant of the divine uſe of it. It points out the way to the skilful Mariner, when all other helps fail him, and that more certainly though it be without Reaſon, ſenſe or life, then without the help thereof all the Wiſards, and learned Clerks in the world, uſing the united ſtrength of their wits, and cunning can poſſibly do. Now touching the time and Author of this invention, there is ſome doubt. Dr. *Gilbert* our country man, who hath written in Latine a large and learned diſcourſe of this ſtone; ſeems to be of opinion that *Paulus Venetus*, brought the Invention of the uſe thereof from the Chineſes. *Oſorius* in his diſcourſe of the Acts of King *Emanuel*, refers it to *Gama*, and his Country men the Portugals, who as he pretends took it, from cettain barbarous Pirates roaving upon the Sea, abont the Cape of good Hope. *Goropius Becanus* thinks he hath good reaſon to intitle it upon his countrymen, the Germans, in as much as the thirty two points of the Wind upon the Compaſs, borrow the name from the *Dutch* in all Languages. But *Blondus* who is therein followed by *Pancirollus* (both Italians) will not have *Italy* loſe the prayſe thereof, telling us that about Anno 1300, is was found out at *Malphis* or *Melphis* a Citty in the Kingdome of *Naples*, in the province of *Campania*, now called *Terra di Lovorador*. But for the Author of it one

names him not, and the other aſſures us he is not known. Yet *Salmuth* out of *Cezus* and *Gomara*, confidently chriſtens him, with the name of *Flavius*, and ſo doth *Dubartas*, whoſe verſes on this ſubject are thus tranſlated.

We'r, not to Ceres *ſo much bound for bread*
Neither to Bacchus *for his Cluſters red.*
As ſignior Flavio *to thy witty tryal,*
For firſt inventing of the Seamens Dyal,
Th' uſe of th' needle turning in the ſame
Divine Device! O Admirable Frame!
Whereby through th' Ocean, in the darkeſt night
Our hugeſt Carracks are conducted right:
Whereby w' are ſtor'd with trouchman, guide and lamp
To ſearch all corners of the watry camp:
Whereby a Ship that ſtormy heav'ns have whirld
Near (in one night) unto the other world,
Knowes where ſhe is, and in the card deſcries
What degrees thence the Æquinoctial lyes.

It may well be then, that *Flavius* the *Milevitan*, was the firſt inventor of the guiding of a Ship by the turning of the needle to the North; but ſome Germane afterwards added to the compaſs, the 32 points of the wind in his own language, whence other nations have ſince borrowed it.

Hakew. Apol. Advertiſment. 3. p. 19.

4. The Inſtrument of perpetual Motion was invented by *Cornelius van Drebble* a German here in *England* and by him preſented to King *James*.

Id. Ibid. Gaſſend. in vitâ Peireſkiil. 2. p. 55 Hiſtor. Manual Arts c. 3. p. 29 Petr. Serv. diſſert. de ungu. Armario. p. 68.

5. Sayling Coaches were invented by *Simon Stevinius* in the Netherlands, of which wonderful kind of Coaches we are told that *Peireskius* made tryal in the yeare 1606. Purpoſing to ſee *Grotius* (ſayth *Gaſſendus*) he diverted to *Scheveling* that he might ſatisfie himſelf, in the carriage and ſwiftneſs of a Coach, a few years before invented and made up, with that Artifice, that with expanded ſayles it would fly upon the ſhore, as a ſhip upon the Sea. He had formerly underſtood that *Count Maurice*, a little after his victory at *Neuport*, had put himſelf thereinto, together with *Francis Mendoza* his priſoner, on purpoſe to make tryal thereof, and that within two hours they arrived at *Putten*, which is diſtant from *Scheveling* 14 leagues, that is 40 miles and more. He had therefore a mind to make experiment of it himſelf, and he would often tell us with what admiration he was ſeiſed, when he was carried with a quick wind, and yet perceived it not, the Coaches motion being as quick as it ſelf. When he perceived that he flew over ditches and paſſed the interpoſed waters, ſcarce touching the ſuperficies of them. How thoſe that travelld before, ſeemed to come towards them, as things that were at the remoteſt diſtance were almoſt in a moment left behind, and other things of the like nature.

Hyl. Coſm. p. 630. Gault. tab. Chron. p. 533.

6. In the Reign of *Leo Iſauricus*, *Caliph Zulciman*, beſieged *Conſtantinople*, for the ſpace of three years, where by Cold and Famine 300000 of the Saracens were conſumed. At this ſeige was that fire invented which were for the violence of it call wild-fire and the Latines becauſe the Greekes were the Authors of it, call *Græcus Ignis*, by this invention the Ships of the Saracens were not a little moleſted. It was invented by *Callinicus*. *Anno* 678

Herod. l. 1. p. 40. 41.

7. The Lydians were the firſt inventors of Dice Ball, Cheſſe, and the like games: neceſſity and hunger inforcing them thereunto. *Ingenii largitor venter*; Famine ſharpens the brain as well as the ſtomach. In the time of *Atys* the Son of *Manes* the Lydians were vexed with it and then deviſed theſe games, every ſecond day playing at them they beguiled their hungry ſtomachs. Thus for twenty two years they continued playing and eating by times: But then ſeeing that themſelves were more fruitful in getting and bearing children, then the ſoil was at that time fruitful in bringing forth ſuſtenance to maintain them, They ſent a Colony into *Italy*, under the conduct of *Tyrrhenus* the Son of *Atys*: who planted in that Country firſt called *Tyrrhenia* and ſince *Tuſcany*.

Hyl. Coſm. p. 1015.

8. The Phenicians by reaſon of their Maritime ſituation, were great adventurers at Sea, trading in almoſt all parts of the then known world, they are ſaid to have been the firſt Navigatours, and firſt builders of Ships: they firſt invented open veſſells, the Ægyptians Ships with decks, and gallyes with two banks of Oars upon a ſide. Great Ships of burden were firſt made by the Cypriots, Cock-boats and Skiffs by the Illyrians or Liburnians, Brigantines by the Rhodians, Frigatts or light Barks by the Cyrenians, men of War by the Phamphilians. As for tackle the Bœotians invented the Oar; Dædalus of *Creet*, Maſts and ſayles: *Anacharſis* grappling hooks: the Tuſcans anchors; The Rudder, helm, and art of ſteering, was the invention of *Typhis*, the chief Pilot in the famous *Argo*, who noting that a Kite, when ſhe flew, guided her whole body by her tayl, effected that in the devices of Art, which he had obſerved in the works of Nature.

Hyl. Coſm. p. 83.

9. The Sicilians were heretofore famous for many notable inventions: *Pliny* aſcribes to them the finding out of hourglaſſes; and *Plutarch* of military Engines, brought to great perfection by *Archimedes* that Countreyman, *Palamedes* the ſon of *Nauplius*, is ſaid to have firſt inſtituted centinels in an army, and was the firſt inventor of the watch-word: the battle ax, was firſt found out by *Penthesilea* Queen of the Amazons, who came to the ſeige of *Troy* in ayd of King *Priamus*, where ſhe was ſlain by *Pyrrhus* the Son of *Achilles*.

Hyl. Coſm. p. 691.

10. The dying of Purple, was firſt invented at *Tyre*, and that as *Julius Pollux* ſayth, by a meer accident, a Dogg having ſeiſed upon the Fiſh calld *Conchilis* or *Purpura* had thereby ſtained his lips with that delightful colour: which gave the occaſion of its ſeeking and it was afterwards the richeſt and moſt deſirable colour to perſons of greateſt quality, for ages together.

Ful. Ch. Hiſt. l. 3. Cent. 7. p. 84.

11 The Inhabitants of *Sidon* are ſaid to be the firſt makers of Glaſs, the materials of the work being brought hither from the Sands of a River, running not far from *Ptolomais*, and only made fuſible in this City. About *Anno. Dom* 662. one *Benault* a forraign Biſhop, (but of what place I find not,) brought the myſtery of making glaſs, into *England*, to the great beautifying of our houſes and Churches.

Hyl. Coſm. p. 671.

Camd. Brit. p. in Wiltſhire. Ful. ch. Hiſt. l. 2. cent. 8. p. 94. 95.

12. For Verſes, and writing in that way: *Ariſtotle*, aſcribes the firſt making of paſtoral Eclogues to the Sicilians. *Arion* an excellent Muſician and eminent Poet, is ſaid to be the firſt inventor of Tragœdies, and the Author of the verſe called *Dithyrambick*, *Sappho* an Heroick woman, and calld the tenth Muſe, was the Author of the verſe called *Sapphick* and be it here remembred, that the firſt Biſhop of *Sherborn* (when taken out of the Biſhoprick of *Winchester* by King *Ina*) which was *Adelme*, kinſman to the King, was the firſt of our Engliſh Nation, who wrote in Latine, and the firſt that taught Engliſhmen, to make Latine verſe, according to his promiſe,

Primus ego in patriam mecum modo vita ſuperſit,
Aonio rediens deducam vertice Muſas.

If life me laſt that I doe ſee that native ſoil of mine
From Aon *tops, I'le firſt with me, bring downe the*
Muſes nine.

Heyl. Coſm. p.361.

13. Unto the Flemings we are indebted for the making of Cloth, which we learnt of them, and alſo for Arras hangings, Dornix, the making of Worſted, Sayes, and Tapeſtries, they reſtored Muſick and found out divers muſical Inſtruments, To them belongeth alſo the invention of Clocks, Watches, Chariots, the laying on of Colours with oyl, and the working of Pictures in Glaſs.

Heyl. Coſm. l.4.p.921.

14. *Brachygraphy* or the Art of Wtiting by ſhort Characters, is ſaid by *Dion* to be invented by *Mecanas*, the great favourite of *Auguſtus Caſar ad celeritatem ſcribendi, for the ſpeedier diſpatch of writing. Iſidor* aſcribes it to *Aquila* the freedman of this *Mecanas*; and to *Tertius*, *Perſannius*, and *Philargius* who had added to this invention, yet had all they their chief light in it, from *Tullius Tito* a freedman of *Cicero*'s, who had undertaken and compaſſed it in the propoſitions, but went no further. At the laſt it was perfected by *Seneca*, who brought this Art into order and method, the whole Volume of his contractions conſiſting of five thouſand words.

Heyl. Coſm. p. 1003.

15. The boyling and baking of Sugar as it is now uſed, is not above two hundred years old, and the refining of it more new than that, firſt found out by a Venetian in the days of our Fathers, who is ſaid to have got above 100000 Crowns by this invention; and to have left his Son a Knight, before which our Anceſtors (not having ſuch luxurious pallats) ſometimes made uſe of rough Sugar as it comes from the Canes, but moſt commonly contented themſelves with honey.

Heyl. Coſm. p.925.

16. That Paper which was firſt in uſe, was the invention of the Ægyptians, for on the banks of the River *Nilus*, grew thoſe ſedgy weeds called *Papyri*, which have ſince given name to Paper. By means of this Invention, *Ptolemy Philadelphus* was enabled to make his excellent Library at *Alexandria*, but underſtanding that *Attalus* King of *Pergamus* (by the benefit of this Ægyptian Paper) ſtrove to exceed him in this kind of Munificence, he prohibited the carrying it out of *Ægypt*. Hereupon *Attalus* invented the uſe of Parchment, made of the Skins of Calves and Sheep, from the materials called *Membrana* and *Pergamena* from the place where it was invented. The convenience hereof was the cauſe that in ſhort time the Ægyptian Paper was worn out of uſe, in place whereof ſucceeded our Paper made of Rags, the Authors of which excellent invention our Anceſtors have forgotten to commit to memory: My Lord *Bacon* reckons this amongſt the ſingularities of Art, ſo that of all Artificial matters there is ſcarce any thing like it: It derives its pedigree from the Dunghil.

Hiſt. of Manual Arts. c. 4.p.57.

Uſque adeo magnarum ſordent primordia rerum.

Hiſt. of Manual Arts. c. 4.p.46, 47.

17. Amongſt all the productions and inventions of Humane wit, there is none more admirable and uſeful than writing, by means whereof a man may copy out his very thoughts, utter his mind without opening his mouth, and ſignifie his pleaſure at a thouſand miles diſtance, and this by the help of twenty four Letters and fewer in ſome places; by various joyning and combining of which letters, all words that are utterable and imaginable may be framed: For the ſeveral ways of joyning and combining theſe Letters, do amount (as *Clavius* the Jeſuite hath taken the pains to compute) to 5852616738497664000 ways, ſo that all things that are in heaven or earth, that are or were or ſhall be, that can be uttered or imagined, may be expreſſed and ſignified by the help of this marvellous Alphabet, which may be deſcribed in the compaſs of a farthing. It ſeems this miracle hath loſt its maſter, being put down with the *inventa Adeſpota*, by *Thomas Read*, and thus ſung by him.

Quiſquis erat, meruit ſenii tranſcendere metas,
Et fati neſcire modum, qui myſtica primus
Senſa animi docuit, magicis ſignare figuris. that is,

Who er'e he was that firſt did ſhew the way,
T' expreſs by ſuch like Magick marks our mind,
Deſerv'd Reprieve unto a longer day,
Then Fate to mortals moſtly has aſſign'd.

Heyl. Coſm. p. 84.

18. *Archimedes* the Syracuſan was the firſt Author of the Sphere, of which inſtrument he made one of that Art and Bigneſs, that a man ſtanding within, might eaſily perceive the motions of every Celeſtial Orb, and an admirable agreement betwixt Art and Nature, this rare invention is celebrated by the praiſes of many, but eſpecially by *Claudian* in an Epigram he hath on purpoſe compos'd upon it, of which this is part:

Claud. ep. p. 369.

Jupiter in parvo cum cerneret Æthera vitro,
Riſit & ad ſuperos talia dicta dedit:
Huccine mortalis progreſſa potentia curæ,
Jam meus en fragili luditur orbe labor, &c.

CHAP. XLIV.

Of the admirable Works of ſome curious Artiſts.

WHen Learning (as to the generality) was at a kind of lower ebb in the world, it was ordinary for ſuch as had a more than ordinary knowledge in the Mathematicks, to paſs amongſt the vulgar ſort, as men that were devoted to conjuration and necromancy. The illiterate rout could not believe that to be any lawful Art, which trod ſo near upon the heels of nature, and whoſe wonderful productions tranſcended the meaſure of their reaſon: Since then the times have been more favourable to learning, and thereby Art improved to that height, as ſome of the following examples will diſcover.

Pet. Ram. Schol. Math. l.2. Hakew. Ap. l.3.c. 10.§ 1.p.233. Verſteg. reſt. of decayed intellig. c.2. p.53. Heyl. Coſm. p.399. Petr. ſerv. de ung. Arm. p.64. Keckerm. in Phyſic. l.c.4.p. 1368. Du Bartas in 6th day of the firſt week. p.

1. *Petrus Ramus* tells us of a wooden Eagle and an iron Fly, made by *Regiomontanus* a famous Mathematician of *Norimberg*, whereof the firſt flew forth of the City aloft in the Air, met the Emperour *Maximilian* a good way off coming towards it, and having ſaluted him, returned again waiting on him to the City gates. The Second, at a feaſt whereto he had invited his familiar friends, flew forth of his hand, aed taking a round returned thither again, to the great aſtoniſhment of the beholders, both which the excellent Pen of the noble *Du Bartas* rarely expreſſed.

Why ſhould I not that wooden Eagle mention,
A learned German's late admir'd invention,
Which mounting from his fiſt that framed her;
Flew far to meet an Almain *Emperour?*
And having met him; with her nimble Train
And weary Wings turning about again;
Followed him cloſe unto the Caſtle Gate
Of Norimberg, *whom all their ſhews of State;*
Streets hang'd with Arras, Arches curious built:
Gray-headed Senate, and Youths Gallantiſe;
Grac'd not ſo much as only this device.

He goes on and thus deſcribes the Fly.

Once as this Artiſt more with mirth than meat,
Feaſted ſome Friends whom he eſteemed great;
From under's hand an iron Fly flew out,
Which having flown a perfect round about,
With weary Wings return'd unto her Maſter:
And as judicious on his Arm he plac'd her.
O! Divine Wit, that in the narrow Womb
Of a ſmall Fly, could find ſufficient Room
For all thoſe Springs, Wheels, Counterpoiſe and Chains,
Which ſtood in ſtead of Life, and Spur and Reins.

Hakew. Apol.l.3.c.10.§1.p.274. Verſteg.c.2.p.52. Knowls. Turk.hiſt.p.713.

2. The Silver Sphere, (a moſt exquiſite piece of Art, which was ſent by the Emperour *Ferdinand* to *Solyman* the Great Turk) is mentioned by *Paulus Jovius* and Sabellicus. It was carried (as they write) by twelve men unframed, and reframed in the Grand Seignior's preſence by the maker of it, who likewiſe delivered him a Book, containing the myſtery of uſing it: of which *Du Bartas* thus.

Du Bartas ibid.

Nor may we ſmother or forget ungrately,
The Heav'n of Silver that was ſent but lately,
From Ferdinando *as a famous work,*
Unto Bizantium *to the Greateſt Turk;*
Wherein a Sprite ſtill moving to and fro,
Made all the Engine orderly to go.
And though th' one Sphere did always ſlowly glide,
And contrary the other ſwiftly ſlide:
Yet ſtill the Stars kept all their courſes even,
With the true courſes of the Stars in Heaven:
The Sun there ſhifting in the Zodiack,
His ſhining houſes never did forſake
His pointing path; there in a month his Siſter
Fulfill'd her courſe and changing oft her Luſtre,
And form of Face, (now larger) leſſer ſoon,
Follow'd the Changes of the other Moon.

Fayth. Ann. p.128.

3. In the twentieth year of Queen *Elizabeth*, *Mark Scaliot* Blackſmith; made a Lock conſiſting of eleven pieces of Iron, Steel and Braſs, all which together with a Pipe Key to it, weighed but one grain of gold, he made alſo a chain of gold conſiſting of forty three links, whereunto having faſtned the Lock and Key before mentioned, he put the Chain about a Fleas neck, which drew them all with eaſe: Now all theſe together, Lock and Key, Chain and Flea being weighed, the weight of them was but one grain and a half.

Plin.l.7.c.21.p.167. Ælian.var.hiſt.l.1.c.17.p.13.

4. *Calicrates* uſed to make Piſmires, and other ſuch little creatures out of Ivory, with that wonderful Artifice, that other men could not diſcern the parts of them one from the other, without the help of Glaſſes.

Plin.l.7.c.21.p.167. Ælian.var.hiſt.l.1.c.17.p.13. Servius de ung.Armar.p.56.

5. *Myrmecides* was alſo excellent in that kind of workmanſhip, he wrought out of Ivory a Chariot with four wheels and as many horſes in ſo little Room, that a little Fly might cover them all with her wings: The ſame man made a Ship with all the tackling to it, no bigger than that a ſmall Bee might hide it with her wings.

Plin.l.7.c.38.p.175.

6. *Praxiteles* was a curious worker in Imagery, he made a Statue of *Venus* for the Gnidians ſo lively, that a certain young man became ſo amorous of it, that the exceſs of his love deprived him of his wits. This piece of Art was eſteemed at that rate by King *Nicomedes*, that whereas the Gnidians owed him a vaſt ſum of money, he offered to take that Statue in full ſatisfaction of his debt.

Citeſi.opuſ. Med.p.63. 64.

7. *Cedrenus* makes mention of a Lamp which (together with an Image of Chriſt) was found at *Edeſſa* in the Reign of *Juſtinian* the Emperor: It was ſet over a certain gate there, and privily incloſ'd (as appear'd by the date of it) ſoon after Chriſt was crucified; it was found burning, (as it had done for Five hundred years before) by the Souldiers of *Coſroes* King of *Perſia*, by whom alſo the oyl was taken out of it and caſt into the fire; which occaſioned ſuch a Plague, as brought death upon almoſt all the forces of *Coſroes*.

Hake.Apol.l.2.c.3.§3.p. Cam.Brit.p.in Yorkſ. Lud.Viv. in l.de Civ. Dei.l.21.c.6.p.

8. At the demolition of our Monaſteries here in *England*, there was found in the ſuppoſed Monument of *Conſtantius Chlorus* (father to the Great *Conſtantine*) a burning Lamp which was thought to have continued burning there, ever ſince his burial; which was about three hundred years after Chriſt. The Ancient *Romans* us'd in that manner to preſerve lights in their Sepulchres, a long time, by the oylyneſs of Gold, reſolv'd by Art into a liquid ſubſtance.

Fullworth. p.284. in Dorſetſhire.

9. *Arthur Gregory* of *Lyme* in the County of *Dorſet*, had the admirable Art, of forcing the Seal of a Letter, yet ſo inviſibly that it ſtill appeared a Virgin to the exacteſt beholder. Secretary *Walſingham*, made great uſe of him, about the packquet, which paſs'd from Foreign parts to *Mary* Queen of *Scotland*. He had a Penſion paid for his good ſervice out of the Exchequer, and dy'd at *Lyme* about the beginning of the Reign of King *James*.

Hiſt. Mac. Arts.c.3. p. 33.

10. *Cornelius van Drebble* that rare Artiſt, made a kind of Organ, that would make an excellent Symphony of it ſelf, being placed in the open air, and clear Sun, without the fingering of an Organiſt; which was (as is conceiv'd) by the means of air incloſed: and the ſtrictures of the beams, rarifying the ſame, for in a ſhady place it would yield no Muſick, but only where the Sun-beams had the Liberty to play upon it, as we read of *Memnons* Statue.

Fortſ.ſerie Aca.p.150

11. I remember ſaith *Clavius*, that while (as yet) I was but young, and Studied the Mathematicks: for the great honor we had of *Alexander Farneſius*, we invited that Prince, into our School, and amongſt other gifts and ſhews, that were preſented him by the Ingenious, a Mathematical one was impos'd upon me. Then was it that the force of a Concave, was happily ſerviceable to me for by the virtue and power of it, I erected on high the name of *Alexander Farneſius*: impreſſed it in the air, all the letters of it, being radiant and ſhining. It was a monument indeed but only of our obſervation, and honor to, but very ſhort of the greatneſs of the *Farneſian* family.

Olearius in his Travels.p.339.

12. His Highneſs the Duke of *Holſteine* hath ordered a Globe to be made in the City of *Gottorp*, it is a double Globe, made of Copper, ten foot and half in Diameter, ſo that within it ten perſons may ſit at a table, which with the ſeats about it, hangeth at one of its Poles. There a man may ſee (by means of an Horizontal Circle within the

Globe) how the Stars and Sun it ſelf, out of its Centre, moveth of its ſelf, through its Ecliptick Degrees, and riſeth, and ſetteth regularly. The motion of this Globe exactly followeth that of the heavens, and deriveth that motion, from certain Wheels, driven by water, which is drawn out of a mountain hard by, and let in as it requireth more or leſs, according to the ſwiftneſs of the Spheres.

Gaſſ.in vit. Pæiresk. l.5.p.185. Hiſt.Man. Arts.c.1. p.10,11.

13. There was at *Leige*, *Ann.* 1635. a Religious, and induſtrious man of the Society of *Jeſus*, named *Linus*, by birth an Engliſh man, he had (ſaith *Kircher*) a Phial or Glaſs of Water, wherein a little Globe did float, with the twenty four letters of the Alphabet deſcribed upon it, on the inſide of the Phial, was an Index or Stile, to which the Globe did turn and move it ſelf, at the period of every hour, with that letter which denoted the hour of the day ſucceſſively: as though this little globe kept pace and time with the heavenly motions. And *Kircher* himſelf, had a veſſel of water in which (juſt even with the ſurface of the water) were the twenty four hours deſcribed. A piece of Cork was ſet upon the water, and there in were put ſome ſeeds of the *Heliotrope*, or Sun-flower, which like the flower it ſelf did turn the Cork about, according to the courſe of the Sun, and with its motion, point out the hour of the day.

Forteſ.ſeriæ Ac.p.123.

14. I will ſhew you an experiment (ſaith *Galilæo*) which my laſt leiſure hours did produce, and ſo calling his ſervant he gave him his Cloak, and taking out a round box; he went directly to the window, upon which at that time the Sun ſhone: and opening the box towards the Sun, till ſuch time as it had received the light of it; he deſired that the room ſhould be made as dark as might be, which done turning to *Clavius* then with him; did you not deſire (ſaid he) that ſomething ſhould be ſhew'd or made by us to day? Pardon the extravagancy of the word; Behold here the work of the firſt day: Let there be light, and opening the concave box, a light ſhot it ſelf into the dark and aſcended by degrees as a vapor that is kindled by the Sun, aſſoon as it diſappeared, there was a great applauſe made him, by all the aſſiſtants that were then in preſence.

Forteſ.ſeriæ Ac.p.143.

15. I will produce ſaith *Grenibergius*, an experiment concerning voice, which I infuſed into a Statue: It was not made of Braſs or ſolid Marble, but of Plaiſter, that ſo the winding receptacles of the voice (as it were included in the hollow belly) might receive the percuſſions of ſounds, and render them again the more happily. I therefore put words into this ductory of the voice, as the diſtances of breath would permit, and ſo again I infuſed others at the like intervals. I then cloſely ſtopped up the entrance of the voice, at laſt after divers windings, and various inflections and ſuch impediments as promoted the deſign; what I had ſpoken, came to the head and face of the Statue, and for as much as the force of the words was ſharp and that there was a ſucceſſion of Spirits; they did very expeditely move the Jaws and the tongue which were made moveable for that purpoſe) even to the variety of Syllables.

Hiſt. of Man.Arts. c.2.p.22. Habing obſ. on hiſt.p. 157,158.

16. *Janellus Turrianus* a Great Maſter in the Mathematicks, did uſually delight the Emperor *Charles* the fifth, with miracles of Study, ſometimes he ſent wooden Sparrows, into the Emperors dining room, which flew about there and returned: At other times he cauſed little armed men, to muſter themſelves upon the table; and artificially move according to the diſcipline of war; which was done ſo beyond Example, that the Superior of the Religious houſe of S. *Jerom*, nothing read in the myſteries of that Art, ſuſpected it for plain Witchcraft.

Scal.de ſub. in Card. Exer.333. p.1061.

17. We were heretofore, ſome young Scholars of us, with *Albertus Durerus*, one of which (as 'twas uſual with him) gave evidence of his ſtrength, in divers tryals. *Durerus* ſtroking him on the head, come (ſaid he) let us ſee if you can do a very ſmall matter: and with all ſhewed him two little Tables of Braſs, the one laid upon the other, take ſaid he faſt hold on the uppermoſt, and ſever it from the other that is under it: when he had aſſay'd it, but in vain, and though he uſed more ſtrength yet found it was all one; The young man told him, that he had deluded him, for the two tablets were rivetted together, and thereupon he deſiſted the further tryal. When *Durerus* himſelf bending them downwards, eaſily perform'd it, for both being exactly poliſhed they ſliped one from the other.

Petr.Saty. p.68,69. Plin.l.36, c.26. Sueton.in Tiberio.p. Xiph.in Tib. p. 56.

18. There was an Artificer in *Rome* who made veſſels of Glaſs of ſo tenacious a temper, that they were as little liable to be broken as thoſe that are made of Gold and Silver, when therefore he had made a Vial of this purer ſort, and ſuch as he thought a preſent worthy of *Cæſar* alone, he was admitted into the preſence of the then Emperor *Tiberius*: the gift was praiſed, and the ſkilful hand of the Artiſt applauded, and the devotion of the giver accepted. The Artiſt that he might inhance the wonder of the Spectators, and promote himſelf yet further in the favor of the Emperor, deſires and receives again the Vial out of *Cæſars* hand, and threw it with that force againſt the floor that the ſolideſt metal would have received ſome damage or bruiſe thereby. *Cæſar* was not only amazed but affrighted, with the Act; but he taking up the Vial from the ground (which was not broken, but only ſhrivelled together as if the ſubſtance of the Glaſs had put on the temperature of Braſs) drew out an Inſtrument from his boſom, aptly corrected the form of it, and reduced it to it's former figure; by ſtriking upon it, as they uſe to do on a Brazen Veſſel that is bruiſed. This done he imagined that he had conquered the world, as believing that he had merited an acquaintance with *Cæſar*, and raiſed the admiration of all the aſſiſtants: but it fell out otherwiſe, for the Emperor enquired if any other beſides himſelf was privy to the like tempering of Glaſſes: when he had told him no, he commanded to ſtrike off his head, ſaying, that ſhould this Artifice come once to be known, Gold and Silver would be of as little value as the dirt of the Street. Long after this, *viz.* 1610. we read that amongſt other rare preſents, then ſent from the *Sophy* of *Perſia* to the King of *Spain*, were ſix Glaſſes of Malleable Glaſs ſo exquiſitely tempered that they could not be broken.

Knowl.Tur biſ.p.273

Hiſt.Man. Arts.ch.3. p. 33.

19. At *Dantzick* a City of *Pruſſia*, Mr. *Morriſon* (an ingenious Traveller of this Nation) ſent a Mill, which without help of hands did ſaw Boards, having an iron wheel, which did not only drive the Saw, but alſo did hook in and turn the Boards unto the Saw. Dr. *John Dee* mentions the like ſeen by him at *Prague*; but whether the Mill moved by Wind or Water, is ſet down by neither of them.

Sir Kenelm. Digby's bodies.ch. 23 p.207.

20. At the Mint of *Segovia* in *Spain*, there is an Engine that moves by Water, ſo artificially made, that one part of it diſtendeth an Ingot of Gold,

into that breadth and thickneſs as is requiſite to make Coin of. It delivereth the Plate that it hath wrought unto another that printeth the Figure of the Coin upon it, and from thence it is turned over to another that cutteth it according to the Print in due ſhape and weight. And laſtly, the ſeveral Pieces fall into a reſerve in another Room, where the Officer whoſe charge it is finds Treaſure ready coyned.

Petr.Servit. diſſert. de ung. armario..p.66, 67.

21. *Oſwaldus Norhingerus*, the moſt excellent Artiſan of this or the former Ages, made 1600 Diſhes or Platters of turned Ivory, all perfect and compleat in every part; yet ſo ſmall and little, ſo thin and ſlender, that all of them ('tis wonderful to relate, more to make) were included at once in a Cup turned out of a Pepper Corn of the common bigneſs. *Johannes Carolus Shad* of *Mitelbrach* carried this wonderful work with him to *Rome*, ſhewed it to Pope *Paul* the Fifth, who ſaw and counted them all, by the help of a pair of Spectacles; they were ſo little as to be almoſt inſenſible to the eye; he then gave liberty to as many as would to ſee them, amongſt whom were *Gaſpar Scioppius*, and *Johannes Faber* of *Bamberge*, phyſician in *Rome*.

Servii diſſert.de ung. Armar. p. 67,68.

22. *Johannes Baptiſta Ferrarius* a Jeſuit, not long ſince ſhewed openly Cannons of Wood with their Carriages, Wheels, and all other their Military Furniture (ſmall and ſlender one you muſt think) for twenty five of theſe, together with thirty Cups turn'd out of Wood, and neatly made, were altogether contained and included in one ſingle Pepper Corn, which yet was ſuch as exceeded not the common bigneſs.

Hiſt. man. Arts.cap. 12. p.148.

23. *George Whitehead* an Engliſh man, made a Ship with all her Tackling to move it ſelf on a Table, with Rowers plying the Oars, a Woman playing on the Lute, and a little Whelp crying on the Deck, ſaith *Schottus* in his Itinerary.

24. The Grounds of Chymical Philoſophy go thus, that Salt, Sulphur, and Mercury are the Principles into which all things do reſolve, and that the radical and original moyſture whereby the firſt Principle of Salt conſiſteth, cannot be conſumed by calcination, but the forcible tinctures and impreſſions of things, as Colour, Taſt, Smell, nay and the very forms themſelves, are inviſibly kept in ſtore in this firm and vital Principle. To make this good by experiment, they take a Roſe, July-flower, or any kind of Plant whatſoever; they take this Simple in the Spring time in its fulleſt and moſt congruous conſiſtence, they beat the whole Plant in a Mortar, Roots, Stalks, Flowers, Leaves, and all, till it be reduced to a confuſed Maſs. Then after maceration, fermentation, ſeparation, and other workings of Art, there is extracted a kind of Aſhes, or Salt including theſe forms and tinctures under their power and Chaos. Theſe Aſhes are put up in Glaſſes, written upon with the ſeveral Names of the Herbs or Plants, and ſealed Hermetically; that is the mouth of the Glaſs heated in the fire, and then the neck of it wrung about cloſe, which they call the Seal of *Hermes* their Maſter. When you would ſee any of theſe Vegetables again, they apply a Candle or ſoft fire to the Glaſs, and you ſhall preſently perceive the Herbs or Plants by little and little to riſe up again out of their Salt or Aſhes, in their ſeveral proper Forms, ſpringing up as at firſt (but in a ſhorter time then) they did in the Field. But remove the Glaſs from the fire and immediatly they return to their own Chaos again. And though this went for a great ſecret in the time of *Quercetan*, yet *Gaffarell* ſaith, that now 'tis no ſuch rare matter for *Monſieur de Claves* one of the moſt excellent Chymiſts of theſe days uſes to make ſhew of this at any time.

Forteſ.ſeriæ Academ. p. 150,151.

25. *Johannes a Porta* in his Catoptricks mentions Parabolical Section, and the wonderful power and effects of it, many admire the Invention, few (perhaps none) know how to frame an Inſtrument in that form, that ſhall ſpeedily fire, and at almoſt an infinite diſtance. For that which *Proclus* and *Archimedes* did for the ſafety of their Country, were but ſlight things to this. *I have I confeſs* (ſaith *Clavius*) *attempted the making of one of them, not unproſperouſly, but with an incredible and dreadful ſucceſs.*

Dr. Heylen's life of King Charles.p.1.

26. There was one in Queen *Elizabeth*'s time that wrote the Ten Commandments, the Creed, the *Pater Noſter*, the Queens name, and the Year of our Lord, within the compaſs of a penny, and gave a pair of Spectacles of ſuch an Artificial making, that by the help thereof ſhe did plainly and diſtinctly diſcern every Letter.

Hiſt. Man. Arts.cap.3. p.43.

27. One *Francis Alumnus* was ſo notable in the Myſtery of Writing, that he wrote the Apoſtle's Creed, and the fourteen firſt Verſes of St. *John*'s Goſpel, in the compaſs of a penny, and in full words: this he did in the preſence of the Emperor *Charles* the Fifth, and Pope *Clement* the Seventh, as is related by *Genebrard* in his Chronology, and *Simon Mayolus* out of him, who had alſo in his own poſſeſſion ſuch a Miracle (as he calls it) or the very ſame I believe, for in his twenty fourth Colloquy theſe are his words: *Nos domi idem miraculum ſervamus*; *I have the ſume Miracle at home in my keeping.*

Hiſt. Man. Arts.cap.3. p.34.

28. There are certain *Æolii Sclopi*, or Wind Muskets which ſome have deviſed to ſhoot Bullets without Powder, or any thing elſe but Wind or Air compreſſed in the bore of it, or injected by a Spring, and theſe they ſay diſcharge with as much force as others with Powder.

Gaffar.Curioſ.cap.7. p.236.

29. I ſaw at *Leigorn*, a Clock brought thither by a *German* to be ſold, which had ſo many Rarities in it, as I ſhould never have believed if my own eyes had not ſeen it, for beſides an infinite number of ſtrange motions, which appeared not at all to the eye, you had there a company of Shepherds, ſome of which played on the Bagpipe, with ſuch Harmony and exquiſite motion of the Fingers, as that one would have thought they had been alive, others danced by couples, keeping exact time and meaſure, whilſt others capered and leaped up and down, with ſo much of nimbleneſs, that my ſpirits were wholly raviſhed with the ſight.

Forteſ.ſeriæ.Academ. p.58,59, 60.

30. There was a Clock which was the great and excellent Work of *Copernicus*, in which there was not only to be heard, a number of different noyſes, occaſioned by its various motions, but alſo moſt exactly to be diſcovered the circuitions of all the celeſtial Orbs, the diſtinctions of days, months, years; there the Zodiack did explicate its Signs: ſo performing the circle of the year; there the playful Ram began the Spring, *Cancer* produces the Summer; *Libra* inriches it with Autumn, and the ſlothful *Scorpio* makes the Winter. Here alſo the Moon changes in the Nones, ſhines out more bright in the Ides, and ſhamefully conceals her conjunction with the Sun in the Calends. But thoſe things which the Ingenious Artificer preſented, and as it were produced into the Scene, upon the entrance of every hour, marvellouſly delighted the Spectators, every hour made ſhew of ſome Myſtery in our Faith. The firſt Creation of Light, the powerful ſeparation of the Elements, and all other intermediat Myſteries he had traced

upon this Engine, even to the great Eclipſe, that was when our Saviour ſuffered on Mount *Calvary* to inſiſt upon the particulars, was the Work of an Age, the Eye that is the devourer of ſuch beautiful Objects, embraces more in an hour than the Tongue of the moſt eloquent is able to repreſent in a conſiderable ſpace of time.

Morriſon's Itinerary. part.1.cap.3.p.31.

31. At *Strasburg* there is a Clock of all other the moſt famous, invented by *Conradus Daſipodius* in the year 1571. Before the Clock ſtands a Globe on the Ground ſhewing the motions of the Heavens, Stars, Planets, namely of the Heaven carried about by the firſt mover, in twenty-four hours, of *Saturn* by his proper motion carried about in thirty years, of *Jupiter* in twelve, of *Mars* in two, of the Sun, *Mercury* and *Venus* in one year, of the Moon in a Moneth. In the Clock it ſelf there be two Tables on the right and left hand, ſhewing the Eclipſes of the Sun and Moon from the year 1573. to the year 1624. The third Table in the midſt is divided into three Parts. In the firſt Part the Statues of *Apollo* and *Diana*, ſhew the courſe of the year and the day thereof, being carried about in one year; the ſecond Part ſhews the year of our Lord, and of the World the Equinoctial days, the hours of each day, the minuts of each hour, Eaſter day, and all other Feaſts, and the Dominical Letter. The third Part hath the Geographical diſcription of all *Germany*, and particularly of *Straſburg*, and the names of the Inventor, and of all the Workmen. In the middle frame of the Clock is an Aſtrolabe, ſhewing the Sign in which each Planet is every day, and there be the Statues of the ſeven Planets upon a round piece of Iron, lying flat; ſo that every day the Statue of that Planet that rules the day comes forth, the reſt being hid within the Frames, till they come out by courſe at their day, as the Sun upon Sunday, and ſo for all the Week. And there is a Terreſtial Globe, and the quarter and the half hour and the minutes are ſhewed there. There is alſo the Skull of a dead man, and two Statues of two Boys, whereof one turns the Hour glaſs, when the Clock hath ſtrucken, the other puts forth the Rod in his hand at each ſtroke of the Clock. Moreover there be the Statues of the Spring, Summer, Autumn and Winter, and many obſervations of the Moon. In the upper Part of the Clock are four old mens Statues, which ſtrike the quarters of the hour, the Statue of Death coming out at each quarter to ſtrike, but being driven back by the Statue of Chriſt, with a Spear in his hand for three quarters; but in fourth quarter, that of Chriſt goeth back, and that of Death ſtriketh the hour, with a bone in his hand. and then the Chimes ſound. On the top of the Clock is an Image of a Cock, which twice in the day croweth aloud, and clappeth his Wings. Beſides this Clock is decked with many rare Pictures, and being on the inſide of the Church, carrieth another Frame to the outſide of the Wall, wherein the hours of the Sun, the courſes of the Moon, the length of the day, and ſuch other things are ſet out with great Art.

Morriſon's Itinerary. p.602. Hiſt. Man. Arts cap.3. p.36,37.

32. In the Duke of *Florence* his Garden at *Pratoline* is the Statue of *Pan* ſitting on a Stool with a wreathed pipe in his hand, and that of *Syrinx* beckning him to play on his Pipe. *Pan* putting away his Stool, and ſtanding up plays on his Pipe, this done he looks on his Miſtreſs, as if he expected thanks from her, takes the Stool again, and ſits down with a ſad countenance. There is alſo the Statue of a Landreſs, beating a Buck, and turning the Cloths up and down with her hand, and battledor wherewith ſhe beats them in the water. There is the Statue of Fame lowdly ſounding her Trumpet, an Artificial Toad creeping to and fro, a Dragon bowing down his head to drink water, and then vomiting it up again, with divers other Pieces of Art, that adminiſter wonder and delight to the beholders.

Hiſt. Man. Arts. cap.3. p.37.

33. At *Tibur* or *Tivoli* near *Rome*, in the Gardens of *Hippolitus d' Eſte*, Cardinal of *Ferrara*, there are the Repreſentations of ſundry Birds, ſitting on the tops of Trees, which by Hydraulick Art, and ſecret conveyances of water through the trunks and branches of the trees, are made to ſing and clap their wings; but at the ſudden appearance of an Owl out of a Buſh of the ſame Artifice, they immediatly become all mute and ſilent, ir was the work of *Claudius Gallus*, as *Poſſevine* informs us.

Hiſt. Mam. Arts. cap.7. p.85.

34. At *Dantzick* in *Poland* there was ſet up a rare invention for weaving of four or five Webs at a time without any human help. It was an Engine that moved of it ſelf, and would work night and day. This Invention was ſuppreſſed becauſe it would have ruined the poor people of the Town, and the Artificer was ſecretly made away, as *Lancelotti* the *Italian* Abbot relates from the mouth of *M. Muller* a *Polonian* who had ſeen the device.

Hiſt. Man. Arts. cap.3. p.43.

35. That *Plicatilis domus* or portable Palace made of Wood, which King *Henry* the Eighth, carried with him into *France*, to that famous enterview that he had with *Francis* the Firſt, was a work of great Art and Magnificence and much ſpoken of by Forreign Writers; eſpecially *Paulus Jovius*, and amongſt our own by my Lord of *Cherbury*, in his Hiſtory of that Prince. The Model of this Famous Piece was preſerved, and ſaith he, to be ſeen of late years in the Tower of *London*.

Hiſt. Man. Arts. cap.7. p.99.

36. In *Florida* and other places of the Weſt Indies, the Inhabitants made garments of Feathers with marvellous Art and Curioſity, as alſo rare and exquiſite pictures for in thoſe Countries there are birds of rare and exquiſite Plumage, of very gay and gaudy colours, ſuch as put down all the pride of the Peacock, they mingle variety of colours in ſuch an admirable medley, that they make a very glorious ſhew. *Fernando Cortez* the Spaniard, found abundance of theſe curious works in the Palace of *Montezuma* the Emperour of *Mexico*, which were ſuch and ſo excellent, that none could make in Silk, Wax, or Needle-work, any thing comparable to them: Nay he adds, that they were ſo artificial and neat, that they cannot be deſcribed in writing, or preſented to the imagination, except a man ſees them. Theſe admired pieces put down not only thoſe of *Zeuxis* and *Apelles*, but thoſe two of *Michael Angelo* and *Raphael Urbin*, the Plumes of theſe birds do ſeem to ſurpaſs all their colours; not only for Luſtre and beauty, but alſo for duration and laſting.

Delrio. diſq.magic. lib.1.cap.3. qu.4.p.40.

37. *Keneth* King of *Scotland* had ſlain *Cruthlintus* the Son, and *Malcolmus Duffus* the King and Kinſmen of *Fenella*: ſhe to be revenged of the murtherer; cauſed a Statue to be framed with admirable Art, in one of the hands of it was an Apple of Gold ſet full of precious ſtones, which whoſoever touched was immediately ſlain, with many darts which the Statue threw or ſhot at him: *Keneth* ſuſpecting nothing was invited to this place, and being ſlain in this manner, *Fenella* eſcaped over into *Ireland*.

Zuing. Theatr. vol.2. lib.7.p.625.

38. *Hadrianus Junius*, ſaw at *Mecklin* in *Brabant* a Cherryſtone cut in the form of a Basket, wherein were fourteen pair of Dice diſtinct, each with their ſpots and number eaſily to be diſcerned with

a good

CHAP. L.

Of ſuch Perſons as have preferred Death before the loſs of their Liberty, and what ſome have endured in the preſervation of it.

Cl. mirr. cap. 78. p. 352.

THe Ancient *Romans* had ſo high an eſteem of Liberty, that they thought it worthy of Veneration; for they made it one of their Goddeſſes, erected and dedicated Temples in honour of it. The contrary to it, they had in ſuch deteſtation that they puniſhed their greateſt Offenders with Interdiction, Relegation, Deportation, and ſuch like. Generally all ſorts of men are ſo tenacious of their Liberty, that they will refuſe no kind of hardſhip, but ſacrifice their chiefeſt Ornaments Jewels, and expoſe even life it ſelf (as precious as it is) to the uttermoſt hazards to preſerve it.

Pezel. melliſic. hiſt. tom. 2. p. 219.

1. When *Maximinus* fought againſt the City *Aquileia*, the Matrons and Women thereof cut off the hair from their heads to ſupply the want of Bow-ſtrings, and to ſhoot Arrows againſt the Invaders of their Liberties. The like alſo was once done at *Rome* heretofore; ſo that in honour of the Ladies, the Senate did conſecrate a Temple to *Venus* the Bald.

Joſeph. de bello Judaico, lib. 7. cap. 28. p. 761.

2. The Caſtle of *Maſſada*, being built by *Herod* the Great, was a moſt impregnable Fort, and furniſhed with Proviſion for many years, having Wine and Oyl and Dates that had continued good and ſweet for one hundred years; it had alſo in it nine thouſand and ſixty Men, beſides Women and Children: Theſe being beſieged and ſo diſtreſſed by the *Romans*, that they had no hope of eſcape from ſervitude and bondage at the leaſt; they therefore by an unanimous conſent, choſe out ten men who ſhould kill all the reſt, who having diſpatched them, they caſt lots whoſe turn it ſhould be to diſpatch his ſurviving Fellows. The man on whom the Lot fell, having killed them, fired the Palace, and kill'd himſelf; only two Women and five Children that hid themſelves in a Vault, eſcaped, and gave the *Romans* an account of what had happened.

Purch. Pilgr. vol. 2. p. 878. Clark's mirr. cap. 78. p. 852.

3. The Iſle of *Gaza* near unto *Malta*, being taken by the *Turks*, a certain *Sicilian* that had lived long there, and had married a Wife, by whom he had two fair Daughters, (being then in ſtate to be married) ſeeing this laſt calamity of the loſs of Liberty approaching, rather than he would ſee his Wife and Daughters to be brought into ſhameful ſervitude; having called them to him, he firſt ſlew with his Sword his two Daughters, and then their Mother; this done with an Harquebuſe, and a Croſs-bow bent (as clean bereft of his ſenſes) he made towards his Enemies, of whom he ſlew two at the firſt encounter, and afterwards fighting a while with his Sword (being environed with a multitude of *Turks*) brought himſelf to the end of his moſt unhappy life.

Diodor. Sicul. Biblioth. lib. 17. p. 590, 591.

4. *Perdiccas* had beſieged the City of *Iſaurum* in *Piſidia*; two days he had aſſaulted it, wherein it was defended with great courage, though with the loſs of many gallant men, that were ready to die rather than to depart with their Liberty. Upon the third day many being ſlain, and for want of men the Walls being but ſlenderly mann'd; the *Iſaurians* perceiving they could no longer maintain the place, and reſolving not to undergo a puniſhment that was joyned with reproach, they took this remarkable courſe, having ſhut up their Parents, Wives and Children in their Houſes, they ſet fire to them, into theſe Flames they caſt all their Riches, and whatſoever they thought might be of any uſe to the Enemy. *Perdiccas* wondring at what was done, again aſſaulted it with all his Forces in ſeveral parts; but then the *Iſaurians* repairing to their Walls, threw down the *Macedonians* on all ſides. *Perdiccas* aſtoniſhed at this, demanded the reaſon, why they who had delivered up their Houſes, and all that was dear to them to the Flames, ſhould yet ſo obſtinately defend their Walls? At laſt when *Perdiccas* and the *Macedonians* were retreated from the Aſſault, the *Iſaurians* threw themſelves into the fire, and ſo periſhed together with their Houſes and Relations.

Diodor. Sicul. Biblioth. lib. 20. p. 666.

5. *Ptolemæus* ruling over the *Cyprian* Cities, and hearing that *Nicocles* the *Paphian* King did cloſely hold correſpondence with *Antigonus*; he ſent *Argæus* and *Callicrates* his Friends with command that they ſhould put *Nicocles* to death, as fearing the defection of other Gities, beſides that of *Paphos*. Theſe came to *Cyprus*, and having received ſome Troops of *Menelaus* the General there, they beſet the Palace of *Nicocles*, and having declared the Kings commands, they demanded *Nicocles* to death. He at firſt would have excuſed the matter, but when he ſaw that would not ſerve his turn he ſlew himſelf. *Axiothea* the wife of *Nicocles* being informed of the death of her Husband, did then ſlay her Daughters that were Virgins, that they might not fall into the enemies hands: She alſo perſwaded the Wives of *Nicocles* his Brethren, with her to murther themſelves, though *Ptolemy* had granted them impunity: Their Husbands ſeeing this, ſet fire upon the Palace and ſlew themſelves, by this means the Royal Family of the Paphians, was utterly diſtinguiſhed.

Clark's mirr. c. 78. p. 351.

6. The *Tacchi* (a people in *Aſia*) rather then they would be captivated to the Greeks, threw themſelves down headlong from the Rocks, the very women throwing down their own children firſt, and then caſting themſelves upon them.

Polyb. l. 16. p. 338, 339.

7. *Philip* King of *Macedon* had beſeiged the City of *Abydus*, and ſtraitly beſet it both by Sea and Land, when the inhabitants defended it againſt him with great courage, till at laſt the Enemy had undermin'd and overthrown the outward wall, and were now by their mines approaching that other wall which the Inhabitants had made up within inſtead of the former. Then the beſieged apprehenſive of their danger, ſent Embaſſadors to *Philip*, offering him the ſurrender of their City upon condition, that the Rhodians and Soldiers of *Attalus* ſhould be freely diſmiſſed, and that every freeman ſhould have liberty to depart whither he pleaſed. *Philip* returned them this anſwer, that either they ſhould reſolve to ſurrender at diſcretion, or elſe fight it gallantly. They of *Abidus* made deſperate by theſe means, conſulted together, and reſolved upon this courſe, to give liberty to all ſlaves that they might aſſiſt them with greater cheerfulneſs, to ſhut up all their wives in the Temple of *Diana*, their Children and Nurſes in the publick Schools, to lay all their ſilver and gold upon a heap in the Market place, and to put their moſt precious furniture into two Galleys. This done they choſe out fifty perſons of ſtrength and Authority, whom in preſence of all the Citizens they cauſed to ſwear, that as ſoon as they ſhould perceive

misplaced turn over 3 leaves

the enemy to be Maſter of the inward Wall, they ſhould kill all their Wives and Children, burn the Galleys, and caſt the Silver and Gold into the Sea. They all ſwore to defend their liberty to the laſt breath, and indeed when the Walls were fallen, all the Soldiers and Inhabitants maintained the ruines of them with that obſtinacy, that few remained alive or unwounded: And when the City was taken, *Philip* was amazed to ſee the reſt kill their Wives and Children, caſt themſelves headlong from houſes and into pits, and running upon any kind of death, ſo that few of that City could be perſwaded to out-live the loſs of their liberty, unleſs ſuch as were bound, and by force preſerved from doing violence upon themſelves.

Oros. hiſt. l. 5. c. 7. p. 192 Clarks mir. c. 78. p. 351.

8. At *Numantia* in *Spain* four thouſand Soldiers withſtood forty thouſand Romans for fourteen years together, in which time having often valiantly repulſed them and forced them unto two diſhonourable compoſitions, at laſt when they could hold out no longer, they gathered all their Armour, money, and goods together, and laid them on an heap, which being fired they voluntarily caſt themſelves alſo into the flames, leaving unto *Scipio* nothing but the bare name of *Numantia* to adorn his triumph with.

Clarks mir. c. 78. p. 351.

9. The City of *Saguntum* had been beſieged by *Annibal* for the ſpace of nine months, in which the famine was ſo great that the inhabitants were enforced to eat mans fleſh: At laſt when they could hold out no longer, (rather than they would fall into the hands of their enemies) they made a fire in which themſelves and their City was conſumed to Aſhes.

Juſtin l. 13. p. 159.

10. *Perdiccas* made war upon *Ariarathes* King of *Cappadocia*, although he had no way provoked him, yet although he overcame the King in Battle, he carried thence nothing but hazards and wounds inſtead of rewards, for the flying Army being received into the City; each man ſlew his Wife and Children, ſet fire on their houſes and furniture of them, and having laid upon one heap all their riches at once, and conſumed them to aſhes; they then threw themſelves headlong from Towers, and high places into the flames, ſo that the victorious enemy enjoyed nothing of theirs, beſides the ſight of thoſe flames, which devoured the ſpoils they hoped to have divided amongſt them.

Strigel. comment. in Juſtin. p. 28.

11. When *Brutus* had beſieged the City of the *Xanthii* in *Licia*, they themſelves ſet fire on their own City, ſome of them leaped into the flames and there periſhed, others fell upon their own ſwords, A woman was ſeen hanging from the roof of her houſe with an infant newly ſtrangled about her neck, and in her right hand a burning torch, that ſhe might that way have burnt down the houſe over her.

CHAP. LI.

Of ſuch as in higheſt Fortunes have been mindful of Humane frailty.

Vaugh. flor. Solut. p. 162.

THe *Lama* (who are the Prieſts of the *Tibitenſes*) when they prepare to celebrate prayers they ſummon the people together, with the hollow whiſpering ſounds of certain pipes, made of the bones of dead men: They have alſo Roſaries or Beads made of them which they carry always about them, and they drink continually out of a Skull. Being asked the reaſon of this Ceremony by *Anthony Andrada* (who firſt found them out) one that was the chiefeſt among them told him that they did it, *ad fatorum memoriam*, they did therefore pipe with the bones of the dead, that thoſe ſad whiſpers might warn the people of the ſwift and inviſible approach of death, whoſe muſick they term'd it: The Beads they wore did put them in mind of the frail eſtate of their bodies, their drinking in a ſkull did mortifie their affections, repreſs pleaſures, and imbitter their taſt, leſt they ſhould reliſh too much the delights of life, and certainly theſe great and excellent perſons hereafter mentioned, did therefore carry along with them the commemoration of death, as finding it a powerful Antidote againſt thoſe exceſſes and deviations, whereunto the nature of man (eſpecially in proſperity) has ſo notable a proneneſs.

Lipſ. monit. l. 2. c. 14. p. 339. Paræti hiſt. prof medulla tom. 2. p. 116.

1. *Maximilianus* the firſt, Emperour of *Germany*, for three years (ſome ſay two) cauſed his Coffin made of Oak to be carried along with him in a Wagon before he felt any ſickneſs, and when he drew near to his death, he gave order in his laſt will, that they ſhould wrap up his dead body in courſe linen, without any embowelling at all, and that they ſhould ſtop his mouth, noſtrils, ears, and all open paſſages of his body with unſlaked lime, this was the only embalming and conditure he required, and that for this purpoſe, that his body might (by this eating and conſuming thing) be the ſooner reſolved into its earth.

Jovii Elog. p. 30. Sandys. relat. l. 2. p. 107. Polyd. Virg. Ang. hiſt. l. 14. p. 251. Platin. de vitus pontiſ. p. 211. Camerar. oper. ſubciſm cent. 1. c. 12. p. 75, 76.

2. *Saladine* that great Conquerour of the Eaſt, after he had taken *Jeruſalem*, perceiving he drew near unto death, by his laſt Will forbad all funeral pomp, and commanded that only an old and black Caſſock faſtned at the end of a Lance, ſhould be born before his body, and that a Prieſt going before the people, ſhould aloud ſing theſe verſes, as they are remembred by *Boccace*.

Vixi divitiis, regno, tumiduſque trophæis,
Sed pannum heu nigrum nil niſi morte tuli.

Great Saladine *the Conqu'rour of the Eaſt,*
Of all the State and Glory he poſſeſs'd,
O frail and tranſitory good! no more
Hath born away, than that poor Shirt he wore.

Lipſ. monit. l. 2. c. 14. p. 338.

3. The Emperour *Severus* after many wars, growing old and about to dye, called for an Urn in which (after the ancient manner) the aſhes of their burnt bodies were to be beſtowed, and after he had long looked upon it, and held it in his hands, he uttered theſe words; *Thou* (ſaid he) *ſhalt contain that man, whom all the world was too narrow to confine.*

Mors ſola fatetur.——
Quantula ſint hominum Corpuſcula.

'Tis only death that tells
How ſmall he is that ſwells.

Lipſ. monit. l.2. c.14. p. 338.

4. *Philip* King of *Macedon* had a fall, and after he was riſen, perceiving the impreſſion of his body upon the ſand; *Good Gods*, ſaid he, *what a ſmall parcel of earth will contain us, who aſpire to the poſſeſſion of the whole world.*

Luth. Colloq. menſal. p. 471.

5. *Luther* after he had ſucceſsfully oppoſed the Pope, and was gazed and admired at by all the world as the invincible Champion of the true Chriſtian faith, not long before his death ſent a fair Glaſs to Dr. *Juſtus Jonas* his friend, and therewith theſe following verſes.

Dat vitrum vitro Jonæ, *vitrum ipſe* Lutherus,
Se ſimilem ut fragili noſcat uterq; vitro.

Luther *a Glaſs, to* Jonah *Glaſs, a Glaſs doth ſend,*
That both may know our ſelves to be but Glaſs, my
Friend.

Plut. moral. l. de Apoth. [illegible] p.414.

6. *Antigonus* lay ſick a long time of a lingring diſeaſe, and afterwards when he was recovered and well again; *We have gotten no harm*, ſaid he, *by this long ſickneſs, for it hath taught me not to be ſo proud, by putting me in mind that I am but a mortal man.* And when *Hermodorus* the Poet in certain Poems which he wrote, had ſtiled him the Son of the Sun, he to check that unadviſed ſpeech of his *He who uſeth to empty my Cloſe-Stool*, (ſaid he) *knoweth as well as I that it is nothing ſo.*

Pet. Gregor, de Repub. l. 6. c. 3. p. 183. Plut in Solon. p. 93. 94.

7. *Crœſus* that rich King of *Lydia*, ſhewed unto *Solon* his vaſt riches, and asked of him who it was that he could eſteem of as an happier man than he? *Solon* told him that riches were not to be confided in, and that the ſtate of a man in this life, was ſo tranſitory and liable to alteration and change, that no certain judgment could be made of the felicity of any man, till ſuch time as he came to dye. *Crœſus* thought himſelf contemned and deſpiſed by *Solon*, while he ſpake to him in this manner, and being in his great proſperity at that time, thought there was little in his ſpeech that concerned him. But afterwards being overthrown by King *Cyrus* in a pitcht battle, his City of *Sardis* taken, and himſelf made priſoner, when he was bound and laid upon a pile of wood to be publickly burnt to death in the ſight of *Cyrus* and the Perſians, then it was that he began to ſee more deep into that conference he heretofore had with *Solon*: And therefore being now ſenſible of the truch of what he had heard, he cryed out three times, *O Solon, Solon, Solon.* *Cyrus* admired hereat, and demanded the reaſon hereof, and what that *Solon* was? *Crœſus* told him who he was, and what he had ſaid to him about the frailty of man, and the change of condition he is ſubject to in this life? *Cyrus* at the hearing of this, like a wiſe Prince began to think, that the height of his own fortune could as little excuſe him from partaking in this fragility, as that of *Crœſus* had done, and therefore in a juſt ſenſe and apprehenſion of thoſe ſudden turns, which the deſtinies do uſually allot to mankind, he pardoned *Crœſus*, ſet him at liberty, and gave him an honourable place about him.

Polyb. hiſt. l. 8. p. 527. petr. Gregor. de Repub. l. 6. c. 3. p. 183.

8. *Antiochus* at the firſt ſtood mute and as one amazed, and afterwards he burſt out into tears, when he ſaw *Achaus* the Son of *Andromachus* who had married *Laodice* the Daughter of *Mithridates*, and who alſo was the Lord of all that Country about the Mountain *Taurus*, brought before him bound, and lying proſtrate upon the earth: That which gave the occaſion to theſe tears of his, was the conſideration of the great ſuddenneſs of theſe blows which Fortune gives, and how impoſſible it is to guard our ſelves from them; or prevent them.

Peter. Gregor, de Repub. l. 6. c. 3. p. 183.

9. *Seſoſtris* was a Potent King of *Ægypt*, and had ſubdued under him divers nations, which done he cauſed to be made for him a Chariot of gold, and richly ſet with ſeveral ſorts of precious Stones, Four Kings by his appointment were yoked together herein, that they inſtead of Beaſts might draw this Conquerour as oft as he deſired to appear in his glory. The Chariot was thus drawn upon a great Feſtival, when *Seſoſtris* obſerved that one of the Kings, had his eyes continually fixed upon the wheel of the Chariot that was next him. He then demanded the reaſon thereof, the King told him that he did wonder and was amazed at the unſtable motion of the wheel that rowled up and down, ſo that one while this and next that part was uppermoſt, and the higheſt of all immediately became the loweſt: King *Seſoſtris* did ſo conſider of this ſaying, and thereby conceived ſuch apprehenſions of the frailty and uncertainty of humane affairs, that he would no more be drawn in that proud manner.

Steph. in voc. p. 2092. Camer. oper. ſubciſiv. cent. 1. c. 12. p. 79. 80.

10. *Xerxes* Son of *Darius* and Nephew to *Cyrus*, after five years preparation came againſt the Grecians (to revenge his Fathers diſgraceful repulſe, by *Miltiades*) with ſuch an Army that his men and Cattel dried up whole Rivers, he made a Bridge over the Helleſpont, where looking back on ſuch a multitude, conſidering mans mortality he wept, knowing, as he ſaid, that no one of all thoſe ſhould be alive after an hundred years.

CHAP. LII.

Of ſuch as were of unuſual Fortune and Felicity.

MEn in a Dream find themſelves much delighted with the variety of thoſe images of things which are preſented to their waking fancies, that felicity and happineſs which moſt men count ſo, and pleaſe their thoughts with, is more of imaginary than real, more of ſhadow than ſubſtance, and hath ſo little of ſolidity and ſtableneſs in it, that it may be fitly looked upon as a dream. All about us is ſo liable to the blows of fortune, and it beſtows thoſe blows with that blindneſs and prodigality, and oftentimes ſullies the laſt hours of it, very minious with that blackneſs, that we count thoſe happy men that have felt leaſt of her frowns In which reſpect,

Godw. Rom. antiq. l. 2. § 2. p. 52, 53. Sabell. ex. l. 7. c. 8. p. 409, 410. Plin. nat. h. l. 7. c. 43. p. 177.

1. *Lucius Metellus* may well paſs for one of theſe fortunate perſons, for he was one of the *Quindecimviri*, that is, one of the *fifteen men*, appointed for the keeping of the Sibylline Oracles, and to ſee that ſacrifice and all Ceremonial Rites were duely performed, he was General of the Horſe, twice Conſul, chief Pontiff, the firſt that ſhewed Elephants in his Triumph, and a perſon in whom all thoſe Ten Ornaments met, which may befal a moſt happy Citizen in a moſt flouriſhing City, for he

was a ſtout warrior, good Orator, fortunate Leader, performed great matters being perſonally preſent, had aſcended to the greateſt honours, was very wiſe, a complete Senator, had attained great riches by honeſt means, left many Children, and was moſt eminent in the moſt celebrious City.

Val. Max. l. 7. c. 1. p. 187. Sabell. Ex. l. 7. c. 8. p. 409, 410. Plin. nat. hiſt. l. 7. c. 44. p. 178.

2. *Quintus Metellus* by inceſſant degrees of indulgent Fortune from the day of his birth to that of his death, at laſt arrived to the top of a moſt happy life. He was born in a City that was the Princeſs of the World, and was born of noble Parents; he had rare gifts of the mind, and a ſufficiency of bodily ſtrength to undergo labour and travel; he had a Wife conſpicuous at once for her chaſtity and fruitfulneſs; he had born the Office of a Conſul, been General of an Army, and had glorioully triumphed; he had three Sons of Conſular degree, one whereof had been Cenſor, and alſo triumphant; and the fourth was a Pretor: he had three Duughters beſtowed in Marriage, whoſe Children he had with him. How many Births and Cradles? how many of his Deſcendants at man's eſtate? how many Nuptials? what Honours, Governments, and what abundant Congratulations did he behold in his Family? And all this felicity at no time interrupted with any Funeral, any ſighs, or the leaſt cauſe of ſadneſs. Look up to Heaven it ſelf, and you ſhall ſcarce find the like ſtate in that place, ſeeing our greateſt men have aſſigned mourning and grief to the Gods themſelves. The laſt act of his life was agreeable to all the reſt; for having lived to a great age, he expired by a gentle and eaſie way of death, amongſt the kiſſes and embraces of his deareſt Relations; and when dead, was born upon the ſhoulders of his Sons, and Sons in Law, through the City; and by them laid upon his Funeral fire.

Juſt. hiſt. l. 12.

3. The very ſame day that *Philip* King of *Macedon* had the City of *Potidæa* ſurrendred up to himſelf, there came a Meſſenger that brought him word of a great Victory that *Parmenio* his General had obtained over the Illyrians: Another brought him news that his Horſe had won the Prize and Victory at the Olympick Games: And then came a third to acquaint him, that *Olympias* his Queen was delivered of a young Prince, which afterwards proved the unconquerable *Alexander*.

Full. Holy War.

4. It is a rare happineſs of the Family of St. *Lawrence*, Barons of *Hoath* in *Ireland*, that the Heirs thereof for four hundred Years together have always been of age before the death of their Fathers. *Clarks Mirr. cap.* 104. *pag.* 493.

Herodot. l. 2 p. 178.

5. *Polycrates* of *Samos* was a petty Kieg, but a Minion of Fortune; had ſuch a Series of Proſperity in all his Affairs, that he was adviſed by *Amaſis* King of *Egypt* and his Alley, to apply ſome remedy to his over-great Fortune; and that he might have ſome occaſion of trouble, exhorted him to caſt away what he moſt eſteemed in ſuch manner as he ſhould be ſure never more to hear of. He therefore threw into the Sea that precious Emerald of his which he uſed as his Signet, but not long after it was found in the belly of a Fiſh that was dreſſed for his Table.

Camer. op. ſubciſiv. cent. 2. c. 57 p. 242.

Full. Worthies, p. 370

6. And to ſhew us that there is a kind of recurrency of remarkable Accidents; one *Anderſon*, a Townſman and Merchant, talking with a friend on *Newcaſtle*-Bridge, and fingering his Ring, before he was aware let it fall into the River, and was much troubled with the loſs thereof, until the ſame was found in a Fiſh caught in the River, and reſtored unto him.

M. Heraults Polit. Max. l. 2. c. 1. p. p. 159, 161

7. It is ſaid of the Emperor *Antoninus Pius*, that his Affairs had ſo good ſucceſs, that he never repented him of any thing he did, that he was never denyed any thing he asked, and that he never commanded any thing wherein he was not obeyed. And being asked by a Senator (who marvelled at theſe things) the reaſon of them. *Becauſe*, ſaid he, *I make all my doings conformable to Reaſon, I demand not any thing which is not rightful, I command not any thing which redoundeth not more to the benefit of the Commonwealth than to mine own profit.*

Val. Max. l. 1. c. 8. p. 31

8. That was a marvellous happy Accident that fell out to a Rower in a Tyrian Veſſel: he was cleanſing of the Deck, when a Wave took him on the one ſide, and ſtruck him into the Sea, and ſoon after a contrary Wave hoiſted him up into the Ship again; ſo the lamentations of his misfortune were mixed with congratulations for his ſafety.

Fulgoſ. ex. l. 4. c. 1. p. 437

9. *L. Sylla* might well be ſirnamed The Happy; for whereas he had attained the Dictatorſhip with many hazards, and therein had put to death two thouſand ſix hundred Knights of *Rome*, had ſlain ten Conſuls, proſcribed and exiled ſo many, and forbid ſo many others the Rights of Burial; yet, when he had voluntarily reſigned the Dictatorſhip, and deveſted himſelf of ſo great a Power, all *Rome* beheld him ſecurely walking in the Market-place, and no man attempted to revenge upon him ſo great miſeries as he had occaſioned to that City.

Zuing. Theatr. vol. 3. l. 1. p. 605.

10. *Arnulphus* Duke of *Lorrain*, when he had dropp'd his Ring into the *Moſella*, had it reſtored to him again from the belly of a Fiſh.

Zuing. Theatr. vol. 3. l. 1. p. 605.

11. *Matthias* King of *Hungary* cauſed his Money and other things to be ſtamped with the Figure of a Crow, carrying a Ring, with an Emerald in her bill; whereof I find this to be the reaſon: having upon ſome occaſion laid his Ring, with an Emerald in it, beſides him, a Crow came and ſnatched it away; the King followed the Crow, ſhot her with a Piſtol Bullet, and thereby became again the Maſter of his Ring.

Joh. Textor. officin. l. 2. c. 23. p. 97.

12. *Timotheus* a General of the Athenians, had Fortune ſo favourable and propitious to him, that in every War he had an eaſie and aſſured Victory: So that his Rivals in Glory at that time, envying his great proſperity, painted Fortune caſting Cities and Towns into his lap as he lay ſleeping beſides it. *Timotheus* once beholding this Emblem, ſaid: *If I take Cities while I ſleep, what think you ſhall I do when I am awake?*

Cæl. Rhod. l. 19. c. 29. p. 919.

13. *Xanthus* writes of *Alcimus* King of the Lydians, that he was a Prince of a ſingular both Piety and Clemency; that thereupon he not only had an uncommon proſperity in the matters relating to his Perſon; but withal, that throughout the whole courſe of his Reign the Lydians lived in a moſt happy Tranquillity, and ſo ſecure a Peace, that every man lived void of fear, and without apprehenſions of any deſigns againſt them; in the midſt of a great abundance of Riches, in which they had long flouriſhed.

Plut. p. 672. in Alexand.

Alexander paſſed the *Helleſpont*, came to *Troy*, where he ſacrificed to *Pallas*, and made a Libation to the Heroes. He alſo poured Oyl upon the Tomb of *Achilles*; and according to the accuſtomed manner, he with his friends ran round about it naked, and placed a Crown upon it; pronouncing of *Achilles* that he was a moſt happy and fortunate perſon, for that while he lived he had ſo good a friend as *Patroclus*; and when dead, that he had ſo famous a publiſher of his Actions as *Homer*.

Chet. h. coll cent. 2. p. 32

15. *Matilda* or *Maud* the Empreſs had the ſame happineſs for which *Pherenice* is admired; ſhe was

Daughter of a King, *viz.* *Henry* the Firſt; Mother of a King, *viz.* *Henry* the Second of *England*; and Wife of a King, to wit, *Henry* the Fourth, Emperor of *Germany*. On her was made this Epitaph.

> *Ortu magna, viro major, ſed maxima prole*
> *Hic jacet* Henrici *filia, nupta, parens.*

Juſt.h.l.12. p.151. 16. *Alexander* the Great was a happy and a fortunate perſon in divers reſpects: he had *Philip* for his Father, the nobleſt Warrior of his time; and he had for his Maſter (in his Youth) the Prince of Philoſophers, *Ariſtotle*. Beſides which, *Juſtin* obſerves of him, that he never gave Battel to any Enemy, whom he did not overcome; never laid Siege to any City, which at laſt he did not take; nor never came unto any Nation, whom he did not ſubdue, and bring under his ſubjection.

Fulg. ex. l. 6c.11.p. 832. *Appius* a Roman was proſcribed by the Triumvirate: this being known unto him, he divided his Wealth amongſt his Servants; and with them got into a Ship, intending to ſail into *Sicily*. In his paſſage there aroſe a mighty Tempeſt; whereupon his Servants let him down from the Ship, into a little Boat, telling him that he ſhould therein be ſafeſt from the Tempeſt; in the mean time away they ſailed with the Ship, and all his Riches therein. The event was, that the Servants and Ship was caſt away wherein they thought themſelves ſecure, and *Appius* by force of the Winds was driven with his little Boat unto his deſired *Sicily*, where he abode in ſafety.

CHAP. LIII.

Of the Gallantry wherewith ſome Perſons have received Death, or the Meſſage of it.

As they who remember they are but ſojourners, in their hired lodgings, depart thence without any affliction or trouble of mind; ſo as many as conſider that Nature hath lent them this tabernacle of the body but for a little time are well contented to remove as ſoon as they receive a ſummons.

1. *Theodorus* being threatned with death by *Lyſimachus*, *Speak on this manner*, ſaid he, *to thy purpled Minions, for to* Theodorus *it is all one, whether he putrefye, under ground, or on a Croſs above it.*

Raleighs h. world.l.5.c. 3.§ 18. p. 484. 2. *Sophonisba*, was the Queen of *Syphax* the Numidian, and he being made priſoner to the Romans, ſhe came and yeilded her ſelf to *Maſſaniſſa*, and vehemently beſought him, that ſhe might not be delivered into the hands of the Romans. Her youth and excellent beauty, ſo commended her ſuit, that he forth with granted it, and to make good his promiſe, marryed her himſelf that very day, having bin contracted with her before her marriage with *Syphax*. But *Scipio* the Roman General gave him to underſtand that the Romans had title to her head, and that ſhe was a miſcheivous enemy of theirs, and therefore adviſed him, not to commit a great offence upon little reaſon. *Maſſaniſſa* bluſhed and wept; and finally, having promiſed to be governed by *Scipio*, he departed to his Tent; where, after he had ſpent ſome time in agony, he called to him a Servant; and tempering a Potion for *Sophonisba*, ſent it her with this meſſage, that gladly he would have had her to live with him as his Wife, but ſince they who had power to hinder him of his deſire would not yield thereto, he ſent her a Cup that ſhould preſerve her from falling alive into the hands of the Romans; willing her to remember her Birth and Eſtate, and accordingly to take order for her ſelf. At the Receipt of this Meſſage and Preſent ſhe only ſaid, that if her Husband had no better Preſent for his new Wife, ſhe muſt accept of this. Adding, that ſhe might have dyed more honourably, if ſhe had not wedded ſo lately before her Funerals; and herewithal ſhe boldly drank off the Poyſon.

3. *Calanus* the Indian, of great fame and name for Philoſophy, and held in great reverence by *Alexander* the Great; when he had lived ſeventy three years in perfect health and was now ſeized upon by a Diſeaſe; accounting that he had arrived at that term of felicity, which both Nature and Fortune had allotted him, determined to depart out of life: and to that purpoſe deſired of *Alexander* a Funeral pile to be erected, and that as ſoon as he had aſcended to the top of it, he would appoint his Guard to put fire to it. The King not able to divert him from his purpoſe, commanded the Pile to be erected: an innumerable multitude of people flocked together to behold ſo unuſual a Spectacle. *Calanus*, as he had ſaid, with a marvelous alacrity aſcended the top of the Pile, and there laid him down, wherein he was conſumed to aſhes. Diod. Sicul. 17. p. 575.

4. When the Tyrant ſent his Meſſenger of death to *Canius* to tell him that he muſt die that day, *Canius* was then playing at Cheſs, and therefore deſired the Meſſenger not to interrupt his play till the Game was out; which he played in the ſame manner, and with as much concern as he did before the Meſſenger came. The Game done, he ſubmitted to the Sentence that was paſſed upon him. Heyw. hier. l. 4. p. 233.

5. Queen *Anne*, the Wife of *Henry* the Eighth, when ſhe was lead to be beheaded in the Tower, ſhe called one of the King's Privy Chamber to her, and ſaid unto him; *Commend me to the King, and tell him, he is conſtant in his courſe of advancing me; for from a private Gentlewoman he made me a Marquiſs, from a Marquiſs a Queen; and now that he hath left no higher degree of worldly honour for me, he hath made me a Martyr.* Bak. chron. p. 408.

6. Dr. *Feckman* was ſent to the Lady *Jane Gray*, that ſhe muſt prepare her ſelf to die the next day; which Meſſage was ſo little diſpleaſing to her, that ſhe ſeemed rather to rejoyce at it. The Doctor being earneſt with her to leave her new Religion, and to embrace the old, ſhe anſwered, that ſhe had now no time to think of any thing, but of preparing her ſelf to God by Prayer. *Feckman* thinking ſhe had ſpoken this, to the end ſhe might have ſome longer time of life, obtained of the Queen three days longer, and then came and told ſo much to the Lady *Jane*. Whereat ſhe ſmiling, ſaid, *You are much deceived if you think I had any deſire of longer life; for I aſſure you, ſince the time you went from me my life hath been ſo odious to me, that I long for nothing ſo much as death; and ſince it is the Queen's pleaſure, I am moſt willing to undergo it.* Bak. chron. p. 458.

7. *Rubrius Flavius* being condemned to death by *Nero*, and brought to the Block; when the Heyw. hier. l. 4. p. 241.

Executioner ſpake to him, that he would boldly ſtretch forth his neck ; *Yes*, (ſaid he) *and I wiſh thou wouldſt as boldly ſtrike off my head.*

Burt. melan. part. 2. § 3. p. 318. Kornman. de mir. mort. l. 8. c. 3. p. 2.

8. *Ludovicus Corteſius*, a rich Lawyer of *Padua*, commanded by his laſt Will, and a great Mulct (if otherwiſe) upon his Heir, that no Funeral ſhould be kept for him, no man ſhould lament ; but as at a Wedding, Muſick and Minſtrels to be provided : and inſtead of black Mourners, he took order that twelve Virgins clad in Green ſhould carry him to the Church. His Will and Teſtament was accordingly performed, and he buried in the Church of St. *Sophia*.

Burt. melan. part. 3. § 3. p. 320.

9. Cardinal *Brunduſinus* cauſed this Epitaph in *Rome* to be inſcribed upon his Tomb, both to ſhew his willingneſs to die, and to tax thoſe that were loath to depart.

Exceſſi è vitæ ærumnis faciliſque, lubénſque.
Ne pejora ipſâ morte dehinc videam.

With eaſe and freedom I reſign'd this breath,
Leſt I ſhould longer ſee what's worſe than death.

Cæl.Rhod.l 21.c.11.p 977.

10. *The words of dying* Plotinus, ſaith *Cælius*, *are worthy to be writ in Letters of Gold : or if there be any other thing that is more precious than it, in as much as they preſcribe each of us what to do in the like caſe.* He lay, as I ſaid, a dying when *Euſtochius* went to *Puteoli* to viſit him. *Hitherto*, ſaid *Plotinus*, *I expected thee ; and even now I am labouring to return that which is divine in us, unto that Divinity that informs and enlivens the whole Univerſe.* And having ſaid theſe words, he gave up the Ghoſt.

The End of the Third Book of the Wonders of the Little World.

Peach. Com. Gent.c. 9.p. 79.

a good eye, and *Anno* 1524. the City of *Colonia Agrippina* was painted with much exactneſs, yet in ſo little that a fly might cover it.

Zonar. Ann. tom. 3. p. 126.

39. *Proclus* a famous Mathematician, in the Reign of *Anaſtaſius Dicorus*, made burning glaſſes with that skill and admirable force, that therewith he burnt at a great diſtance the Ships of the Myſians and Thracians that had block'd up the City of *Conſtantinople*.

CHAP. XLV:

Of the Induſtry and pains of ſome men, and their hatred of Idleneſs.

THat of the Areopagites is the moſt honourable Court in the City of *Athens*, and there it was moſt diligently inquired into, after what manner each of the Athenians lived, what kind of income and revenue he had, and by what means it was that he ſuſtain'd himſelf and his family: They were taught to follow ſome honeſt courſe of life, as knowing they were to give a publick account thereof: and if any man was convicted of idleneſs or a reprovable way of living, he had a note of infamy upon him, or elſe was ejected the City as an unprofitable member thereof: No doubt but by this procedure of theirs, they put ſlothfulneſs out of all countenance, and filled their City with examples of every kind of induſtry, without fear of incurring the danger of a publick accuſation, as

Cauſ. H.C. in the treat. of paſſions. § 6. p. 15. Plin. nat. h. l. 18. c. 6. p. 558.

1. *Pliny* tells of one *Creſin* who manured a piece of ground, which yielded him fruit in abundance, while his neighbours Lands were extremely poor and barren, for which cauſe he was accuſed to have inchanted them, otherwiſe, ſaid his accuſer, his inheritance could not raiſe ſuch a revenue, while others ſtand in ſo wretched a condition: But he pleading his cauſe, did nothing elſe but bring forth a luſty Daughter of his, well fed and well bred who took pains in his Garden; alſo he ſhewed his ſtrong Carts and ſtout Oxen which ploughed his Land, his various implements of Husbandry, and the whole equipage of his tillage in very good order: He then cryed out aloud before the Judges, *Behold the Art, Magick, and Charms of* Creſin? The Judges did acquit him and doubted not but that his Lands fertility was the effect of his Induſtry and good Husbandry.

Ælian. var. hiſt. l. 1. c. 33. p. 29.

2. There was one *Miſes* who preſented the great King *Artaxerxes*, as he rode through *Perſia*, with a Pomegranate of a wonderful bigneſs, which the King admiring demanded out of what Paradiſe he had gotten it, who anſwered that he gathered it from his own Garden: The King was exceedingly pleaſed with it, and gracing him with Royal gifts, ſwore by the Sun, that the ſame man with like diligence and care, might as well of a little City make a great one.

Lipſ. ep. cent. 4. ep. 31. p. 880.

3. The Emperour *Theodoſius* the younger devoted the day to the Senate, to military, judicial, and other affairs, but a conſiderable part of the night to his ſtudies and Books, having his Lamp ſo made that it would pour in oyl of it ſelf to renew the light, that ſo he might neither loſe time nor occaſion an unſeaſonable diſturbance to his Servants.

Val. Max. l. 8. c. 7. p. 227. Zuing. Theatr. vol. 3. l. 2. p. 670. Laert. vit. Phil.

4. *Cleanthes* was a young man, and being extremely deſirous to be a hearer of *Chryſippus* the Philoſopher, but wanting the neceſſary proviſions for humane life, he drew water and carried it from place to place in the night to maintain himſelf with the price of his labour, and then all day he was attending upon the doctrines of *Chryſippus*, where he ſo profited, and withal ſo retained that induſtry he had while young, that he read conſtantly to his Auditors, to the ninety and ninth year of his Age, others ſay *Zeno* was his Maſter, and that wanting wherewith to buy paper, he wrote memorials from him upon the bones of Cattel and the broken pieces of Pots: Thus fighting in the night againſt poverty, and in the day againſt ignorance, he became at laſt an excellent perſon.

Sabell. ex. l. 1. c. 7. p. 45.

5. St. *Jerome* ſaith that he himſelf had read ſix thouſand books that were written by *Origen*, who daily wearied ſeven Notaries and as many boys in writing after him.

Val. Max. l. 8. c. 7. p. 225

5. *Demoſthenes* that afterwards moſt famous Orator of all *Greece*; in his youth was not able to pronounce the firſt letter of that Art which he ſo affected, but he took ſuch pains in the correction of that defect in his pronunciation, that afterwards no man could do it with a greater plainneſs, his voice was naturally ſo ſlender and ſqueaking, that it was unpleaſant to the Auditory, this alſo he ſo amended by continual exerciſe, that he brought it to a juſt maturity and gratefulneſs, the natural weakneſs of his lungs he rectified by labour, ſtriving to ſpeak many verſes in one breath, and pronouncing them as he ran up ſome ſteep place, he uſed to declaim upon the ſhores where the waters with greateſt noiſe beat upon the Rocks, that he might acquaint his Ears with the noiſe of a tumultuating people, and to ſpeak much and long with little ſtones in his mouth, that he might ſpeak the more freely when it was empty. Thus he combated with nature it ſelf and went away Victor; overcoming the malignity of it by the pertinacious ſtrength of his mind, ſo that his Mother brought forth one, and his own induſtry another *Demoſthenes*.

Fulgoſ. l. 8. c. 7. p. 1041.

7. *Johannes Fernandus* of *Flanders*, though born blind and preſſed with poverty, yet by his ſole induſtry attained to rare skill in Poetry, Logick, Philoſophy, and ſuch a ſufficiency in the Art of Muſick, that he was able to compoſe a ſong of four parts *memoriter*, which others can difficultly do by ſetting all down in writing.

Bak. Chron. p. 332. Clerks mirr. c. 74. p. 322.

8. *Elfred* a King of the Weſt Saxons here in *England* deſigned the day and night equally divided into three parts, to three eſpecial uſes, and obſerved them by the burning of a Taper ſet in his Chappel, eight hours he ſpent in meditation, reading, and prayers, eight hours in proviſion for himſelf, his repoſe and health; and the other eight about the affairs of his Kingdom.

Full. h. ſtate. l. 2. c. 9. p. 78.

9. Almoſt incredible was the painfulneſs of *Baronius*, the compiler of the voluminous Annals of the Church, who for thirty years together, preached three or four times a week, to the people.

Chetw. hiſt collect. cent. 3. p. 79. Trenchfield's counſel to his Son. p. 133.

10. A Gentleman in *Surry* that had Land worth two hundred pounds *per Annum*, which he kept in his own hands, but running out every year, he was neceſſitated to ſell half to pay his debts, and let the reſt to a Farmer for one and twenty years. Before that term was expired, the Farmer one day bringing his Rent; asked him if he would ſell his Land? *Why* (ſaid he) *will you buy it? If it pleaſe you*, ſaith the Farmer. *How*, ſaid he, *that's ſtrange, tell me how this comes to paſs, that I could not live upon twice as much being my own; and you upon one half*

thereof, though you have payed rent for it or able to buy it. *Oh*, ſaith the Farmer, *but two words made the difference, you ſaid go, and I ſaid come. What's the meaning of that*, ſaid the Gentleman. *You lay in bed*, replyed the Farmer, *or took your pleaſure, and ſent others about your buſineſs, and I roſe betimes, and ſaw my buſineſs done my ſelf.*

Parei.medul.tom.2. p.380.

11. *Marcus Antoninus* the Emperour, as he was a perſon of great induſtry himſelf, ſo did he alſo bear ſo great a hatred unto idleneſs, that he withdrew the ſalaries of ſuch men, as he found to be ſlothful and lazy in their imployments; ſaying that there was nothing more cruel, then that the common wealth, ſhould be gnawn and fed upon, by ſuch as procured no advantage thereunto by their labours.

Melch.Adam.in.vit. Germ.medic.p.287.

12. *Joanes Viſcherus*, Rector of the Univerſity of *Tubing*; when in the ſixty third year of his age, ſo dangerous a year to humane life; though weak in body, and thereby at liberty in reſpect of the ſtatutes of the Univerſity, from his office of teaching, yet as alwayes before, ſo then, in the laſt act of his life he ſo followed his buſineſs, that ſo long as he had any ſtrength or ability, ſo long as his voice and ſpirits permitted: he was conſtant in his meditations, comments, and teaching. And when by reaſon of the inclemence of the air, he could not perform his part in the publick auditory of Phyſitians, he ſtrenuouſly continued to profeſs in private at his own houſe. When his wife oftentimes adviſed and beſought him that he would not do it, but have ſome regard to his own health, as a man that could ſcarce ſpeak or ſtand on his feet, and utterly unfit to ſpeak by an hour-glaſs, ſo moleſted by a Cough as he was: he replied: *That which a man doth with a willing mind, is no way troubleſome to him: ſuffer me to ſpeak and walk ſo long as the ſtrength of my body will permit, for ſo ſoon as I ſhall betake my ſelf to my bed, I ſhall not be pulled from thence till ſuch time, as four bearers come to carry me into the Church-yard.*

Melch.Adam.in.Vit. Germ.medic.p.155. Thuan.l.36.

13. *Conradus Geſnerus* was a man of infinite ſtudy, diligence and induſtry, in ſearching after the knowledge of all the parts of Nature; but particularly he bent himſelf to obſerve thoſe things that were delivered concerning metalls, plants, and living creatures; and the noble Hiſtorian *Thuanus* ſaith of him moſt truely; That to his laſt breath he was inflamed with an incredible deſire, and endeavour afrer the advancement of learning; ſo that when he was ſeized with the plague, and that his ſtrength began to deſert him, he roſe out of his bed, not to diſpoſe the affairs of his houſe, and family, but to ſet in order the papers in his ſtudy, that what he could not ſet forth in his life-time, might after his death be made publick to the benefit of the common wealth.

Plut.moral. p.394.

14. *Æleas* a King of *Scythia*, uſed to ſay that he thought himſelf no better then his horſekeeper when he was Idle.

Plut.moral. p.394.

15. *Dionyſius* the Elder being asked if he was at leiſure and no buſineſs at preſent? The Gods forbid ſaid he that ever it ſhould be ſo with me; for a bow (as they ſay) if it be over-bent, will break; but the mind if it be over-ſlack.

CHAP. XLVI.

Of the Dexterity of ſome Men in the Inſtruction of ſeveral Creatures.

MAn is ſeldome ſo unfortunate a teacher, as when he hath himſelf for his Scholar; but ſhould he employ at home, that ingenuity and induſtry which he ſometimes makes uſe of abroad; what a wonderful proficient would he be in all kind of Virtue? For there is ſcarce any thing that may ſeem ſo difficult; but his care and conſtancy hath overcome, as the following examples will be ſufficient to account for.

Hiſt.of Manual Arts.c.11.p.167.168. Marhal.Ep.l.15.Ep.96

1. The Count of *Stolberge* in *Germany*, had a Deer which he beſtowed on the Emperour *Maximilian* the ſecond, that would receive a Rider on his back, and a Bridle in his mouth and would run a race with the fleeteſt Horſe that came in the field, and outſtrip them too. *Martial* alſo mentions a Deer uſed to the bridle.

Hic erat ille tuo domitus Cypariſſe capiſtro,
An magis ille tuus Sylvia cervus erat.

2. At *Prague* the King of *Bohemia's* palace, Mr. *Morriſon* ſaw two tame Leopards, that would either of them at a call, leap behind the huntſman when he went abroad a hunting, and ſit like a dog, on the hinder parts of the horſe, and would ſoon diſpatch a deer.

Moriſ.Itinerary.p. Hiſt.Man.Arts.c.11.p.169

3. *Seneca* ſpeakes of a tame Dragon, that took meat from the hands of *Tiberius*; and elſe where *Repentes inter pocula, ſinuſq; innoxio lapſu dracones*; tame Dragons that crept up and down amongſt their Cups, and in their Boſomes, and did them no hurt.

Senec.de ira.l.2.

4. *Scaliger* ſaw a Crow in the French Kings Court, that was taught to fly at *Partridges*, or any other fowl from the Falconers fiſt.

Scalig. Exercit. 232.p.728 Sandys Travels. Senec.Epiſt. Ep.85.p.192. Hiſt.Man.Arts. cap.11.p.172.

5. Elephants have bin taught, not only to dance upon the Earth, but in the air alſo; dancing upon the rope. The manner of teaching them to dance is thus they bring ſome yong Elephant upon a floor of earth, that hath bin heated underneath, and they play upon a Cittern or Tabour, while the poor beaſt lifts up his ſtumps very often from the hot flower, more by reaſon of the heat, then any deſire to dance. And this they practiſe ſo often until the beaſt hath got ſuch a habit of it, that when ever he hears any muſick, he falls a dancing. *Buſbequius* ſaw a dancing Elephant in *Conſtantinople*, and the ſame Elephant playing at ball, toſſing it to another man with his trunk and receiving it back again.

Hiſt.Man. Arts.c.11. p.173.

6. *Michael Neander* ſaw in *Germany* a Bear brought from *Poland* that would play on the Tabour, and dance ſome meaſures, yea dance within the compaſs of a large round Cup, which he would afterwards hold up in his paw, to the ſpectatours to receive money or ſome other boon for his pains.

Hiſt.Man. Arts.c.11. p.174.

7. A Baboon was ſeen to play uppon the Guitar, and a Monkey in the King of Spains court was very skillful at cheſſeplay, ſaith *Belthazar Caſtilion, de aulico.*

Hiſt.Man. Arts.c.11. p.194.

8. Cardinal *Aſcanio* had a Parrot, that was taught to repeat the Apoſtles Creed *verbatim* in

Latin; and in the Court of *Spain* there was one that could ſing the Gamut perfectly. If at any time he was out, he would ſay, *No va Bueno*, that is not well; but when he was right he would ſay *Bueno va*, now it is well. As *John Barnes* an Engliſh Fryer relates in his book *de Æquivocatione*.

Lipſ. Epiſt. Cent. 1. Ep. 50. p. 102. Suet. l. 7. c. 6. p. 273. Ælian. de. Animal. l. 2. c. 11. p. 84.

9. The Elephant is a creature of a very docible and capable nature to learn almoſt any thing, they have bin taught by their keepers to adore the King, ſaith *Ariſtotle*, to dance, to throw ſtones at a mark, to caſt up arms into the air, and receive them again in their fall, to walk upon ropes, which *Galba* was the firſt that exhibited at *Rome*, ſaith *Suetonius*. And theſe things they learn with that care, that they have been often found practiſing, in the night, what had been taught them in the day. They write too, ſaith *Pliny*, ſpeaking of one who wrote in the Greek tongue. *Ipſe ego hæc ſcripſi, & Spolia Celtica dicavi.* I my ſelf ſaw, ſaith *Ælian*, one of them writing Roman Letters, upon a tablet with his trunk, and the letters he made were not ragged but ſtraight and even, and his eyes were fixt upon the tablet as one that was ſerious and intent upon his work. In the playes that Germanicus *Cæſar* ſhewed at *Rome* in the reign of *Tiberius*; there were twelve Elephants, ſix males, and ſix females, theſe were cloathed in hiſtrionical habits as men and women. At the command of their keeper, they danced in the cirque, and performed all the Geſtures of a Mimick. At laſt they were brought where they were to feaſt, a table was covered with all kind of dainties, and Gobletts of Gold with other little cups of wine plac'd and beds covered with purple carpets, after the manner of the Roman eating, for them to lye upon. Upon theſe they lay down, and at the ſignal given, they reached out their Trunks to the table and with great modeſty fell to eating, no ravening or deſire of the beſt or bigger part; but they eat and drank as a ſort of civil men would doe.

Heidſeld in Sphinge. c. 6. p. 141.

10. In the time of the war betwixt *Auguſtus Cæſar* and *M. Antonius*; when there were uncommon chances, and no mean rewards of the victory; all the world ſtood at gaze, which way Fortune would incline it ſelf. There was then a poor man at *Rome* who purpoſing to provide for himſelf againſt all events, had this contrivance; he bred up two Crows with his utmoſt diligence, and brought it to paſs, that in their pratling language, one would ſalute *Cæſar*, and the other *Antonius*. This man when *Auguſtus* returned conquerour, met him upon the way with his crow upon his fiſt, which ever and anon came out with his *Salve* Ceſar *victor, Imperator*: *Hail* Cæſar *the conquerour and Emperour.* *Auguſtus* delighted herewith, purchaſed the bird of him at the price of twenty thouſand Deniers of *Rome*.

Camerar. oper. ſubſ-civ. Cent. 1. c. 25. p. 131.

11. *Pierius* tells of an Elephant call'd *Hanno* which *Emanuel* King of *Portugal* preſented to Pope *Leo* the tenth. The King deſirous to ſend him to *Rome*, and the Ship wherein he was to be carried being ready to depart, the could not get *Hanno* for ſome dayes, to ſuffer himſelf to be led to the Sea ſide, much leſs to go a ſhipboard; ſo greatly he ſeemed to miſdoubt that voiage. The King diſpleaſed at the delay promiſed a great reward to any man, that could win *Hanno* to ſhip himſelf, none offered to do it. At laſt the King was ſecretly informed, that all this was done by the cunning of *Hanno*'s keeper, who being in love with a maid had no deſire to leave *Portugal*, and therefore had councelled his ſcholar *Hanno* not to ſuffer himſelf to be tranſported, telling him he ſhould be carryed into wild and terrible deſerts, in the Enemyes country, where he ſhould be mocked aud outraged of all, ill fed, badly lodg'd, and deſtitute of all neceſſary proviſions, beſides the way was long, dangerous and all by Sea; ſo that it was better for him to be kild upon the land, then to undergoe a condition moſt miſerable. The King informed of this wile, commands the keeper to be brought before him, and the whole being confeſſed he enjoins him to take care, that the Elephant might be embarked within three dayes, if not he ſhould be hang'd for an example to all that preſume to dally with their Princes commands. The keeper apprehending the rope twiſted, and his neck half in the nooſe; reads his ſcholar a new lecture, tells him that ſome enemyes had gone about to deceive him, for envy they bare to his felicity and to move rebellion againſt the King, that the matter was nothing ſo as he had ſaid; for they ſhould not go unto any deſarts, but to the Lady City of all the world ſeated in the moſt pleaſant place, where was abundance of all delicate proviſions, that there was a Prince whom all the world worſhipped, where *Hanno* ſhould have all the beſt ſport, and pleaſure he could deſire. And therefore that he ſhould be merry, and make himſelf ready to go cheerfully on board with his maſter, and ſhould aſſure himſelf of a good and pleaſant voyage. *Hanno* changing his mind upon theſe new inſtructions, when the ſignal was given, went willingly towards the ſhip, ſhewing himſelf all the way, very obedient and tractable.

Pezel. mellefic. Hiſt. tom. 2. p. 328.

12. *Pezelius* gives the relation of a wonderful dog, and thinks that poſſibly ſome wicked ſpirit was within him; a Tinker, ſaith he, brought him to *Conſtantinople*, and a great confluence of people there was to behold the feats he would do. Many of them laid their rings upon a heap confuſedly together before this dog, and yet at the command of his Maſter, he would reſtore to every particular man his own without any miſtake. Alſo when his maſter asked him in the preſence of many, which of the company was a Captain, which a poor man, which a wife, which a widdow, which a whore, and the like, he would diſcover all this without errour, by taking the garment of the party enquired after in his mouth.

Plut. mordl. l. de. Comp. terreſtr. p. 967.

13 I my ſelf ſaw a dog at *Rome*, whoſe Maſter a Player had taught him many pretty tricks; amongſt others he gave us this experiment, he ſoaked a piece of bread in a certain drug, which was indeed a ſomniferous and ſleepy, but he would have it thought alſo to be a deadly potion. The dog having ſwallowed it down (as he was taught) began to quake, tremble, yea and ſtaggered as if he had bin aſtonied, in the end he ſtretched out himſelf, and lay as ſtiff as one ſtark dead, ſuffring himſelf to be puld and drawn any way, like a block. But afterwards when he underſtood by that which was ſaid and done, that his time was come, and that he had catched the hint for his recovery: he began at firſt to ſtrive by little and little, as if awaked from a dead ſleep, lifting up his head he began to look to and fro, at which all the beholders wondred not a little. Afterwards he aroſe upon his feet, and went directly to him, unto whom he was to go, jocund and mery. This pageant was performed by him ſo artificially, I cannot tell whether to ſay, or naturally, that all thoſe who were preſent, and the Emperour himſelf (for *Veſpaſian* the father was there in perſon, within the Theatre of *Marcellus*) took exceeding great pleaſure and delight therein.

CHAP. XLVII.

Of the Taciturnity and Secreſy of ſome Men intruſted with Privacies.

IT was a rare commendation that *Spintharus* gave of *Epaminondas* the Theban, that he had rarely had converſation with any perſon that knew more, and ſpake leſs. It is equal prudence to know when to ſpeak, as well as how; and leaſt we ſhould be over prodigal or unſeaſonable in our ſpeech, Nature hath taken care that the tongue ſhould be confined within a double incloſure, of the lips and teeth. Many a man hath dearly bought the intemperance of the little Member: which was one reaſon why *Numa* preſcribed the veneration of *Tacita* to the Romans, as a tenth Muſe, not inferior to any of the Nine; as by which great Enterprizes are conducted with ſafety, which would otherwiſe prove fruſtrate or hazardous.

Treaſury of ancient and modern times, l. 1. *c.*17. *p.*39.

1. In the time of Pope *Eugenius*, the Seignory of *Venice* had a Captain named *Cremignola*, by whoſe Treaſon their Army had received the Overthrow. It was debated in the Senate what to do with him; and concluded that (being dangerous to recall him) the beſt way was, at preſent to diſſemble the matter, and at his return to repay him with death. This determination of theirs was deferred and ſlept for eight Months, but ſhut up in each breaſt with ſuch ſecreſy, that his ears (in all that time) could reach no ſuppoſition thereof. This was queſtionleſs a matter of no mean marvel, conſidering the number of the Senators, amongſt whom were divers much endeared to *Cremignola*, ſome in Propinquity in blood, others in Friendſhip, many of them poor, and ſo liable to be corrupted with rewards, whereof the Captain had no lack of ability to offer and beſtow; all which notwithſtanding, this honourable Seal of Secrecy was ſet with ſuch aſſurance upon every ſoul, that eight Months being expired, *Cremignola* was kindly recalled to *Venice*, entertained with embraces and befitting Ceremonies; but on the morrow after ſurprized, and before the Senate condemned to loſe his head; which Sentence was accordingly executed.

Val. Max. l. 2. *c.* 2. *p.* 36.

2. The ſecret Counſels of the Senate of *Rome* were divulged by no Senator for many Ages together, only *C. Fabius Maximus*; and he alſo through imprudence, meeting with *Craſſus* as he went into the Country, told him of the third Punick War ſecretly decreed in the Senate, for he knew he was made Queſtor three Years before, but knew not that he was not yet choſe into the Order of the Senators by the Cenſors, which was the only way of admittance. But though this was an honeſt error of *Fabius*, yet was he ſeverely reprehended by the Conſuls for it; for they would not that Privacy (which is the beſt and ſafeſt Bond in the Adminiſtration of Affairs) ſhould be broke. Therefore, when *Eumenes* King of *Aſia*, a friend of our City, had declared to the Senate, that *Perſes* King of *Macedon* was preparing to War upon the people of *Rome*, it could never be known what he had ſaid in the Senate houſe, or what anſwer the Fathers had made to him, till ſuch time as it was known that King *Perſes* was a Priſoner. So that you would have thought, that which was ſpoke in the ears of all had been heard by none.

Ælian. var. hiſt. l. 7. *c.* 18. *p.* 209.

3. It is reported of the Egyptians, that they undergo tortures with a wonderful patience; and that an Egyptian will ſooner die in torments, than diſcover the Secret he hath been entruſted with.

A Gell. noct. Attic. l. 1. *c.*23. *p.*40. *Sabellic. Exempl. l.* 1 *c.*3. *p.*17. *Bruſon. facetiar. l.* 4. *c.*1. *p.*257.

4. It was heretofore a cuſtom that the Senators of *Rome* carried their Sons with them; and thither did *Papyrius Prætextatus* follow his Father: ſome great Affair was conſulted of, and deferred to the next day, charge being given, that none ſhould diſcloſe the ſubject of their debate before it was decreed. The Mother of the young *Papyrius*, at his Return, enquired of him what the Fathers had done that day in the Senate; who told her that it was a Secret, and that he might not diſcover it. The woman was the more deſirous to know for this anſwer he had made her, and therefore proceeds in her enquiry with more earneſtneſs and violence. The boy finding himſelf urged, invented this witty lye: *It was*, ſaith he, *debated in the Senate, which would be moſt advantageous to the Commonwealth; that one man ſhould have two Wives, or that one woman ſhould have two Husbands.* The woman in a terrible fright leaves the houſe, and acquaints divers other Ladies with what ſhe had heard: the next day came a troop of women to the door, crying and beſeeching that rather one woman might marry two men, than that one man ſhould marry two women. The Senators entring the Court, enquire what meant this intemperance of the women, and what their requeſt intended. Here young *Papyrius* ſtepped into the midſt of the Court, and told them what his Mother had deſired to know, and what anſwer he had given. They commended his wit and ſecrecy, and then made an Order that no Senators Sons ſhould enter their Court, ſave only that one *Papyrius*.

Plut. de garrulitat. p. 506.

5. *Eumenes* was informed that *Craterus* was coming againſt him with an Army; he kept this private to himſelf; and did not acquaint the moſt intimate of his friends therewith, but gave out that it was *Neoptolemus* that came to fight him; for he well knew that his own Soldiers, who reverenced *Craterus* for his Glory, and were lovers of his Vertue, had *Neoptolemus* in contempt. When therefore the Battel came to be fought, *Eumenes* was victorious, and *Craterus* unknown, was killed amongſt the reſt: ſo that this Battel was gained by his Taciturnity, and his friends rather admired than reprehended him for it.

Plut. de Garrulit. p. 194.

6. The Ambaſſadors of the King of *Perſia* were at *Athens* invited to a Feaſt, whereat alſo were preſent divers Philoſophers; who, to improve the converſation, diſcourſed of many things both for and againſt. Amongſt the which was *Zeno*, who being obſerved to ſit ſilent all the while, the Ambaſſadors pleaſantly demanded what they ſhould ſay of him to the King their Maſter: *Nothing*, ſaid he, *further than this, that you ſaw at* Athens *an old man, who knew how to hold his tongue.*

Plut. de garrulit. p. 506.

7. *Metellus* the Roman General was once asked by a young Centurion, what deſign he had now in hand? who told him, that if he thought his own Shirt was privy to any part of his Counſel, he would immediately pluck it off and burn it.

Plin. l. 34. *c.*8. *p.* 500. *Fulgoſ. Ex. l.*3. *c.* 3. *p.* 353.

8. *Leæna* was an Athenian Strumpet that could play well upon the Harp, and ſing ſweetly unto it, ſhe was familiarly acquainted with *Harmodius* and *Ariſtogiton*, and privy to their plot and project touching the murder of *Piſiſtratus* the Tyrant, yet would ſhe never reveal this purpoſe and intention of theirs to the Tyrant or his Favourites, though ſhe was put to moſt exquiſite and dolorous torments about it. The Athenians therefore, deſi-

rous to honour this woman for her reſolute and conſtant ſecrecy, and yet loath to be thought to make ſo much of ſuch a Harlot as ſhe was, deviſed to repreſent the Memorial of her and her act by a Beaſt of her name, and that was a Lyoneſs; the Statue of which they gave order to *Iphicrates* to make, and that he ſhould leave out the tongue in the head of this Lyoneſs; for ſome ſay that, fearing leſt her torment ſhould cauſe her to betray her friends, ſhe bit it off, and ſpit it in the face of the Tyrant and Tormentors.

Parch. Pilgr. tom. 1. l. 6. c. 14. p. 807.

9. When the King of *Ala* goes to War, he aſſembleth his chief men into a Grove near the Palace; where they dig a Ditch in a round Circle, and there every man declareth his opinion: after this Conſultation the Ditch is cloſed, and under pain of Treaſon and death all which hath been ſpoken muſt be concealed, as if it was ſo buried as they had before repreſented in their Emblem.

Mariana hiſt. de Eſp. p. 147.

10. A Country man having killed *Lucius Piſo* Governor of *Spain*, was expoſed to tortures, thereby to extort from him a Confeſſion of his Confederates: he endured the firſt day's torments with invincible courage; but fearing himſelf for the ſecond, as he was going to the Rack he ſlipped out of the hand of his Leader, and daſhed his head with that violence againſt a Stone Wall that he died immediately, leſt he ſhould, through extremity of pain, be enforced to diſcloſe that which he had ſworn to conceal.

Val. Max. l. 3. c. 3. p. 77. Loh. Theatr. p. 586.

11. *Zeno Eleates* was a perſon extremely well verſed in the nature of things, and one that knew how to excite the minds of young men to vigour and conſtancy; he gained reputation to his Precepts by the example of his own Vertue. For whereas he might have lived in all ſecurity in his own Country, he left it, and came to *Agrigentum*, that then was in miſerable Slavery: he hoped by his ingenuity and manner of deportment to have converted a Tyrant, and ſuch a one as *Phalaris* from his Cruelties. But finding that wholſome counſel would do nothing with him, he inflamed the Noble Youth of that City with a deſire of Liberty, and freeing their Country. When this was made known to the Tyrant, he called the people together in the *Forum*; and expoſing the Philoſopher unto cruel torments before their faces; he frequently demanded of him who they were that were his Confederates? *Zeno* named not one of them; but all ſuch as were of moſt credit with the Tyrant, theſe he rendred ſuſpected to him; and reproching the Citizens with their fear and cowardiſe, he excited them to ſo ſuddain and vehement impulſe of mind, that they ſtoned the Tyrant *Phalaris* in the place.

Val. Max. l. 3. c. 3. p. 78. Lon. Theatr. p. 587.

12. *Theodorus*, a wiſe and excellent perſon, wearied the hands of all the Tormentors that *Hieronymus* the Tyrant expoſed him to; the ſeverity of his Scourges, the Racks he was ſtretched upon, the Burning Irons he was tortured with, could never be able to extort from him a confeſſion of the names of them that were with him in the Conſpiracy, or to betray the Secret he was intruſted with; but inſtead of this, in the extremity of his ſufferings he impeached the principal Favourite of the Tyrant, and that perſon he moſt relyed upon in the Government; and thereby deprived him of one that was moſt faithful to him.

CHAP. XLVIII.

Of ſuch who in their raiſed Fortunes have been mindful of their low Beginnings.

AT the Coronation of the Emperors of *Conſtantinople* it was cuſtomary to preſent them with ſeveral ſorts of Marbles and of different colours by the hand of a Maſon; who was then to beſpeak the new Emperor to this purpoſe;

Chuſe, mighty Sir, under which of theſe Stones
Your pleaſure is, that we ſhould lay your bones.

They brought him Patterns for his Grave-ſtone, that the proſpect of death might contain his thoughts within the due bounds of modeſty and moderation in the midſt of his new Honours. And it was, doubtleſs, to keep them humble, that the following perſons were ſo mindful of their obſcure beginnings.

Drex. oper. l. 3. c. 8. §. 4. p. 425. Cauſin. Holy Court, tom. 1. l. 3. §. 31. p. 95.

1. Pope *Benedict* the Eleventh was born of mean Parentage, nor was he unmindful of his primitive poverty when advanced to this high degree of honour. While he was in the Monaſtery, his Mother was a Laundreſs to the Monks; and being now made Pope, he ſent for her to come to him; ſhe came; and the great Ladies ſuppoſing it unfit to preſent her to his Holineſs in her homely Attire, had furniſhed her in ſuch manner, that ſhe now appeared almoſt another woman. Being thus brought into the preſence of her Son; the Pope diſſembled his knowledge of her: *And what mean you,* ſaid he? *bring me my Mother; as for this Lady, I know her not; my Mother is a Laundreſs, and it is with her that I deſire to ſpeak.* They therefore withdrew her from the Preſence, ſtripp'd her of all her coſtly Ornaments; and having dreſſed her up in her old rags, they again returned with her: then the Pope embraced her; *In this habit,* ſaid he, *did I leave my Mother, in this I know her, and in this I receive her.*

Alvar. Sem. hiſt. China, par. 1. c. 23. p. 120.

The Emperors of *China* elect their Wives out of their own Subjects; and provided they are otherwiſe accompliſhed, as in Beauty, and inclinations to Vertue, they regard not her Eſtate or Condition; in ſo much that for the moſt part they are the Daughters of Artizans. One of theſe was the Daughter of a Maſon; and when ſhe was Queen, kept ever by her an iron Trowel: when the Prince her Son upon any occaſion behaved himſelf more haughtily than became him, ſhe ſent to ſhew him that inſtrument with which his Grand-father uſed to lay Stones for his Living; by which means ſhe reduced him to better temper.

Camer. op. ſubciſciv. cent. 2. p. 230.

3. *Agathocles*, who from the Son of a Potter, came to be King of all *Sicily*, would yet never wear Diadem, nor have any Guard about him. He alſo cauſed his name to be engraven in Greek letters upon Veſſels of Earth: theſe Veſſels he diſpoſed amongſt the richeſt of his Pots of Silver and Gold, that he might be thereby imminded from whence he deſcended.

Camer. op. ſubciſciv. cent. 2. c. 94. p. 232.

4. *Willegis* Arch-Biſhop of *Mentz*, from a baſe condition, aſcended to the higheſt Dignities; yet would he leave behind him a perpetual mark of his humility, and a remembrance of his mean Quality

to his Succeſſors. Being of a poor Houſe, and Son to a Carter, he cauſed theſe words following to be written in great letters in his lodging Chamber; Willegis, Willegis, *recole unde veneris:* Willegis, Willegis, *remember whence thou cameſt.* He cauſed alſo the Wheels and other Inſtruments of a Cart, to be there hung up in remembrance of his Pedigree.

Camer. op. ſubciſiv. cent. 2. c. 54 p. 232.

Leſc the Second of that name, of a baſe Deſcent, was for his Vertues choſen King of *Polonia*, *Anno* 780. But he ruled as a Prince deſcended from ancient Kings: and all his life time upon ſolemn days, when he was to appear in his Royal Robes, he cauſed a Garment of courſe Cloth which he had worn before to be caſt over them, thereby to keep in remembrance his former life.

Camer. op. ſubciſiv. cent. 2. c. 54. p. 133.

6. When *Libuſſa* Princeſs of *Bohemia* had firſt ennobled, and then married *Primiſlaus*, the third of that name; who before was a plain Husbandman. In remembrance of his firſt condition, he brought with him (at ſuch time as he was to receive the Royalties) a pair of wooden Shooes; and being asked the cauſe, he anſwered, that he brought them to that end, that they might be ſet up for a Monument in the Caſtle of *Viſegrade*, and ſhewed to his Succeſſors, that all might know that the firſt Prince of *Bohemia* of that Race was called from the Cart to that high Dignity; and that he himſelf, who from a Clown, was brought to wear a Crown, might remember he had nothing whereof to be proud. Theſe Shooes are ſtill kept in *Bohemia* as a precious Relick; and the Prieſts of *Viſegrade* carry them about in Proceſſion upon every Coronation day. This Prince having encreaſed his Kingdom, built the City of *Prague*, and walled it about; did long reign happily, and left a numerous Poſterity.

Clarks Mir. c. 64. p. 280

7. *Iphicrates*, that noble General of the Athenians, in the midſt of his Triumphs cryed out, Ἐξ ὅιων εἰς ὅια· *from what to what; from how great miſery and baſeneſs, to how great bleſſedneſs and glory are we exalted?*

Clarks marrow of Eccl. hiſt. part. 2. l. 2. p. 46.

8. *Thomas Cromwel* was born at *Putney* in *Suſſex*, his Father was a Black-ſmith; and though he could do little to his Education by reaſon of his Poverty, yet ſuch was the pregnancy of the Son, that through various Fortunes and Accidents he was firſt knighted by King *Henry* the Eighth, then made Maſter of his Jewel houſe, then one of the Privy Council, then Maſter of the Rolls, then Knight of the Garter, and laſtly, Earl of *Eſſex*, Great Chamberlain of *England*, and the King's Vicegerent to repreſent his own Perſon. Now, whereas men advanced from mean and baſe degree to high Dignity uſually grow proud, forgetting what they were and whence they came, and caſting off their old friends who were formerly beneficial to them; it was far otherwiſe with this noble Earl, as appears by ſundry examples. Riding in his Coach with Arch-Biſhop *Cranmer* through *Cheapſide*, he ſpyed a poor woman of *Hounſlow*, to whom he was indebted for ſeveral old Reckonings to the value of forty ſhillings; he cauſed her to be called unto him, asked her whether he was not ſome way indebted to her: ſhe ſaid, yea; but ſhe never durſt call upon him for it, though now ſhe ſtood in great need of it. He therefore preſently ſent her to his houſe with one of his Men; and when he came from the Court he did not only diſcharge his Debt, but gave her an yearly Penſion of four pounds, and a Livery every Year ſo long as ſhe lived after. He alſo took ſpecial notice of *Freſcobald* the Florentine, who had releived him in his youthful neceſſities. And another time being with other Lords at the Monaſtery of *Sheen*, as he ſat at Dinner, he ſpyed afar off a certain poor man who uſed to ſweep the Cells and Cloyſters of the Monks, and to ring the Bells; whom when the Lord *Cromwel* had well noted, he called him to him, and before all the Table took him by the hand; and turning to the Lords; *My Lords*, ſaid he, *ſee you this poor man; this man's Father was a great friend to me in my neceſſity, and hath given me many a Meals meat.* Then ſaid he to the poor man, *Come unto me, and I will ſo provide for thee, that thou ſhalt not want while I live.*

Clark's Marrow of Eccleſ. hiſt. part. 2. p. 471.

9. Mr. *Ignatius Jordan* was born at *Lime Regis*, in the County of *Dorſet*; and when he was young he was ſent by his friends to the City of *Exeter*, to be brought up in the Profeſſion of a Merchant. In this City having paſſed through the ſeveral inferior Offices, he at laſt aſcended to the higheſt place of honour, to be Major there, and was Juſtice of Peace for twenty four Years together; yet his beginning was but very ſmall, and this upon occaſion he was ready to acknowledge. When ſome threatned him with Law-Suits, and not to give over till they had not left him worth a Groat: to theſe he chearfully replyed, that he ſhould be then but two pence poorer than when he came firſt to *Exeter*; *For*, ſaid he, *I brought but ſix pence with me hither.* He would often ſay that he wondred what rich men meant, that they gave ſo little to the Poor, and raked ſo much together for their Children; *do ye not ſee*, ſaid he, *what becomes of it?* And would reckon up divers examples of ſuch as heaped up much for their Children, and they in a ſhort time conſumed it all: on the other ſide, he ſpake of ſuch as had ſmall beginnings, and afterwards became rich, or of a competent Eſtate; giving a particular inſtance in himſelf; *I came*, ſaid he, *but with a groat or ſix pence in my purſe to this City; had I had a ſhilling in my purſe, I had never been Major of* Exeter.

CHAP. XLIX.

Of ſuch as have deſpiſed Riches, and of the laudable Poverty of ſome Illuſtrious Perſons.

Burton's Melanch. part. 2. §. 3. p. 309.

SEbaſtianus *Foſcarinus*, ſome time Duke of *Venice*, cauſed to be engraven on his Tomb in St. *Mark's* Church this which follows. *Accipite cives Veneti, quod eſt optimum in rebus humanis. Res humanas contemnere. Hear, O ye Venetians, and I will tell you which is the beſt thing in the World; it is to contemn and deſpiſe the World.* This is *durus ſermo, a hard ſaying*; and few there are amongſt all the Living that can digeſt the Sermon of this dead Prince. Only ſome choicer Spirits there are to be found here and there, who ſeem to have been preſent at ſuch a Lecture as this; and to have brought it along with them, firmly engraven upon their hearts. Such was

Thuan. hiſt. tom. 1. l. 16. p. 310. Leighs Rel. and Learn. c. 3. p. 214.

1. *Johannes Gropperus* of *Cologne*, a German, who was offered a Cardinalſhip by Pope *Paul* the Fourth; but that Dignity, and the vaſt Riches annexed thereunto, which other Mortals for the moſt part, have the moſt fervent ambition and deſire to attain unto; he, with a modeſty and greatneſs

neſs of mind, rare to be met with in this or any other Age, refuſed, when freely proffered him.

Camerar. oper. ſubciſiv. cent. 1. cap. 78. p. 359.

2. Thirty *Mahumetan* Kings, the chief of whom was *Smaragdus*, aſſailed the Kingdom of *Caſtile*, with a purpoſe to drive the *Chriſtians* out of *Spain*, which they held already as good as conquered. Whereupon *Sancho* King of *Navarre* levied an Army conſiſting of a ſmall number of men, but couragious and moſt reſolute Souldiers; with theſe he never left till he had broken, defeated, put to rout, and utterly diſperſed the Army of the *Barbarians*; which done all the *Chriſtian* Captains and Souldiers came running to him in crowds to kiſs his hands and knees, and to do him all poſſible Honours; crying with loud voyces, *God ſave the Invincible Captain, ond the moſt valorous Warriour.* Afterwards when they came to ſhare the Booty, which was great (the Riches of thirty Kings being then aſſembled in one heap) there was no man but confeſſed, that how great a part ſoever *Sancho* ſhould reſerve of it to himſelf, would yet be leſs than his deſerts. There was found a huge quantity of Silver and Gold, ſome ready coined, much caſt into Ingots; a number of Pearls and Stones of rich value, great ſtore of Hangings and Rich Veſtures, a large quantity of curious Houſholdſtuff, ſuch as the *Moors* uſe, who are exceſſive and Pompous in War. Almoſt innumerable Arms of all ſorts, forg'd, wrought, and curiouſly enriched; Horſes of ſervice great ſtore, incredible numbers of Saddles, Bridles, &c. and Priſoners by hundreds, out of which might be drawn great ranſoms. All the *Caſtilians*, and they of *Navarre*, beſought *Sancho* to take to himſelf of this rich Booty what he ſhould pleaſe, who by his chearful countenance ſhewing the pleaſure he took in this liberal offer of his Army: *As for me* (ſaith he) *I deſire nothing but this Iron Chain which I have hewen aſunder in your ſight, and that Precious Stone which I have beaten down with my hands*, pointing at *Smaragdus* (which ſignifies an Emerald) *lying dead on the ground, and weltering in his blood.* In Memory of this Victory, the Arms of *Navarre* were afterwards Chains born croſswiſe, and diſpoſed into a Square, and thoſe Chains ſet with Emeralds.

Camerar. oper. ſubciſiv. cent. 1. cap. 78. p. 358.

3. After the winning of a Famous Battle, *Themiſtocles* came to view the Bodies of the Dead, and ſpying many a rich Booty lying here and there very thick; he paſſed by, ſaying to a Favourite of his; *Gather, and take to thee, for thou art not* Themiſtocles.

Camerar. oper. ſubciſiv. cent. 1. cap. 78. p. 358.

4. *Ammianus Marcellinus* magnifies *Julian* the Emperor, who ſhared a great Prey amongſt the Souldiers, according to every man's Valour and Demerits; but as his cuſtom was (for his own part to be content with a little) he reſerved nothing for himſelf, but a Dumb Child which was preſented to him, who knew many things and made them underſtood by convenient countenances and geſtures.

Cal. Rhod. lib. 13. cap. 66. p. 608.

5. *Numerianus* was a Teacher of Boys in *Rome*, when upon the ſuddain, moved with I know not what kind of Impulſes, he left both his Boys and his Books; he paſſed over haſtily into *Gaul*, there pretending that he was a Senator, and commiſſioned by *Severus* the Emperor, he began to raiſe an Army, with which he vexed *Albinus* the Enemy of *Severus*. He had routed divers of his Troops of Horſe, and with a youthful ardour had gallantly acquitted himſelf in divers Enterpriſes. *Severus* being informed hereof, and ſuppoſing him to be one of the Senatorian Order, he wrote a Letter to him, wherein having given him due praiſes for the ſervice he had done, he deſired him to encreaſe his Forces. This he ſpeedily performed, and having done things worthy of admiration, he ſent to *Severus* one thouſand ſeven hundred and fifty Myriads of Drachmes. This done without fear he preſented himſelf to the Emperour, and openly declared who he was; yet he neither requeſted (upon the ſcore of his Victories) that he might really be made one of the Senate; nor did he petition for any Honour, or increaſe of Wealth, but only received from *Severus* ſome ſmall thing to maintain him alive, and ſo retired into the Country, where he ſpent the reſt of his life in privacy and poverty.

Laert. vit. Philoſoph. lib. 6. p. 158l. Burtons melanch. part. 2. §. 3. p. 297.

6. *Crates Thebanus* was adored for a God, a Noble-man by Birth, many Servants he had, an Honourable Attendance, much Wealth, many Mannors, rich Apparel, and great ſtore of Money; but when he apprehended that all this, yea all the Wealth of the World was but brittle, uncertain, and no whit availing to live well; he caſt off his burden, renounced his Eſtate, and threw his Treaſure into the Sea.

Juſtin. hiſt. lib. 6. p. 62. Ælian. var. hiſt. lib. 5. cap. 5. p. 172. Cæl. Rhod. lib. 19. cap. 31. p. 920.

7. *Epaminondas* that great General of the *Thebans*, after his Glorious Exploits and Famous Victories, lived in ſuch meanneſs and extream poverty, that he had but one upper Garment, and that a poor one to; ſo that if at any time he had occaſion to ſend it to the Fuller, or to mending, he was conſtrained for want of another to ſtay at home, till it was returned. At his death they found nothing in his Houſe but a little Iron Spit, nor wherewithal to commit him to the Ground; ſo that he was buried at the Publick Charge; yet had this great man the offer of a conſiderable ſum in Gold ſent him by the *Perſian* King, whereof he would not accept; and in mind, ſaith *Ælian*, he ſhewed himſelf more generous in the refuſal, than the other did in the gift of it.

Plut. in vita Ariſtid. p. 337.

7. *Ariſtides*, who by his Valour, Prudence and Juſtice, had made the *Athenians* rich and honourable, at his death was ſo poor, that nothing in his Houſe being found to do it withal, he was buried at the charge of the Commonwealth.

Feltham's Reſolves. cent. 2. cap. 35. p. 230.

9. *Frederick* Duke of *Saxony*, his virtues were ſo great, that unanimouſly the Electors choſe him for Emperor, while he as earneſtly did refuſe; nor did they like tickly *Italians*, pet at this and put another in his room; but for the reverence they bore him, when he would not accept it himſelf, they would yet have one that he ſhould recommend, which was *Charles* the Fifth, who out of his gratitude for the putting of him into that Place, ſent him a Preſent of 30000 Florens. But he that could not be tempted by the Imperial Crown, ſtood proof againſt the blaze of Gold; and when the Ambaſſadors could faſten none upon him, he deſired but his permiſſion to leave 10000 amongſt his Servants. To which he anſwered, *They might take it if they would; but he that took but a Piece from* Charles, *ſhould be ſure not to ſtay a Day with* Frederick. A mind truly Heroick, evidently Superlative; by deſpiſing what was greateſt, not temptable, with either Ambition or Avarice, far greater than an Emperor by refuſing to be one.

Imper. hiſt. p. 208.

10. *Audentius* upon the death of *Baſſianus Caracalla*, was proffered the *Roman* Empire, which yet he utterly refuſed, and could not by any perſwaſions be wrought upon to accept of it.

Plut. in Phocion. p. p. 749.

11. *Alexander* the great having overcome *Darius*; of the *Perſian* Spoils he ſent *Phocion* the *Athenian* an hundred Talents of Silver; but when the Meſſengers brought him this Gift, He asked

Clark's mirror. cap. 15.p.59.

Sabell.Ex. lib.2.cap.1. p.59.

them, *why* Alexander *gave him ſo great a Gift; rather than to any other of the* Athenians? *Becauſe*, ſaid they, *he only eſteemeth thee to be a good and honeſt man: Then*, ſaid *Phocion*, *let him give me leave to remain that which I ſeem, and am, ſo long as I live.* The Meſſengers would not ſo leave, but followed him home to his Houſe, where they ſaw his great frugality and thriftineſs; for they found his Wife her ſelf Baking, and he himſelf drew water to waſh his feet. But when they were more earneſt with him than before, to accept of their Maſter's preſent, and were offended with him, ſaying, *That it was a ſhame for the Friend of* Alexander *to live ſo miſerably and beggarly:* Then *Phocion* ſeeing a poor old man paſs by; asked them, *Whether they thought him worſe than that man?* No, the Gods forbid, replied they; yet, anſwered he; *He lives with leſs than I do, and yet is contented and hath enough.* To be ſhort, he ſaid, *If I ſhould take this Sum of Money, and not employ it; it is as much as if I had it not*; again, *if I ſhould employ it, I ſhould occaſion all the City to ſpeak evil of the King, and me both.* And ſo he ſent back this Great Preſent, ſhewing thereby, that he was richer that needed not ſuch Sums, than he that gave them.

Val.Max. lib.4.cap.4. p.130. Clark's mirr. cap. 113.p.556.

12. *Paulus Æmylius* was ſent by the Senate of *Rome* into *Spain*, where they were all up in Arms; in which Journey he twice overcame the barbarous people in main battel, and ſlew about 30000 of them; he took in alſo two hundred and fifty Cities, and ſo leaving the Country quiet, he returned to *Rome*, not enriched by all theſe Victories the worth of one groat; yea he ſo little regarded the World, that although he was Conſul twice, and twice triumphed, yet when he died all the Eſtate he left was little enough to ſatisfie his Wives Joynture.

Clark's mirr.cap. 113.p.556.

13. *Vergerits* the Pope's Legate was ſent by his Maſter to *Luther* (when he firſt began to preach againſt the Corruptions of the Church of *Rome*) to proffer him a Cardinal's Cap, if he would relinquiſh his Opinions; to whom he anſwered, *contemptus eſt à me* Romanus *&* *favor & furor, I do equally diſpiſe the favour and fury of* Rome. Another time there was Propoſals made of a great Sum of Money to be ſent unto him; but one of the Cardinals who was then preſent, cried out, *Hem* Germana *illa beſtia non curat aurum; That beaſt of* Germany *does not care for money.* *Luther* alſo tells us, that when ſome of the Cardinals were by the Pope ſent to him, to tempt him with promiſes of great Wealth and Honour. Turning my ſelf, ſaith he to God; *Valde proteſtatus ſum me nolle ſic ſatiari ab eo; I earneſtly proteſted, that God ſhould not put me off with ſuch mean matter.*

Plut.in Catone,p. 765,766. Clark's mirr.cap. 113.p.557.

14. *Deiotarus* King of *Galatia* being a very old man ſent for *Cato Uticenſis* to come to him, intending to recommend to him the care of his Sons; and when he was arrived the King ſent him divers rich Preſents of all ſorts, entreating him that he would accept of them: This ſo much offended *Cato*, that he ſtayd very little with him, and the next day returned: But he had not gone one days Journey, when he found greater gifts that tarried for him, with Letters from the King, in which he earneſtly requeſted him to accept of them; or if not, that yet at leaſt he would ſuffer them to be divided amongſt his Friends, who did every way deſerve them, and the rather, becauſe *Cato* had not enough of his own wherewithal to content them. But *Cato* would by no means either accept of this Royal Bounty himſelf, or ſuffer his Friends to meddle with any of it, ſaying, *That his Friends ſhould always have part with him, of that which was his own juſtly.*

Strigel.in Juſtin.comment.p.300.

15. The *Romans* ſent their Ambaſſadors to *Corinth*, to ſeparate thoſe Cities which had been under the Government of *Philip*, from the Councils of the *Achaians*; but the Ambaſſadors were beaten by the *Achaians*, and not only ſo; but defiled with Ordures. The *Romans* could not concoct this affront; and therefore ſent *Q. Metellus* who overthrew them at *Thermopyla*, and their General *Critolaus* poyſoned himſelf, in his ſtead they ſet up *Dracus* their General, whom *L. Mummius* the Conſul overcame, thereupon all *Achaia* was yielded up to to the Conſul, who demoliſhed *Corinth* by order of the Senate, becauſe it was there where their Ambaſſadors had been affronted. *Thebes* and *Chalcis* were alſo utterly ſubverted, becauſe they had aſſiſted the *Corinthians*. At this time it was that the Conſul *L. Mummius* ſhewed himſelf a rare example of Abſtinence; for of all the Brazen Images, Marble Statues and Pillars, the Painted Pieces of Ableſt Artiſts, the Infinite Riches and Ornaments that were found in this moſt Opulent City, he touched not one, nor cauſed any the leaſt thing of all the Spoils to be transferred unto his own Houſe.

Val.Max. lib.4.p. 110.

16. *Atilius Regulus* the Glory of the firſt *Punick* War, and the greateſt loſs we had in it, when by his frequent Victories he had broken and waſted the wealth of inſolent *Carthage* in *Affrica*, and underſtood that by reaſon of his diſcreet and fortunate mannaging his Affairs, his command was continued to him another year; he wrote unto the Conſuls, that his Bayly which he had to overſee his Field of ſeven Acres was dead; and that a hired Servant had thereupon taken occaſion to depart, and to ſteal all his Inſtruments of Husbandry; whereupon he deſired they would ſend him a Succeſſor, leſt his Field being untilled his Family ſhould be in want of Food: Upon this report by the Conſuls to the Senate, they order his Field to be tilled, his Wife and Family provided for, and his Inſtruments of Husbandry redeemed at the Publick Charge.

Val.Max. lib.4.p. 111.

17. In the ſecond *Punick* War *Cn. Scipio* wrote out of *Spain* to the Senate, deſiring that a Succeſſor might be ſent him, in as much as he had a Virgin Daughter who was now of mature Age, and that without him a Portion could not be provided for her. The Senate, leſt the Commonwealth ſhould be deprived of a good Captain, took upon them the Office of the Father; they conſulted with the Wife and Kindred of *Scipio*, married his Daughter, and gave her a Portion out of the Publick Treaſury.

CHAP. I.

THE FOURTH BOOK.

CHAP. I.

Of Atheiſts; and ſuch as have made no account of Religion: with their Sacrilegious actions, and the puniſhments thereof.

THat was a worthy Law which was made by *Numa Pompilius* amongſt the *Romans, viz.* That men ſhould not ſerve the gods *in tranſitu*, as they paſſed by; nor when they were in haſte; or were about any other buſineſs: but that they ſhould worſhip and pray to them when they had time and leiſure, and had ſet all other buſineſs apart. He thought that the gods could never be attended upon with reverence and devotion enough: whereas many of thoſe that follow, were ſo much of the contrary mind, that they would abſtain from no kind of affronts and abuſes, both in word and deed, towards them whom they eſteemed as their Deities; moſt of theſe have been made as exemplary in their puniſhments, as they had been preſumptuous in their impieties.

Lord Remy his Civil conſiderations, c. 59. p. 152. 1. A young *Florentine*, *Anno* 1527. eſteemed a man very brave and valiant in arms, was to fight with another young man, who (becauſe he was melancholy and ſpake little) was called *Forchebene*: they went together with a great company to the place appointed which was without the Port of St. *Gal*, whither being come, a friend to the former went to him and ſaid, God give you the Victory: the proud young man adding blaſphemy to his temerity, anſwered, How ſhall he chuſe but give it me? They came to uſe their weapons, and after many blows given and taken, both by the one and the other; *Forchebene*, being become as the Miniſter and Inſtrument of God, gave him a thruſt in the mouth, with ſuch force, that having faſtned his tongue to the poll of his neck (where the ſword went through above the length of a ſpan) he made him fall down dead; the ſword remaining in his mouth, to the end that the tongue which had ſo grievouſly offended might even in this world endure puniſhment for ſo horrible a ſin.

Herodot. l. 3. p. 187. Fulgoſ. Ex. l. 1. c. 2. p. 52. 2. When *Cambyſes*, King of *Perſia*, had conquered *Egypt*, ſeeing the Ox that is conſecrated to *Apis*, he ſmote him into the Hip, ſo that he died. The more wicked in this, that what he did to that Idol Beaſt, he did, as he ſuppoſed, to the true God in contempt of all Religion. But not long after the counterfeit *Smerdis* rebelling againſt him, and having ſeiſed the greateſt part of *Perſia*; as *Cambyſes* was mounting his Horſe, with a purpoſe to march againſt him, his ſword fell out of the ſcabbard, the ſame ſword with which he had before ſlain the Ox; by this he received a wound in his Hip in the ſame place, wherein he had given one to the Ox, and of this wound in a ſhort time he died.

3. *Urracha*, the Queen of *Arragon*, made War with her ſon *Alphonſus*; and when ſhe wanted money, ſhe determined to rifle the Shrine of St. *Iſidore* at *Leons* in *Spain*: ſuch as went with her feared to touch thoſe Treaſures; ſhe therefore with her own hands ſeiſed upon many things: but as ſhe was going forth of the Temple, ſhe fell down dead. So dangerous it is to adventure upon that which our ſelves are perſwaded is Sacriledge, though it ſhould not be ſo in it ſelf. *Fulgoſ. Ex. l. 1. c. 2. p. 57.*

4. *Dionyſius* the Tyrant of *Syracuſe*, having rifled the Temple of *Proſerpina* in *Locris*, and ſailing thence with a proſperous wind, See (ſaid he ſmiling) to his friends, what a good Voyage the gods grant to them that are ſacrilegious. From *Jupiter Olympius* he pull'd off a garment of Gold of great weight, which King *Hiero* of *Syracuſe* had dedicated out of the ſpoiles of the *Carthaginians*; and inſtead thereof cauſed a woollen one to be put upon him, ſaying, That a garment of Gold was too heavy in Summer, and too cold in Winter, but a woollen one was convenient for both ſeaſons. He cauſed the golden Beard of *Eſculapius* at *Epidaurus* to be taken off, ſaying, It was not fit that he ſhould have a Beard, when his father *Apollo* was beardleſs. He took out of the Temples alſo the tables of Gold and Silver; and thereon being wrote (according to the cuſtom of *Greece*) That theſe were the Goods of the gods, he ſaid, he would make uſe of their goodneſs. Alſo the golden Goblets and Crowns which the Statues held out in their hands, he took from thence, ſaying, He did but receive what was given, and that it was great folly to refuſe what was proffered from their hands to whom we pray that we may receive. *Val. Max. l. 1. c. 1. p. 7, 8. Dinoth. memorab. l. 8. p. 576.*

5. *Heliogabalus* would needs be married to one of the Veſtal Virgins: he cauſed the perpetual fire which was ever preſerved burning in honour of *Veſta*, to be put out; and as one that intended to wage war with the gods, he violated indifferently all the Rites and Ceremonies of Religion in *Rome*; by which impiety he ſo provoked gods and men againſt him, that he was aſſaulted and ſlain by his own Souldiers. *Lamprid. Herodian. Dinot. mem. l. 8. p. 577. Fulg. Ex. l. 1. c. 2. p. 47.*

6. *Alphonſus*, the tenth King of *Spain*, would uſually blame Providence, and ſay, That had he been preſent with Almighty God in the Creation of the World, many things ſhould have been better ordered and diſpoſed than they were: But let it be obſerved that he was thruſt out of his Kingdom, made a private man, died in infamy and the hatred of all men. *Lipſ. monit. l. 1. c. 4. p. 43.*

Fulg. Ex. l. 1. c. 2. p. 52, 54. Id. l. 1. c. 6. p. 170, 171.

7. *Julianus* at the firſt feigned himſelf to be a Chriſtian, and (as ſome ſay) was entred into Orders for Deacon: from a worſhipper of Chriſt, he afterwards turn'd a great Perſecutor and mocker of the Chriſtians, and Chriſtianity it ſelf: in contempt of which he permitted the Jews to re-edifie that Temple of theirs, which had been ruined under *Titus*, and the care of that affair was committed to *Antiochenus Philippus*; but the divine power ſhew'd forth it ſelf to the terrour of men: for ſo ſoon as they had laid the Stones in the Foundation of it, the earth began to make a horrid noiſe, and exceedingly trembled; it caſt out the begun Wall; ſent forth a flame that ſlew the Workmen, and conſumed all the Tools and Inſtruments that were there, as well Iron as other. This was it that occaſioned the work to be laid aſide; the next night there were divers Croſſes found upon the garments of many men, and thoſe in ſuch manner ſet on, that they could not be waſhed, or any other way got out thence. At laſt this *Julianus* waging War with the *Perſians* (by an unknown hand) he received a deadly wound betwixt his Ribs: when filling his own hands with his own blood, and throwing it up towards Heaven, he brake out into theſe words, Satisfie thy malice, O *Galilean* (ſo he called Chriſt) for I acknowledge I am overcome by thee.

Clarks Mir. c. 88. p. 386.

8. Pope *Leo* the tenth admiring the huge maſs of money, which, by his Indulgences, he had rak'd together, ſaid (moſt Atheiſtically) to Cardinal *Bembus*, *Vide quantum hac fabula de Chriſto nobis profuit*, See what a deal of wealth we have gotten by this Fable of Chriſt: And when he lay upon his death-bed, the ſame Cardinal rehearſing a Text of Scripture to comfort him, his reply was, *Apage has nugas de Chriſto*, Away with theſe baubles concerning Chriſt.

Fulg. Ex. l. 1. c. 2. p. 46.

9. *Nero* the Emperour ſpoiled Temples and Altars, without any difference; and thereby ſhew'd that Religion was not only deſpiſed, but alſo hated by him: nor did he ſpare that *Syrian* Goddeſs which he worſhipped, but ſprinkled the face of her with urine; by theſe, and the like means, he became hated both of God and men, ſo that the people of *Rome* revolted from him, whereby he was compell'd to a fearful and miſerable flight; and fearing they would inflict on him torments worſe than death, he laid violent hands upon himſelf.

Fulg. Ex. l. 1. c. 2. p. 46.

10. *Antoninus Commodus* had not only abuſed himſelf divers other waies, but even in the midſt of the ſolemnities of Religion he could not abſtain from impiety. When he ſacrificed to *Iſis* with the Image of that Goddeſs (which himſelf carried) he laid upon the heads of the Prieſts, and enforced them ſo to pelt one another with Pine Nuts (which according to the Rites of their Religion they carryed in their hands) that ſometimes ſome of them died upon it: With theſe and other wicked acts of his, he was grown into that hatred, that he loſt his life as he lay in his bed; ſlain by ſuch as were about him, to the great rejoycing of the people of *Rome*; his body after it had ſome time lain unburied was caſt into *Tyber*.

Clarks Mir. c. 88. p. 891.

11. A Cardinal with great Pomp, making his entrance into the City of *Paris*, when the people were more than ordinarily earneſt with him for his fatherly Benediction, *Quandoquidem* (ſaid he) *hic populus vult decipi, decipiatur in nomine Diaboli*, Since theſe people will be fool'd, let them be fool'd in the Devils name.

Bakers Chron. p. 107. Stow's Annal. p. 175.

12. *John*, King of *England*, having been a little before reconciled to the Pope, and then receiving an overthrow in *France*, in great anger cryed out, That nothing had proſper'd with him ſince the time he was reconciled to God and the Pope. Being alſo on a time a Hunting, at the opening of a fat Buck, See, ſaid he, how the Deer hath proſpered, and how fat he is, and yet I dare ſwear he never heard Maſs. He is reported in ſome diſtreſs, to have ſent *Thomas Hardington*, and *Raph Fitz-Nichols*, Knights, in Embaſſage to *Miramumalim*, King of *Africk* and *Morocco*, with offer of his Kingdom to him upon condition he would come and aid him; and that if he prevail'd, he would himſelf become a Mahometan, and renounce his Chriſtian Faith. The end of him was, that he was poyſoned by a Monk of *Swinſtead* Abbey in *Lincolnſhire*.

Cauſ. hol. Court, Tom. 2. §. 2. p. 168.

13. *Theophylact*, ſon of the Emperour, by the abſolute power of the Emperour was ſeiſed of the Patriarchate of *Conſtantinople*; he then became a Merchant of Horſes, which he ſo violently affected, that beſides the prodigious race of two thouſand which he ordinarily bred, he many times left the Altar, where he ſacrificed to the living God, to haſten to ſee ſome Mare of his that had Foaled in the Stable.

Fulg. Ex. l. 1. c. 2. p. 55.

14. *Leo* the fourth, Emperour of *Conſtantinople*, thruſt on by his covetous deſire, in ſhew of jeſt (as another *Dionyſius*) took off the Crown from the head of St. *Sophia*, which had been made by former Princes in honour of her, not without vaſt expences; he afterwards wore it upon his own head. But his impiety paſſed not without its puniſhment: for inſtead of Gemms, Carbuncles and envenomed Puſtules brake out on every part of his head, ſo that he was conſtrain'd thereby to lay aſide his Crown, and alſo to depart the World.

Fulg. Ex. l. 1. c. 2. p. 55.

15. *Paulus Gracus* had revolted from *Bamba*, King of the *Goths*; uſurped the title of the King of *Spain*; and beſides divers other evil actions of his, he had taken out of a Temple, in the City of *Gerunda* a Crown, which the devout King *Bamba* had conſecrated to St. *Fœlix*: not long after he was duly rewarded for it: For he was taken by *Bamba*, againſt whom he had rebelled; he was brought from *Nemauſis*, a City in *France*, to *Toledo* in *Spain*, Crown'd with a Diadem of Pitch; his eyes put out; riding upon a Camel, with his face turned towards the tail; and followed all along with the reproaches and deriſion of all that beheld him.

Fulg. Ex. l. 1. c. 2. p. 51, 52.

16. *M. Craſſus* the *Roman* General going upon a Military expedition into *Parthia*, as he paſſed through *Judaa*, his covetouſneſs put him upon the thoughts of Sacriledge, ſo that he rifled the Temple of *Jeruſalem* of the Treaſures that were laid up in it: but divine vengeance had him in chaſe for it; for not long after, he was overcome in Battel by the *Parthians*, where he loſt both his fame and life, and ſon, together with his ill gotten Goods; and being found by his enemies when dead, had molten Gold poured into his mouth to upbraid his covetouſneſs.

Knowles Turk. hiſt. p. 423. Burt. Mel. par. 3. §. 4. p. 615.

17. *Mahomet* the ſecond being repulſed by the Inhabitants of *Scodra*, in a furious aſſault he had made upon that City, wiſhed that he had never heard of the name of *Scodra*, and in his choler and frantick rage, moſt horribly blaſphem'd againſt God, moſt wickedly ſaying, That it was enough for God to take care of heavenly things, and not to croſs him in his worldly actions. He

kept no promiſe further than for his advantage; and took all occaſions to ſatisfie his luſt.

Fulg. Ex. l. 1. c. 2. p. 52.

18. *Philomelus*, *Onomarchus*, and *Phailus*, had ſpoil'd the Temple of *Delphos*, and had their puniſhment divinely allotted to them. For whereas the ordained puniſhment of ſacrilegious perſons is this, That they ſhall die by being thrown head-long from ſome high place; or by being choak'd in the water, or burnt to aſhes in the fire: Not long after this plunder of theirs, one of them was burnt alive, another drowned, and the third was thrown head-long from an high and ſteep place: ſo that by theſe kinds of deaths, they ſuffered according to that Law, which amongſt the *Grecians* was made againſt ſuch as are found guilty of Sacriledge.

Diodor. Sicul. bibli. l. 20. p. 698.

19. *Agathocles* without any provocation came upon the *Liparenſes* with a Fleet, and exacted of them fifty Talents of Silver. The *Liparenſes* deſired a further time for the payment of ſome part of the money, ſaying they could not at preſent furniſh ſo great a ſumm, unleſs they ſhould make bold with ſuch gifts as had been devoted to the gods, and which they had never uſed to abuſe. *Agathocles* forc'd them to pay all down forthwith, though part of the money was inſcribed with the names of *Æolus* and *Vulcan*: ſo having received it, he ſet ſail from them; but a mighty wind and ſtorm aroſe, whereby the ten Ships that carryed the money were all daſht in pieces. Whereupon it was ſaid, that *Æolus* (who is ſaid thereabouts to be the god of the Winds) had taken immediate revenge upon him, and that *Vulcan* remitted his to his death; for *Agathocles* was afterwards burnt alive in his own Country.

Sabellic. Ex. l. 4. c. 3. p. 188.

20. *Cambyſes* ſent fifty thouſand Souldiers to pull down the Temple of *Jupiter Ammon*; but all that number, having taken their repaſt betwixt *Oaſis* and the *Ammonians*, before they came to the place, periſhed under the vaſt heaps of ſand, that the wind blew upon them, ſo that not ſo much as one of them eſcaped; and the news of their calamity was only made known by the neighbouring Nations.

Burt. Mel. par. 3. §. 4. p. 614.

21. When thoſe bloody wars in *France* for matters of Religion (ſaith *Richard Dinoth*) were ſo violently purſued between the Hugonots and Papiſts, there were divers found that laughed them all to ſcorn, as being a ſort of ſuperſtitious fools, to loſe their lives and fortunes upon ſuch ſlender accounts: accounting Faith, Religion, immortality of the Soul meer fopperies and illuſions: And as *Mercennus* thinks there are fifty thouſand Atheiſts in *Paris* at this day.

Burt. Mel. par. 3. §. 4. p. 615.

22. *Bulco Opilienſis*, ſometimes Duke of *Sileſia*, was a perfect Atheiſt; he lived (ſaith *Æneas Sylvius*) at *Uratiſlavia*, and was ſo mad to ſatisfie his luſt, that he believed neither Heaven nor Hell, or that the Soul was immortal; but married Wives, and ſent them away as he thought good; did murder, and miſchief; and whatſoever he himſelf took pleaſure to do.

Burt. Mel. par. 3. §. 4. p. 619.

23. *Frederick* the Emperour (ſaith *Matthew Paris*) is reported to have ſaid, that there were three principal Impoſtors, *Moſes*, *Chriſt*, and *Mahomet*, who that they might rule the world had ſeduced all thoſe that liv'd in their times. And *Henry* the *Lantgrave* of *Heſſe* heard him ſpeak it, That if the Princes of the Empire would adhere to his inſtitutions, he would ordain and ſet forth another and better way both for Faith and Manners.

CHAP. II.

Of ſuch as were exceeding hopeful in Youth; but afterwards improv'd to the worſe.

THere is nothing (ſaith *Montaigne*) at this day more lovely to behold than the *French* Children: but for the moſt part they deceive the hope that was fore-apprehended of them; for when they once become men, there is no excellency at all in them. Thus as many a bright and fair morning has been followed with dark and black Clouds before Sunſet; ſo not a few have out-liv'd their own vertues; and utterly fruſtrated the good hopes that were conceived of them.

Lipſ. Monit. l. 2. c. 6. p. 227. Petr. Greg. de repub. l. 8. c. 1. p. 318.

1. *Dionyſius* the younger, the Tyrant of *Sicily*, upon the death of his father, ſhew'd himſelf exceeding merciful and of a Princely liberality, he ſet at liberty three thouſand perſons that were under reſtraint for debt, making ſatisfaction to the Creditors himſelf. He remitted his ordinary Tributes for the ſpace of three years; and did ſeveral other things, whereby he gain'd the favour and univerſal applauſe of the people. But having once eſtabliſhed himſelf in the Government, he re-aſſumed that diſpoſition, which, as it appears, he had only laid aſide for a time. He cauſed his Uncles to be put to death, whom he was aw'd by, or ſtood in fear of; he ſlew his own Brethren, that he might have no Rival in the Soveraignty; and ſoon after, he raged againſt all ſorts with a promiſcuous cruelty, in ſuch manner that he deſerved to be called not ſo much the Tyrant, as Tyranny it ſelf.

Polyb. hiſt. l. 4. p. 339. Lipſ. Monit. l. 2. c. 6. p. 227.

2. *Philip*, the laſt King of the *Macedonians* but one, and who made war upon the *Romans*, was (as *Polybius* ſaith of him, who ſaw and knew him) a Prince adorned with moſt of the gifts and perfections both of body and mind; he had a comely viſage, a ſtraight and proper body, a ready eloquence, a ſtrong memory, comprehenſive wit, a facetious ingenuity in his ſpeeches and replyes, accompanyed with a Royal gravity and majeſty; he was well ſeen in matters of Peace and War; he had a great ſpirit and a liberal mind; and in a word, he was a King of that promiſing and fair hope, as ſcarcely had *Macedon*, or *Greece* it ſelf, ſeen any other his like. But behold in a moment all this noble building was overturn'd, whether by the fault of Fortune, that was adverſe to him in his diſpute with the *Romans*, brake his ſpirit and courage, and wheel'd him back from his determined courſe unto Glory; or whether it was by the fault of Informers, or his own, who gave too eaſie and inconſiderate an ear to them; however it came to paſs, he laid aſide the better ſort of men, poyſoned ſome, and ſlew others, not ſparing his own blood at length, for he put to death his own ſon *Demetrius*. To conclude, that *Philip* concerning whom there were ſuch goodly hopes, and in the beginning of whoſe Reign, there had been ſuch happy and auſpicious diſcoveries, declin'd unto all kind of evil, prov'd a bad Prince, hated, and unfortunate.

Lipſ. monit. l. 2. c. 6. p. 228.

3. *Herod*, King of *Judea*, in the ſix firſt years of his Reign, was as gallant, mild, and magnificent a Prince as any other whatſoever; but during the reſt of his Rule, which was one and thirty years, he was fierce and cruel, both to others and to his own friends and family, to that degree, that at one time he cauſed ſeventy Senators of the Royal blood to be put to death; he ſlew his Wife, and three of his own ſons; and at the laſt, when he ſaw that he himſelf was at the point to die, he ſent for all the Nobles from every part of *Judea*, upon the pretence of ſome weighty occaſion: and when they were come, he moſt earneſtly deſired of his friends, that being encloſed in the Cirque by the Souldiers they ſhould every man be ſlain, not for any crime they were guilty of, but as he ſaid, That when he was dead, there might be a real, juſt, and univerſal grief at his funeral, when there ſhould be no Family exempt from this calamity.

Lipſ. monit. l. 2. c. 6. p. 229.

4. *Tiberius* the *Roman* Emperour ſhew'd himſelf a good Prince, all the while that *Germanicus* and *Druſus* were alive; he ſeemed to have a mixture of vertue and vice while his mother was in being, but afterwards he brake out into all kind of infamous and execrable actions, proceeding in his Villanies to ſuch a height, that at ſome times, through the torment of his own conſcience, he not only repented of what he had done, but profeſſed he was weary of his life.

Pezel. Mellific. tom. 2. p. 155. Cæl. Antiq. lect. l. 11. c. 12. p. 496. Lipſ. monit. l. 2. c. 6. p. 229. Petr. Greg. de Repub. l. 8. c. 1. §. 3. p. 317.

5. *Nero*, Emperour of *Rome*, at his firſt coming to the Throne, was a mirrour of Princes, as he was afterwards of Monſters: The Emperour *Trajan* gave this Elogium of him, That the beſt of Princes came far ſhort of the firſt five years of *Nero*; but he ſoon out-liv'd his own innocency, and a far leſs commendation: for he poyſon'd his brother; forc'd his Maſter *Seneca* to bleed to death; ripp'd up the belly of his Mother; ſet the City of *Rome* on fire, while he himſelf, on the top of a Tower, ſang and play'd the burning of *Troy*: and indeed abſtain'd from no kind of exceſſes in vice and wickedneſs, till having made the world too long a-weary of him, he was forced to become his own Executioner.

Joſephs Antiq. l. 18. c. 9. p. 479, 480. Petr. Greg. de Repub. l. 8. c. 1. §. 2. p. 317.

6. *C. Caligula*, though very young, governed the Empire the firſt and ſecond year of his Reign with moſt noble directions, behaving himſelf moſt graciouſly towards all men, whereby he obtained the love and good liking of the *Romans*, and the favour of his other Subjects: but in proceſs of time, the greatneſs of his Eſtate made him ſo forgetful of himſelf, as to decline to all manner of vice, to ſurpaſs the limits of humane condition, and to challenge to himſelf the title of Divinity, whereby he governed all things in contempt of God.

Imperial. hiſt. p. 471. Pezel. Mellific. tom. 2. p. 342.

7. *Heraclius*, the Eaſtern Emperour, in his old age, did much degenerate from the vertues of his youth: for in his firſt years his Government was laudable, happy and fortunate; afterwards he fell to the practiſe of forbidden acts, dealing with Soothſayers and Magicians; he fell alſo into the Hereſie of the *Monothelites*; and made an inceſtuous Marriage with *Martina*, the daughter of his brother; after which his fortune chang'd, the oriental Empire began to decline, and he loſt all *Aſia*.

Pezel. Mell. hiſt. tom. 2. p. 207.

8. *Baſſianus Carracalla* was ſo courteous and pleaſant, and obſequious (in his Childhood) to his Parents, his friends, and indeed unto all the people, that every man was the admirer of his piety, meekneſs, and good nature: but advancing further into years, he was ſo changed in his manners and behaviour, and was of ſo cruel and bloody a diſpoſition, that many could ſcarcely believe it was the ſame perſon whom they had known in his Childhood.

Chetwinds hiſt. collect. cent. 1. p. 9.

9. *Boſchier*, in his penitential Sermons relates of a Fryer that alwaies din'd on a Net, till he had obtain'd the Popedom, then he bad them take the Net away, ſeeing the Fiſh was taken. Another in his younger time, and mean eſtate, liv'd only upon bread and water, ſaying, that *Aqua & panis vita carnis*; but being afterwards advanc'd, chang'd his diet, and then ſaid, *Aqua & panis vita canis*. A third there was, that being low, Preached exceedingly againſt the Pride, vices and ſins of men in place and power; but being afterwards raiſed to preferment, he changed his note: and to one that admired at it, he reply'd by prophaning that Scripture, *When I was a Child, I ſpake as a Child.*

Plut. Mor. p. 394.

10. *Lucullus* was as ſufficient a Warriour in all kind of Service as almoſt any of the *Roman* Captains, and ſo long as he was in action, he maintain'd his wit and underſtanding entire: But after he had once given up himſelf to an idle life, and ſat mew'd up (as it were) like an houſe-bird at home, and meddled no more in the affairs of the Common-Wealth, he became very dull, blockiſh and ſtupid, much like to Sea Spunges after a long Calm, when the ſalt water doth not daſh upon them and drench them: ſo that afterwards this *Lucullus* committed his old age to be dieted, cured and ordered by *Calliſthenes* one of his enfranchiſed bond-men, by whom it was thought he was medicined by amatorious drinks, and bewitch'd with other Charms and Sorceries, until ſuch time as his Brother *Marcus* removed this Servitor from about him, and took upon him the government and diſpoſition of his perſon, during the remainder of his life, which was not long.

Petr. Greg. de Repub. l. 8. c. 1. §. 5. p. 318.

11. *Maxentius*, the ſon of *Maximianus*, having ſeiſed upon *Rome*, and driven out from thence *Severus*, the ſon of *Galerius Auguſtus*, ſhew'd himſelf equal and merciful to all men, inſomuch as that he recommended the Chriſtians unto the care of the Governours of his Provinces; but no ſooner had he ſtrengthened himſelf with wealth, and quieted *Italy* and *Africk*, but he turned Tyrant; a cruel Perſecutor of the Chriſtians; and left no ſort of impiety or intemperance, or villany unpractiſed by him.

CHAP. III.

Of the rigorous ſeverity of ſome Parents to their Children; and how unnatural others have ſhewed themſelves towards them.

Every thing is carryed on by a natural inſtinct to the preſervation of it ſelf in its own being: and by the ſame Law of Nature, even the moſt bruitiſh amongſt the bruits themſelves, may be obſerv'd to retain a ſpecial kind of indulgence and tenderneſs towards their off-ſpring. The Monſters of the Sea draw out the breaſt, and give ſuck to their young ones. The extraordinary ſeverities of ſome Parents to their Children, may aſſure us, that there are greater Monſters upon the Land, than are to be found in the bottom of the deep; and if ſome of theſe may extenuate their inhumanities by I know not what vertuous pretences, yet the barbarities of the reſt muſt be wholly imputable to their ſavage nature, and the bloodineſs of their diſpoſition.

Cauſ. hol. Cour. tom. 1. l. 3. p. 112. Ælian. var. hiſt. l. 1. c. 34. p. 30. Lonicer. Theatr. p. 291.

1. There was a Peaſant, a *Mardonian* by Nation, named *Rachoſes*, who being the Father of ſeven ſons, perceived the youngeſt of them play'd the little Libertine, and unbridled Colt: he endeavoured to cure him with fair words and reaſons, but finding him to reject all manner of good counſel, he bound his hands behind him, carried him before a Magiſtrate, accus'd him, and requires he might be proceeded againſt as a delinquent againſt nature. The Judges who would not diſcontent this incenſed father, nor hazard the life of this young man, ſent them both to the King, which at that time was *Artaxerxes*. The father went thither, reſolved to ſeek his ſons death, where pleading before the King with much fervour, and forcible reaſons, *Artaxerxes* ſtood amaz'd at his courage. But how can you, my friend, (ſaid he) endure to ſee your ſon die before your face? He being a Gardiner by Trade, As willingly (ſaid he) as I would pull away leaves from a rank Lettuce, and not hurt the root: The King threatened the ſon with death if his carriage were not better; and perceiving the old mans zeal to Juſtice, of a Gardiner made him a Judge.

Cauſ. hol. Cour. tom. 1. l. 3. p. 112. Val. Max. l. 5. c. 8. p. 153.

2. *Titus Manlius Torquatus* had a ſon in great employments in the Empire, flouriſhing in honor, age and reputation, who being accus'd by the Embaſſadours of *Macedonia* to have ill carried himſelf in their Province, when he had it in charge, this father, with the Senates permiſſion, would himſelf be Judge in the ſons cauſe, heard the accuſers two whole daies together, confronted Witneſſes, gave his ſon full ſcope to defend himſelf, and to produce all that he could for his juſtification. In the end on the third day he pronounced Sentence, thus, It having ſufficiently been proved to me, that my ſon *D. Silanus* hath ill acquitted his charge, and taken money from the allies of the *Roman* people, contrary to the command of Laws and honeſty, I declare him from this time forward, unworthy both of the Common-Wealth, and my houſe. The unfortunate ſon was ſo overwhelm'd with melancholy, upon this Judgement given by his father, that the next night he kill'd himſelf: and the father eſteeming him degenerate, would not ſo much as honour his funerals with his preſence.

Sabellic. Exempl. l. 3. c. 3. p. 132.

3. *Artaxerxes*, King of *Perſia*, had fifty ſons by his ſeveral Concubines, one called *Darius* he had made King in his own life-time, contrary to the cuſtom of the Nation, who having ſollicited his father to give him *Aſpaſia*, his beautiful Concubine, and refuſed by him, ſtirred up all the reſt of his brothers to join with him in a conſpiracy againſt the old King. It was not carried ſo privately but that the deſign came to *Artaxerxes* his ear, who was ſo incenſed thereat, that caſting off all humanity as well as paternal affection, not contented with Priſons or Exile, he caus'd them all at once to be put to death; by his own hand bringing deſolation into his houſe, but lately repleniſhed by ſo numerous an off-ſpring.

Plut. in Paral. p. 910. Fulg. l. 2. c. 2. p. 243. Lonicer. Theatr. p. 290. Dinoth. l. 3. p. 154.

4. *Epaminondas*, the *Theban*, being General againſt the *Lacedemonians*, it fell out that he was called to *Thebes*, upon the election of Magiſtrates, at his departure he commits the care and government of the Army to his ſon *Steſimbrotus*, with a ſevere charge, that he ſhould not fight till his return. The *Lacedemonians*, that they might allure him to a Battel, reproach him with diſhonour and cowardize; he impatient of theſe contumelies, contrary to the commands of his father, deſcends to the Battel, wherein he obtained a ſignal Victory. The Father returning to the Camp, adorns the head of his ſon with a Crown of Triumph, and afterwards commanded the Executioner to take it off from his ſhoulders, as a violatour of Military Diſcipline.

Val. Max. l. Oroſii hiſt. l. 3. c. 9. p. 82. Liv. Decad. 1. l. 8.

5. *A. Manlius Torquatus* in the *Gallick* War, commanded his own ſon, by a ſevere ſentence, to be put to death for ingaging with the enemy contrary to his orders, though the *Romans* came off with the Victory.

De Serres Gener. hiſt. of France, p. 49. Imper. hiſt. p. 529.

6. *Conſtantius* the ſecond, called *Copronymus*, a great enemy to Images, commanded them all to be thrown down, contrary to the liking of his mother *Irene*; who not only maintain'd them with violence, but alſo cauſed them to be confirm'd by a Council held at *Nice*, a City in *Bithynia*, ſeeing that at *Conſtantinople* the people were reſolute to withſtand them. Hence grew an execrable Tragedy in the Imperial Court; *Irene* ſeeing her ſon reſolved againſt her defence of Images, was ſo very much tranſported, that having cauſed him to be ſeized upon in his Chamber, ſhe ordered his eyes to be put out, ſo that he dying with grief, ſhe alſo uſurped the Empire.

Val. Max. l. 5. c. 8. p. 154.

7. *M. Scaurus*, the light and glory of his Country (when at the River *Atheſis*, the *Roman* Horſe were put to flight by the *Cimbrians*, and leaving the Pro-conſul *Catulus*, fled in great terrour to the City) ſent his ſon word (who was a partner in that diſhonourable flight) that he had rather have met the bones of him, ſlain in Battel, than to behold him with the marks of a degenerate cowardiſe upon him: The ſon upon the receipt of this meſſage, fell upon his Sword and dy'd.

Val. Max. l. 5. c. 8. p. 154.

8. *A. Fulvius*, a perſon of the Senatorian Order, had a ſon, conſpicuous amongſt thoſe of his age, for wit, learning and beauty; but when he underſtood, that prevailed upon with evil counſel, he was gone with a purpoſe to join himſelf with the Army of *Catiline*, he ſent after him, in the midſt of his Journey fetch'd him back, and cauſed him to be put to death, having firſt angrily told him, That he had not begotten him for *Catiline* againſt his Country, but for his Country againſt *Catiline*. He might have reſtrained him of his liberty, till the fury of that Civil War was over-paſt; but that would have made him the inſtance of a cautious, whereas this is the example of a ſevere one.

Plut. paral. in Poplicolâ p. 99. Sabellic. Exempl. l. 1. c. 5. p. 351.

9. *Titus* and *Valerius*, the two ſons of *L. Brutus* (after the expulſion of *Tarquinius*) had conſpir'd with others to reſtore him, though by the death of the Conſuls: the Conſpiracy being detected by *Vindicius* a ſervant, they, with the reſt, were brought before the Tribunal of the Conſuls, whereof *Brutus* their father was one; and when they were accuſed, and their own Letters produc'd againſt them, *Brutus* calling both

his ſons by their names: Well, ſaid he, what anſwer make you to theſe crimes you are accuſed of? when he had thrice asked them, and they remained ſilent, turning his face to the Lictours, The reſt is now, ſaid he, to be performed by you; they ſtraight catch hold of the young men, pull off their Gowns, and binding their hands behind their backs, ſcourged them with Rods. When others turned away their eyes, as not able to endure that ſpectacle, *Brutus* alone never turned away his head, nor did any pity change the wonted auſterity and ſeverity of his countenance: but looking frowningly upon his ſons, in the midſt of their puniſhments, he ſo remain'd till he had ſeen the Axe ſever their heads from their ſhoulders, as they lay ſtretched out upon the ground; then leaving the reſt to the doom of his Colleague, he roſe up and departed.

Fitzh. of Rel. & pol. par. 1. c. 8. p. 70.

10. King *Herod* after his enquiry, about the time of the birth of the new King of the Jews, which the Wiſe men of his Nation ſaid was then born, cauſed a number of innocent Infants in *Bethlehem*, and the Coaſts thereof, to be ſlain: and amongſt the reſt a young ſon of his own. *Auguſtus Cæſar* being certified of this at *Rome*, ſaid it was better to be *Herod*'s Pigg than his ſon; this he ſaid in alluſion to the cuſtom of the Jews, who killed no Hoggs, as not being permitted to eat any Swines fleſh.

Lon. Theatr. p. 293.

11. The Dukedom of *Holſatia* was heretofore divided amongſt ſeveral Counts; ſo many Rulers did occaſion great preſſures upon the ſubjects; and eſpecially one of theſe Counts called *Adolph*, was more grievous than any of the reſt; *Hardvicus* therefore, one of the Nobles, conſpired againſt him, enters his Caſtle and Chamber by night, and adviſed him to yield himſelf: but he refuſed, and fought it out, till ſuch time as he was killed by the Conſpirator. There was then with the Count one of *Hardvicus* his own ſons, who waited upon him, him alſo *Hardvicus* did kill at that time with his own hands; and this he did, as he ſaid, that none might ſuſpect his ſon, as being privy to the Treaſon intended againſt his Maſter.

Cæl. Rhod. Lect. Antiq. l. 11. c. 17. p. 908. Muret. var. Lect. p. 217. Fulg. Ex. l. 5. c. 8. p. 650. Lon. Theatr. p. 291.

12. *Deiotarus* had a great number of ſons, but he cauſed them all to be ſlain, ſave only that one whom he intended for his Succeſſour; and he did this for his ſake, that the ſurviver might be the greater both in power and ſecurity.

13. *Pauſanias* was a great Captain of the *Spartans*: but being convicted by the *Ephori* of a Conſpiracy with the *Perſians* againſt his Country, he fled to the Temple of *Minerva* for Sanctuary; it being unlawful to force him thence, the Magiſtrates gave order to build a Wall about it, that being guarded and kept in, he might be pin'd to death. As ſoon as his mother *Alcithea* underſtood this, though he was her only ſon, yet ſhe brought the firſt ſtone, to make there a Priſoner till his death, one that was ſo nearly related to her.

Fulg. Ex. l. 5. c. 8. p. 659.

14. *Antonius Venereus*, Duke of *Venice*, caus'd his ſon *Ludovicus* to die in Priſon; for that being incenſed with his Miſtreſs, he had cauſed divers pairs of Horns to be faſtened to the doors of her Husband.

Speeds hiſt. p. 448.

15. *Robert de Beliaſme* delighted in cruelty, an Example whereof he ſhewed on his own ſon, who being but a child, and playing with him, the father, for a paſtime, put his thumbs in his childs eyes, and cruſh'd out the balls thereof.

CHAP. IV.

Of the degenerate Sons of Illuſtrious Parents.

WHen *Ariſtippus* ſhewed himſelf altogether mindleſs of his Children, who liv'd in a different manner from his Inſtruction and Example; one blaming his ſeverity, remembred him that his Children came of him: and yet, ſaid he, we caſt away from us Phlegme and Vermin, though one is bred in us, and the other upon us. *Auguſtus* too look'd upon his but as Ulcers and Wens, certain excreſcencies that were fit to be cut away; and forbad the two *Julia*'s to be buried in the ſame Monument with him: ſuch a one was

Val. Max. l. 3. c. 5. p. 81.

1. *Scipio*, the ſon of *Scipio Africanus*, who ſuffered himſelf to be taken by a ſmall Party of *Antiochus*, at ſuch time as the glory of his Family went ſo high, that *Africa* was already ſubjected by his father, and the greater part of *Aſia* ſubdued by his Uncle *Lucius Scipio*; the ſame man being Candidate for the Pretorſhip, had been rejected by the people, but that he was aſſiſted by *Cicereius*, who had been formerly the Secretary of his father; when he had obtained that Office, his debauchery was ſuch, that his relations would not ſuffer him to execute it, but pull'd off from his finger a Ring wherein was engraven the Effigies of his father: what a darkneſs was this that ſprang from ſo glorious a light?

Val. Max. l. 3. c. 5. p. 81.

2. How baſe a life did the ſon of *Quintus Fabius Maximus* live? and although all the reſt of his Villanies were obliterated, this one thing was enough to make diſcovery of his manners, that *Quintus Pompeius* the City Pretor, prohibited him from intermeddling with his fathers Eſtate; nor was there found one man in ſo great a City that went about to oppoſe that decree, all men reſenting it, that that money which ought to be ſubſervient to the glory of the *Fabian* Family, ſhould be expended in debauchery: ſo that him who through the fathers indulgence was left his heir, the publick ſeverity diſinherited.

Val. Max. l. 3. c. 5. p. 81.

3. *Hortenſius Corbio*, was the Grandchild of *Quintus Hortenſius*, who for Eſtate, and admirable eloquence, was comparable with the Citizens that were of the greateſt rank; yet this wretched young man led a more baſe and abject life than the vileſt obſcene perſons in *Rome*; and at the laſt, put his tongue to the vile uſe of more perſons in Brothel-houſes, than his Grandfather had made good uſe of his for the ſafety of the Citizens.

Fulg. l. 3. c. 5. p. 386.

4. *Creſippus*, was the ſon of *Chabrias* the *Athenian*, a perſon equally famous for his great vertues and victories; and who had been much more happy had he died without iſſue, for this ſon of his was ſo degenerate from the vertue of his father, that he often occaſioned *Phocion* his Tutor (though otherwiſe a moſt patient man) to ſay, that what he endured through the folly of *Creſippus*, was more than enough to compenſate all that his father had merited of him.

Fulg. l. 3. c. 5. p. 388.

5. *Caligula* was as infamous for his ſloth, luſt and, folly, as his father *Germanicus* was famous for his vigour of mind, prudence and integrity; and

although fortune advanced this degenerate ſon to the Empire, yet moſt of the *Romans* deſired rather the vertue of *Germanicus*, in the fortune of a private man, than an Emperour of ſo flagitious a life. Add to this, that the people of *Rome*, the confederate Nations, yea and barbarous Princes, bewailed the death of *Germanicus*, as the loſs of a common Parent; but *Caligula* the ſon was not thought worthy of tears, or honour, or ſo much as a publick funeral at his death.

Fulg. l. 3. c. 5. p. 388. 6. *Valerianus Auguſtus*, for the greatneſs of his vertues, deſerves a memorial amongſt the moſt Illuſtrious of Princes; at leaſt, if his fortune had been equal to his vertue. But his ſon *Galienus*, was of a diſpoſition ſo unlike to his father, that by reaſon of his impious behaviour, his unchaſtity, and ſloth, he not only occaſioned his fathers Captains to rebell againſt him, but (which was never before ſeen) he encouraged *Zenobia* and *Victoria*, weak women, to aſpire to the Crown: ſo that the great and peaceable Empire, which he received of his father, he left diminiſhed, and torn in a miſerable manner.

Fulg. l. 3. c. 5. p. 388. 7. *Marcus Antonius Philoſophus*, Emperour of *Rome*, was a ſingular example of vertue, and left *Commodus* his ſon the heir of his Empire, but of no kind of alliance to him in any other reſpect. The people of *Rome* ſaw the goodneſs of one exchang'd for the malice of the other, and the ſharpeſt cruelty to ſucceed in the room of an incomparable clemency; weary of this, they were compelled to rid their hands of *Commodus*, it being openly bruited in the City, that he was not the ſon of *Marcus*, but a Gladiatour: for they thought it impoſſible, that ſo much wickedneſs ſhould ariſe from the vertue of him that was deceaſed: ſo that there ſeemed nothing wanting to the glory of *Marcus*, but that he did not die without iſſue.

Fulg. l. 3. c. 5. p. 389. Pezel. Mell. hiſt. tom. 2. p. 249. 8. *Carus* the Emperour ſucceeded *Probus*, both in his Empire and good qualities; he had extended the limits of the *Roman* Empire, and governed it with great equity: but he left his ſon *Carinus* his ſucceſſour, that reſembled his father in no one thing: for whereas *Carus* was of great Courage, Juſtice, Moderation and Continence; this other was an unchaſt, and unjuſt, and a coward: his father was ſomewhat aſhamed of him, had thoughts of creating another Succeſſour to himſelf; and for the benefit of the Common-Wealth, to have taken at once from his ſon, both the title of *Ceſar*, and his life it ſelf; but the evil fortune of the *Roman* Empire, at this time, intercepted all his purpoſes by a ſudden death.

Fulg. l. 3. c. 5. p. 391. 9. *Saladine*, who left ſo great a name behind him, left alſo the Kingdom of *Syria* to his ſon *Noradine*, whoſe ſloth and unprincely qualities were ſuch, that he was driven out by the people, and his Uncle *Saphadine* ſet up in his ſtead; after which he had ſo exhauſted his own Patrimony, that he was fain to ſubſiſt upon the mercy and charity of his brothers, and at laſt died with the juſt reproaches of all men.

Fulg. l. 3. c. 5. p. 392. 10. *Johannes Galleacius*, who firſt had the title of Duke of *Millaine*, was a Prince of a great and liberal mind, and adorn'd with all other vertues that were to be required in a great perſon, he was belov'd at home, and fear'd abroad. He was poſſeſſed of a great part of *Italy*, which he had gain'd with much honour: ſo that he was thought ſuperiour rather than equal to ſome Chriſtian Kings. This man left his ſon *John* to ſucceed him, than whom *Phalaris* himſelf was not more cruel; what his father had got by blood and valour, and ſweat, this mad-man loſt (at leaſt the greater part thereof) laughing: ſo that at laſt growing hateful and contemptible to his own people, he was ſlain by them. And his other ſon *Gabriel* having loſt *Piſa*, whereof he was poſſeſſed, was openly beheaded at *Genoa*.

11. Although *Caſſander*, through his equity and induſtry in his affairs, had many who voluntarily became the followers of his greatneſs, yet he made war upon divers Cities of *Greece*; the deſtruction of which, as a neighbouring fire, ſtruck ſuch terror into the *Spartans*, that they then firſt ſurrounded their City with Walls, which before they only defended with their arms. So far were they degenerated from the vertue of their Anceſtors, that whereas for many Ages, the valour of the Citizens had been the only Wall of their City; the Citizens now thought they could not be ſafe, unleſs they lay hid behind the Walls of their City. *Pezel. Mell. tom. 1. p. 418.*

12. *Franciſcus Sfortia*, Duke of *Millaine*, amongſt Chriſtian Princes excelled in all kind of vertues, he was not inferiour to *Trajan* for humanity; and to the degree of his fortune, was reputed as liberal as *Alexander* the Great: But his ſons did mightily degenerate from the ſo great vertue of their father; *Galeacius* the Elder, was ambitious and luſtful, proud of the leaſt ſucceſſes, and extreamly dejected when any adverſity befell him. *Philip*, the ſecond ſon, was corpulent, fooliſh, and a coward. *Ludovicus* was prophane, ſaying, That Religion and Juſtice were fictions, invented to keep the people in order; he was of a haughty mind, covetous, luſtful, broken in adverſity, and unfortunate, if not cowardly: for though he had greater forces than his enemy, he loſt that Dukedom to *Lewis* the 12. King of *France*, in ſixteen daies, which his father had gain'd by arms, and kept with the ſingular love and benevolence of all men, to the day of his death. *Fulg. Ex. l. 3. c. 5. p. 393.*

13. *Phocion* was an excellent perſon: but his ſon *Phocus* was ſo diſſolute, and reſigned up to intemperance and exceſſive drinking, that he could not be reclaimed by the *Spartan* diſcipline it ſelf. When *Menyllus* had preſented *Phocion* with a great gift, and he had refuſed it, he requeſted that he would, at leaſt, permit his ſon *Phocus* to receive it: If, ſaid he, my ſon *Phocus* reform himſelf, he will have a Patrimony ſufficient to maintain him; but as he now behaves himſelf, there is nothing that can be enough for him. *Plut. in Phocion p. 755.*

14. *Marcus Tullius Cicero*, the famous Orator, had a ſon of the ſame name, but of a very different nature: for whereas his father was a temperate and abſtemious perſon, his ſon was ſo addicted to Wine, that he would ſwallow down two Gallons at once; and in one of his drunken fits, he ſo far forgot himſelf, that he ſtruck *M. Agrippa* upon the head with a Pot. *Zuinger. Theatr. vol. 3. l. 11. p. 1075.*

15. *Theodoſius* the great, was a moſt happy and fortunate Emperour, but in this one thing unfortunate, for he left behind him two ſons, *Honorius* in the Weſt, and *Arcadius* in the Eaſt, both Emperours, but both ſo ſlothful and unlike their father, that partly by that, and partly by the treachery of *Ruffinus* and *Stilichon*, the Empire was miſerably and foully dilacerated by the *Goths*, *Hunnes*, and *Vandalls*. *Zuin. Theat. vol. 3. l. 11. p. 1075.*

16. The ſons of the Emperour *Conſtantine* the Great, were as much below the Genius of their father,

Zuin.Theat. vol.3. l.11. p. 1075.

father, in all praiſe-worthy things, as he did ſurpaſs all other Princes in piety, and true greatneſs of mind: For in reſpect of the Government of his life, no man was more heedleſs than his ſon *Conſtantinus*. *Conſtans*, the ſecond ſon, was a man much addicted to unſeemly pleaſures: And *Conſtantius*, the third ſon, was yet more intollerable by reaſon of his inconſtancy, and arrogance.

Zuin.Theat. vol.3. l.11. p. 1075.

17. *Caſimirus* was fetcht out of a Monaſtery and made King of *Poland*, a man of great vertue: but his ſon *Boleſlaus*, who ſucceeded him in the Kingdom, did much degenerate from the noble example of his father: For he was a deſpiſer and contemner of Religion, a neglecter of the adminiſtration of Juſtice, and of a cruel nature and diſpoſition. He ſlew *Sanctus Staniſlaus*, the Arch-biſhop of *Cracovia*: and at laſt died himſelf an exile from his Country.

Zuin.Theat. vol.3. l.11. p. 1075.

18. *Herodes Atticus*, the Sophiſt, in reſpect of his wit and eloquence, was ſecond to none of his time: yet had he a ſon of his called alſo *Atticus*, who was of ſo dull and ſtupid a nature, that he could never be made capable of underſtanding the firſt rudiments and elements of learning.

CHAP. V.

Of undutiful and unnatural Children to their Parents.

SOlon would never eſtabliſh any Law againſt *Parricides*, or Parent-killers, ſaying, The gods forbid that a Monſter ſhould ever come into our Common-Wealth; and certain it is, that ſix hundred years from the building of *Rome* were over-paſt, before ſo much as the name of that crime was known amongſt them. The firſt that killed his Father, and ſtained his hands in the blood of him that gave him life, was *Lucius Oſtius*, a perſon afterwards deteſted throughout all Ages. *P. Malleolus* was the firſt (ſaith *Livy*) amongſt the *Romans*, who was known to have killed his Mother, and who underwent that puniſhment, which was by the inſtitution of the Ancients in that caſe: They ordained that the *Parricide* ſhould be firſt ſcourged to blood, then ſown up in a Sack, together with a Dog, a Cock, a Viper, and an Ape, and ſo thrown head-long into the bottom of the Sea. But notwithſtanding the ſeverity of this Law, and thoſe of other Nations, againſt a crime of this nature, there are too many Inſtances of unnatural children, as in part will appear by what follows.

Dinoth. memorab. l. 5. p. 340.

1. *Antiochus*, a Jew, accus'd his own Father, and ſome other Jews, then living at *Antioch*, that they had plotted upon a ſet night to ſet fire upon the whole City. The *Antiochians*, who for other cauſes, had no kindneſs for the Jews, gave credit to this accuſation of his, and were ſo exaſperated againſt them, that taking Arms they reſolved upon a ſharp revenge. A great Tumult there was, and therein many thouſands of men, Jews and others ſlain, and, amongſt the reſt, the ungracious Accuſer himſelf did miſerably periſh.

Dinoth. memorab. l. 5. p. 339. Tacit. An. l. 4. p. 116.

2. *L. Vibius Serenus* was drawn out of the place of his exile and bound with Chains, cauſed to attend in open Court, where he was accuſed by his own ſon, that he had conſpired againſt *Tiberius* the Emperour, and had privily ſent ſuch into *France* as might kindle a war againſt him: and to put the better colour upon his accuſation, he added that *Cæcilius Cornutus*, a *Pretorian* perſon, was conſcious to the plot, and had alſo lent out a conſiderable ſumm for the advancement of the War. *Serenus* hearing this grand accuſation of his ſon, not at all affrighted, though in hazard of his life, with a mind unappall'd, and a threatening look, beholding him, began to ſhake his Chains, and to call upon the revenging Deities That they would return him to his baniſhment, and execute juſt puniſhment upon his ungrateful and wicked ſon. All men thought the Accuſation was falſe, in regard he nam'd but one ſingle man, as the Aſſociate, in ſo great an enterprize; the ſon then named two others, *Cneius Lentulus*, and *Seius Tubero*; but in regard both of them were the intimate friends of *Cæſar*, and the one extreme old, and the other infirm of body, they were both adjudg'd innocent. The ſervants of *Serenus* the father were put to torture, wherein, notwithſtanding, they gave contrary evidence: ſo that the accuſer ſtung with the ſenſe of his villany, and withal affrighted with the menaces of the people (threatning the Gallows, Stoning, or the puniſhment of a *Parricide*) fled out of the City, but was fetcht back from *Ravenna*, to proſecute his accuſation. The ſucceſs was, *Serenus* was baniſhed to the Iſland *Amorgus*, the ſon though he was in favour with *Tiberius*, who too much indulged informers, yet was he hated of all ſorts, and infamous amongſt all perſons ſo long as he lived.

Juſt. l. 18. p. 151, 152. Cauſ. hol. Cour. par. 1. l. 3. p. 112.

Juſtin tells us of a certain *African*, called *Cartallus*, who by the ſuffrage of the people was raiſed to an eminent degree of dignity, and caſually ſent upon ſome ſolemn Embaſſy, into a place where his Father, with many others, were baniſhed. He looking upon himſelf, at that time, like a Peacock, gloriouſly furniſhed out with the rich ornaments of his Employment, thought it was not ſuitable with his honour, to admit that his Father ſhould ſo much as ſee him, though he ſought it with earneſtneſs. The unfortunate father became ſo much enraged with this contempt of himſelf, and the proud refuſal of his ſon, that he inſtantly raiſed a ſedition; and muſtering together a tumultuary Army of Exiles, he fell upon his ſon, although a Magiſtrate, took him, and condemn'd him to death: preſently prepared a high Gibbet, and attired as he was, in Gold and Scarlet, with a Crown on his head, cauſed him to be faſtned to this fatal Tree for a ſtrange Spectacle.

Phil. de Comines l. 4. c. 1. p. 105, 106. Dinoth. memorab. l. 5. p. 241. Lipſ. monit. l. 2. c. 5. p. 217. De Serres hiſt. Franc. p. 380. Ion. Theatr. p. 283.

4. There was a young Duke of *Gelders*, named *Adolph*, who took his father, Duke *Arnold*, one night as he was going to bed, and led him five *Dutch* Miles on foot bare-legg'd, in a marvellous cold night, and laid him in a deep Dungeon, the ſpace of ſix Months, where he ſaw no light, but through a little hole. Wherefore the Duke of *Cleves*, whoſe ſiſter the old Duke (being priſoner) had married, made ſharp War upon this young Duke *Adolph*. The Duke of *Burgundy* ſought divers means to agree them, but in vain. In the end, the Pope and the Emperour began to ſtir in the matter, and the Duke of *Burgundy* under great Curſes, was commanded to take the old

Treaſ. times, l. 5. c. 23. p. 469. Camer. oper. ſubſ. cent. 1. c. 92. p. 427.

old Duke out of Priſon, which he did accordingly, the young one not able to withſtand him. I have often ſeen them both together in the Duke of *Burgundies* Chamber, pleading their Cauſe before a great Aſſembly: and once I ſaw the old man preſent the combate to his ſon (ſaith *Comines*) the Duke of *Burgundy* deſirous to agree them, offered the young Duke, whom he favoured, the Title of Governour of *Guelderland*, with all the Revenues thereof, ſave of a little Town, near to *Brabant*, called *Grave*, which ſhould remain to the father, with the Revenues of three thouſand Florens, a yearly Penſion of as much, and the title of Duke, as was but reaſon. I (ſaith *Comines*) with others wiſer than my ſelf, were appointed to make report of theſe conditions to the young Duke, who anſwered us, That he had rather throw his father head-long into a Well, and himſelf after him, than agree to ſuch an appointment, alledging that his father had been Duke forty four years, and that it was now time for him to Govern. Notwithſtanding he ſaid he would agree to give him a yearly Penſion of three thouſand Florens, with condition he ſhould depart the Country, as a baniſhed man, never to return: and ſuch other lewd ſpeeches he uſed. Soon after the young Duke in diſguiſe left the Duke of *Burgundies* Court to repair home to his own Country: but as he Ferry'd over a water near to *Namur*, he paid a Guildon for his paſſage; whereupon a Prieſt there preſent, began preſently to miſtruſt him, and ſoon after knew him, ſo that he was taken, and led to *Namur*, where he remained a Priſoner till the Duke of *Burgundies* death; after which by the men of *Gaunt* he was ſet at liberty, and by them carried before *Tournay*, where being weakly accompanyed, he was miſerably ſlain in a Skirmiſh, in full revenge of his impiety towards his father.

Liv. hiſt. l. 1. p. 18. Patr. de regno l. 8. tit. 20. p. 561. Lon. Theatr. p. 280. Alex. ab Alex. Gen. dier. l. 6. c. 6. p. 61.

5. *Tullia* was the daughter of *Servius Tullius*, King of the *Romans*, ſhe was married to *Tarquinius Superbus*, and together with her husband conſpired againſt her father, who by his Son-in-law, was one day in the Senate-houſe thrown from the top to the bottom of the Stairs; he was taken up half dead; and as they haſted with him towards his own houſe, he was ſlain in the *Cyprian* Street. In the mean time *Tullia* had been at the Senate to ſalute her husband with the name of King, was ſent home by him, and chancing to return that way, the Coach-man perceiving the dead Corpſe of the King lie in the Street, ſtopp'd his Horſes in a terrible fright: *Tullia* look'd out of her Charriot, and being inform'd what was the matter, ſhe commanded him to drive the Wheels of her Charriot over the face and body of her own and ſlain father, upon which that which by the *Sabines* in their firſt ſettlement at *Rome*, had for lucks-ſake been called the *Cyprian*, that is, the Good Street, was from thence-forward called the wicked Street.

Sueton. in Neron. c. 34. p. 254. Lon. Theatr. p. 281. Par. Med. hiſt. tom. 1. p. 356. Pezel. mell. to. 2. p. 158.

6. *Nera*, the Emperour, had tried to poyſon his mother *Agrippina* three times, and ſtill found ſhe was fortified with Antidotes; he then prepared falſe Roofs, that being looſed with an Engine might fall upon her as ſhe ſlept in the night; when this was diſcovered, he made a Ship that ſhould be taken in pieces, that ſo ſhe might periſh, either by wrack, or the fall of the Decks upon her: but ſhe eſcaped this danger alſo by ſwimming. Which when *Nero* underſtood, he commits the ſlaughter of his mother to *Anicetus* the Centurion, who taking along with him (to the *Villa* of *Agrippina*) perſons fit for the employment, compaſſed the houſe, brake open the door, and with his drawn ſword preſented himſelf, with the reſt of the Murderers, at her bed-ſide: apprehending his intention, ſhe ſhew'd him her belly, and bad him ſtrike there, This Womb of mine, ſaid ſhe, is deſervedly to be digged up, that has brought forth ſuch a Monſter; and ſo after many wounds, died. It's ſaid that *Nero* came thither to behold the Corpſe of his mother, that he took her limbs into his hands, and commended this, and diſpraiſed that other, as his fancy led him; he cauſed her Belly to be opened that he might ſee the place where once he had lain; while this was doing, finding himſelf a dry, he was ſo unconcerned as to call for drink, without leaving the place, ſaying, He did not think he had ſo handſome a mother.

Knowles Turks hiſt. l. 495, 496. Lipſ. monit. l. 2. c. 5. p. 211.

7. *Bajazet*, the ſecond of that name, being thruſt out of his mighty Empire by his ſon *Selymus*, when he was near fourſcore, broken with years and grief, reſolved to forſake *Conſtantinople*, before he was enforced to it by his ſon, and to retire himſelf to *Dymotica*, a ſmall and pleaſant City in *Thrace*, where he had formerly beſtowed much coſt for his pleaſure, and now thought it the fitteſt place wherein to end his ſorrowful daies. But the curſed impiety of *Selymus* had provided otherwiſe for him: for with the promiſe of ten Duckets a day during life, and threats of a cruel death, in caſe it was not performed, he prevail'd with *Haman* a Jew, chief Phyſician to the old Emperour, to make him away by poyſon, as he was upon his Journey: ſo that with horrible gripings and heavy groans, he gave up the Ghoſt in the year 1512. when he had Reigned thirty years. The perfidious Jew upon the delivery of the poyſonous potion, had haſted to *Conſtantinople* to bring *Selymus* the firſt news of it, who commanded his head to be preſently ſtruck off, ſaying, That for the hopes of reward he would not ſtick to do the like to *Selymus* himſelf.

Lipſ. monit. l. 2. c. 5. p. 206, 207. Clarks mirr. c. 112. p. 550.

8. *Orodes* was the King of *Parthia*, the ſame who had overcome *Craſſus* his Army, and ſlain himſelf in the field; he was grown old in grief, for the death of his ſon *Pacorus*, ſlain by *Ventidius*, and was fallen into a Dropſie, not likely to live long: his ſon *Phraates* thought his death too ſlow, and did therefore determine to haſten it by poyſon, which being adminiſtred, had an effect ſo contrary, that only putting him into a looſeneſs, it carried the diſeaſe away with it; and inſtead of a meſſenger of death, it proved a medicine of health. His ſon, incenſed at ſo ſtrange a miſcarriage of his deſign, paſſed from ſecret to open Parricide, and cauſed the old King his father to be openly ſmothered. He mounted the Throne, and ſending back the Enſigns and ſpoils of the defeated Army of *Craſſus*, he was ſo much in the favour of *Auguſtus*, that he ſent him a beautiful *Italian* Lady for his Concubine: of her he begat *Phrataces*, who when he was grown up, with the privity and endeavours of his mother, became the murderer of his father, making him the example of the ſame impiety, whereof in times paſt he had been the deteſtable Author.

Uſſer. Ann. p. 480. A. M. 4578.

9. *Eucratides*, King of the *Bactrians*, in all his Wars behaved himſelf with much prowesſ: when he was worn out with the continuance of them, and was cloſely beſieged by *Demetrius*, King of the *Indians*, although he had not above three thouſand Souldiers with him, by his daily

Sallies he waſted the enemies Forces conſiſting of ſixty thouſand, and being at liberty in the fifth Month, reduced all *India* under his command. In his return homewards he was ſlain by his own ſon, whom he had made joynt Partner with him in the Kingdom: he did not go about to diſſemble or ſmother his *Parricide*, but drave his Charriot through the blood, and commanded the dead Corpſe to be caſt aſide into ſome by-place or other, unburied, as if he had ſlain an enemy and not murdered a father.

Howells Epiſt. vol. 1. §. 6. p. 211.

10. When (ſaith *Howell*) I was in *Valentia* in *Spain*, a Gentleman told me of a Miracle which happened in that Town: which was, That a proper young man under twenty, was Executed there for a crime, and before he was taken down from the Tree, there were many gray and white hairs had budded forth of his Chin, as if he had been a man of ſixty. It ſtruck amazement into all men: but this interpretation was made of it, That the ſaid young man might have lived to ſuch an age, if he had been dutiful to his Parents unto whom he had been barbarouſly diſobedient and unnatural.

Herb. Trav. l. 2. p. 291.

11. *Scander*, late King of *Georgia*, by a *Circaſſian* Lady had three hopeful ſons, *Scander-Cawne*, *Thre-Beg*, and *Conſtandel*, all born Chriſtians: but for preferment, the two laſt named became *Boſar*-men or Circumciſed. *Thre-Beg* ſerved the *Turk*; *Conſtandel* the *Perſian*. *Conſtandel* was naturally deformed, but of ſuch an active Spirit, that his bodily imperfections were not noted; but his hateful ambition rendred him more than Monſtrous. It happened that *Abbas*, King of *Perſia*, had vow'd ſome revenge upon the *Turks*: and to that end gave order to *Ally-Cawne* to trouble them. *Conſtandel* perceives the occaſion right, to attempt his helliſh reſolutions, and therefore after long ſuit, got to be joined in Commiſſion with the *Perſian* General: Through *Georgia* they go, where *Conſtandel*, under a pretext of duty, viſits his ſad parents, who (upon his proteſts that his Apoſtaſie was counterfeit) joyfully welcomed him: but he forgetting that, and all other ties of nature, next night at a ſolemn Banquet, cauſed them to be murdered, and till the *Georgians* ſaluted him King, perpetrated all ſorts of Villanies imaginable. But how ſecure ſoever he ſtood in his own fancy, the dreadful Juſtice of an impartial God retaliated him: the reſt of his life, after this hated *Parricide*, was infinitely miſerable: For, firſt, near *Sumachan*, *Cycala*'s ſon, the *Turkiſh* General, wounded him in the arm, and by that, gained the Victory over the *Perſian*. The ſame night he was alſo aſſaulted in his Tent by his enraged Country-men, who in his ſtead (for at the firſt alarm he eſcaped) cut a *Catamite* in pieces, his accurſed bed-fellow. And though he ſo far exaſperated the *Perſian* to revenge, that he brought the whole Army into *Georgia*, reſolving there to act unparallel'd Tragedies; yet was he over-reach'd in his Stratagems: for upon parley with the Queen (his late brothers Wife) he was ſhot to death at a private ſignal, given by that *Amazon* to ſome Muſquetteers, ambuſhed of purpoſe betwixt both the Armies: a juſt puniſhment for ſuch a Viper.

CHAP. VI.

Of the affectation of Divine Honours, and the deſire of ſome men to be reputed Gods.

POwer is a liquour of ſo ſtrong a Fermentation, that few veſſels are fit to be intruſted with any extraordinary meaſure of it: it ſwells up men to an immeaſurable pride, and ſuch a degree of immodeſty, as to believe themſelves above the condition of mortality. Death is the only remedy againſt this otherwiſe incurable madneſs: and this it is that laies down theſe Magnifico's in the ſame nakedneſs and noyſomeneſs with others. O Eloquent, juſt and mighty Death (ſaith Sir *Walter Raleigh*) whom none could adviſe, thou haſt perſwaded; what none hath dared, thou haſt done; and whom all the world hath flattered, thou haſt caſt out of the world and deſpiſed. Thou haſt drawn together all the far ſtretch'd greatneſs; all the pride and cruelty, and ambition of man, and cover'd it all over with theſe two narrow words, *Hic jacet*. All theſe reputed gods have died like other men, only perhaps more untimely, and leſs lamented.

Raleighs hiſt. of the world, l. 5. c. 6. §. 12. p. 669.

Zon. Annal. tom. 2. f. 54. Dinoth. memorab. l. 8. p. 577.

1. *Amulius*, King of the *Latines*, was a proud man, and at laſt grew up to that degree of arrogant impudence, that he ſought (amongſt his people) to have the reputation of a god, and to that purpoſe, he had certain Machines, by the help of which he imitated Thunders; made an appearance of Lightnings, by ſudden ejaculations of flames, and caſt out Thunder-bolts: but by a ſudden inundation of waters (near the place where he dwelt) both he and his Palace were over-born, and drowned.

Zon. Annal. tom. 1. f. 48. Joſe. Antiq. l. 19. c. 7. p. 510.

2. *Agrippa*, King of the Jews, had Reign'd over all *Judea* three years, when he appointed Royal Shews in *Cæſarea*; upon the ſecond day of which, in the morning, he entred the Theatre rob'd in a Veſt of Silver; the Silver irradiated with the beams of the Riſing-ſun, ſhone with ſuch a luſter, as bred a kind of horrour and aweful dread in the Spectators. His flatterers therefore ſtraight cried out from this and that other place, That he was a god; and beſought him to be propitious to them. They ſaid, That they had hitherto revered him only as a man, but hereafter ſhould acknowledge, that he was above the nature of mortality. The King, though he heard, did not reprehend theſe ſpeeches, nor reject ſo impious an Adulation; but a while after, when he had raiſed up himſelf, he ſpy'd an Owl ſitting over his head (he had ſeen the like at *Rome* before in his calamity, and was told it was the token of a change of his forlorn eſtate to great honours: but when he ſhould ſee the Bird in that poſture the ſecond time, it ſhould be the meſſenger of his death) ſurpriz'd then with that unpleaſing ſight, he fell into pains of the heart and ſtomach, when turning to his friends, Behold I your god (ſaid he) am ceaſing to live! and he whom you but now called Immortal is dragg'd unto death. While he ſaid this, oppreſſed with torture, he was ſtraight carryed back to his Palace, and in five daies was taken

out of the World in the 54. of his age, and ſeventh year of his Reign.

Plut. in Alex. p. 608. Zon. Annal. tom. 1. f. 33. Cal. Rhod. Antiq. lect. l. 3. c. 5. p. 94. Ælian. var. hiſt. l. 2. c. 19. p. 58.

3. *Alexander* the Great was very deſirous to be accounted and taken as a god, and boaſted amongſt the *Barbarians* that he was the ſon of *Jupiter Ammon*: ſo that *Olympias* his mother uſed to ſay that *Alexander* never ceaſed to calumniate her to *Juno*. Being once wounded, This, ſaid he, is blood, not that *Ichor*, which *Homer* ſaies is wont to flow from the gods. It is reported, that finding himſelf near unto death, he would privily have caſt himſelf into the River *Euphrates*, that being ſuddenly out of ſight, he might breed an opinion in men, that he was not departed as one over-preſſed with the weight of a diſeaſe, but that he was aſcended to the gods from whence he firſt came: But when *Roxane* having underſtood his mind, went about to hinder him, he ſighing ſaid, Woman doſt thou envy me the glory of immortality and divinity?

Cal. Rhod. A. L. l. 3. c. 5. p. 94. Lo'. Theatr. p. 638. Purch. pilg. tom. 1. l. 6. c. 8. p. 763.

4. There was in *Libya* a man called *Pſaphon*, to whom Nature had been ſufficiently indulgent in beſtowing upon him extraordinary accompliſhments; the inward magnificence of his mind expanding it ſelf, and prompting him to it, he uſed this ſubtil artifice to poſſeſs the Inhabitants about him with an opinion of his divinity. Having therefore taking a number of ſuch Birds as are capable of the imitation of humane ſpeech, he taught them to pronounce theſe words diſtinctly, μέγας θεὸς ψάφων, Pſaphon *is a great god*: this done he ſet them all at liberty, who fill'd the Woods and places about with this ditty, which the Inhabitants hearing, and ſuppoſing this to fall out by divine power, they fell to adoration of him.

Sueton. in Caligul. c. 22. p. 177. Hakew. Apol. l. 4. c. 10. p. 426.

5. *Caligula* cauſed the Statues of the gods, amongſt which was that of *Jupiter Olympius*, to be brought out of *Greece*, and taking off their heads, commanded his own to be ſet on inſtead thereof, and ſtanding betwixt *Caſtor* and *Pollux*, exhibited himſelf to be worſhipped of ſuch as reſorted thither. He farther erected a Temple, and inſtituted both Prieſts, and moſt exquiſite Sacrifices to the ſervice of himſelf. In his Temple ſtood his Image of Gold, taken to the life, which every day was clad with the ſame attire as was himſelf; his Sacrifices were Phænicopters, Peacocks, Buſtards, Turkeys, Pheaſants, and all theſe were daily offered.

Diodor. Sic. Biblioth. l. 16. p. 526. Din. mem. l. 8. p. 577.

6. *Philip*, King of *Macedon*, though a great contemner of the gods, had yet a great deſire to be reputed one himſelf, and that alſo not inferiour to any of the reſt: for in that celebrious Pomp, in which he cauſed twelve Statues of the gods to be carried, he added his own for a thirteenth, and would that it ſhould be carried the firſt in order: but he was at that time ſtabb'd and ſlain by the hand of *Pauſanias*, one of his own Guard.

Plut. in Ageſ. p. 607. Cal. Rhod. l. 11. c. 16. p. 504. Pezel. mell. to. 1. p. 232. Æli. var. hiſt. l. 12. c. 51. p. 336.

7. *Menecrates* the Phyſician, having ſucceſsfully cured divers perſons of deplorable diſeaſes, was called *Jupiter*; and he himſelf was not aſhamed to take that name upon him: inſomuch that in the front of his Letter he wrote on this manner, *Menecrates Jupiter* ſends to King *Ageſilaus* health; who on the other ſide, to meet with his intolerable pride and vanity, returned, King *Ageſilaus* wiſheth to *Menecrates* ſoundneſs. The Greek Writers affirm of him, that he took an Oath of ſuch as he cured of the Falling-ſickneſs, that they ſhould follow and attend upon him as his ſervants: and they did follow him, ſome in the habit of *Hercules*, and others in that of *Mercury*. *Philip* of *Macedon* obſerving the vanity of this man, invited him, with his own gods to ſupper: when he came, he was placed at a higher and more ſumptuous Table, whereon was a fairer Altar than on the reſt; on this Altar (while the diſhes were carryed up to other Tables) were made divers libations, and ſuffumigations with incenſe; till ſuch time as this new *Jupiter* perceiving in what manner he was derided and abuſed, went his way, being well laughed at by all that were preſent.

Sueton. l. 2. c. 13. p. 336.

8. *Flavius Domitianus* being mounted to the Imperial Seat, when after divorce, he had remarried and brought home his wife, he was not aſhamed to ſay openly, That ſhe was called to his [*Pulvinar*] a bed whereon the Statues of the gods are laid, during the ſolemn Games exhibited to them. And upon the day when he made a great Feaſt unto the people, he was well pleaſed to hear their acclamations throughout the *Amphitheatre*, in theſe words, All happineſs to our Lord and Lady. When in the name of his Procurators, he endited any formal Letters, thus he began, Our Lord and God thus commandeth. Whereupon afterwards this cuſtom was taken up, that neither in the writing nor ſpeech of any man, he ſhould be otherwiſe called.

Pezel. mell. hiſt. tom. 2. p. 252.

9. After *Diocletian* had ſettled the affairs of the Eaſt, when he had ſubdued the *Scythians*, *Sarmatians*, the *Alani* and *Baſternæ*, and had brought the necks of divers other Nations under the *Roman* yoke, he then grown proud, and puffed up with the glory of his Victories, commanded that divine honours ſhould be given to the *Roman* Emperours: And therefore in the firſt place he himſelf would be adored, as if there was in him ſome Celeſtial Majeſty. And whereas the Emperours before him were wont to give their hands to the Nobility to kiſs, and then raiſed them with their own hands to kiſs them on the mouth; and that the manner of the vulgar was to kiſs the knees of their Emperour: *Diocletian* ſent forth his Edict, that all men without diſtinction, ſhould proſtrate kiſs his feet; in the mean time his Shooes or Sandals were ſet with pretious Stones and Pearls, and enrich'd with Gold. In like manner his garments, yea his very Chariot was adorned, that he might ſeem more auguſt, and be look'd upon by all men as a god.

Pezel. mell. to. 1. p. 228.

10. *Lyſander*, the *Lacedemonian* General, having taken *Athens*, as he had arrived to a greater power than any *Grecian* had hitherto obtained; ſo his pride was greater than the power he had gotten: For of the *Athenian* ſpoils, he cauſed a brazen Statue of himſelf to be made, which he erected at *Delphos*. He was the firſt amongſt all the Greeks, that had Altars built to him by the Cities as a God; and Sacrifices that were appointed in honour of him: He was alſo the firſt of the *Greeks* who had *Paana*'s ſung to him; the *Samians* changed the name of their Temple of *Juno* and called it *Lyſandria*. One of the *Paana*'s that were ſung to him had this beginning,

Nos Græcia inclyta ducem
Lacedæmone ampla natum
Celebremus, Io *Paan.*

Sueton. l. 1. c. 76. p. 44.

11. *C. Julius Cæſar* had the honours of a continued Conſulſhip, the perpetual Dictatorſhip,

the Cenſor of manners, had the titles of Emperour, and father of his Country; his Statue was erected amongſt thoſe of Kings; his Seat in the Senate-houſe was of Gold; and yet not content with theſe, he ſuffered ſuch further honours to be decreed to him, as were beyond the condition of a man, ſuch as Temples, and Altars, a Prieſt, a Couch, and other Enſigns of Divinity.

Alex. ab Alex. l. 6. c. 4. p. 103. Zuin. Theat. vol. 11. l. 4. p. 2572.

12. *Empedocles*, the Philoſopher, had cured *Panthias* of *Agrigentum* of a deplorable diſeaſe, and perceiving that thereupon he was reverenced in a manner as if he had been a god; he became ſo enflamed with a deſire of immortality and glory, and that he might be ſuppoſed to have been tranſlated into the number of the gods, that he caſt himſelf head-long into the midſt of the flames of Mount *Ætna*.

CHAP. VII.

Of unnatural Husbands to their Wives.

IT is reported of the cruel Beaſt called the *Hyæna*, that by his exact imitation of a humane voice, he trains the unwary Shepherds out of their Cottages, till he hath brought them within the compaſs of his danger, and then he falls upon them with all his fierceneſs, and devours them. Thus there are ſome bruitiſh and evil natured men, who by pretences of Generoſity, Love and Vertue, inveagle the hearts of poor innocent Virgins, till they are become the maſters of their Fortunes and Honour: which done, death it ſelf is more deſirable than that bitterneſs and indignity they are wont to treat them with.

Clarks mir. c. 65. p. 295.

1. *Anno Dom.* 1652. in the Iſle of *Thanet* in *Kent*, lived one *Adam Sprackling*, Eſquire, who about twenty years before had marryed *Katherine*, the daughter of Sir *Robert Leukner* of *Kent*. This *Sprackling* had a fair Eſtate, but had exhauſted it by drinking, gaming, *&c.* At laſt Executions were out againſt him, and he forced to keep home, and make his houſe his Priſon: this filled him full of rage, ſo that his Wife was conſtrained many times to lock her ſelf from him. But upon *Saturday* night, *Dec.* 11. 1652. as it ſeems, he reſolved to miſchief her: and being at ten a Clock at night in his Kitchin, he ſent for one *Martin*, a poor old man, out of his bed to him: ſo that there were in the Kitchin *Sprackling* and his wife, one *Ewell*, and this *Martin*: *Sprackling* commanded *Martin* to bind *Ewells* legs, which the one did, and the other ſuffered, thinking it had only been a ranting humour of their Maſter: Then began he to rage againſt his wife, who ſat quietly by, and though ſhe gave him none but loving and ſweet words, yet he drew his Dagger, and ſtruck her over the face with it, which ſhe bore patiently, though ſhe was hurt in the Jaw. He ſtill continuing to rage at her, ſhe weary and in great fear, roſe up and went to the door: her Husband followed her with a Chopping-knife in his hand, with which he ſtruck at her wriſt, and cut the bone in ſunder, ſo that her hand hung down only by the ſinews and skin; no help was near, *Ewell* was bound, and *Martin* being old and weak, durſt not interpoſe, fearing his own life, only prayed his Miſtreſs to ſtay and be quiet, hoping all ſhould be well, and ſo getting a Napkin bound up her hand with it. After this, towards morning, ſtill railing and raging at his wife, he daſhed her on the forehead with the Iron Cleaver, whereupon ſhe fell down bleeding: but recovering her ſelf on her knees, ſhe cried and prayed unto God for the pardon of her own and her husbands ſins: praying God to forgive him as ſhe did; but as ſhe was thus praying, her bloody husband chopt her head into the midſt of the very brains, ſo that ſhe fell down, and died immediately. Then did he kill ſix Dogs, four of which he threw by his wife; and after ſhe was dead, chopping her twice into the leggs, compelled *Martin* to waſh *Ewells* face with her blood, himſelf alſo dipping linnen in her blood, waſhed *Martin*'s face, and bloodied his own face with it. For all which, being apprehended and carried to *Sandwich* Jayle, at the Seſſions following, which were *April* 22. 1653. he was arraigned, condemned, and hanged on the 27 day: dying very deſperately, and not ſuffering any, either Miniſters, or Gentlemen to ſpeak with him after his condemnation.

2. *Fatuus*, or *Phaulius*, a Sooth-ſayer, had a wife who uſed ſecretly to drink wine, and as oft as ſhe was therein ſurprized and taken in the manner by her husband, ſhe was by him well beaten with Myrtle Rods. And for that reaſon the women, when they dreſs up and adorn the Chapel or Shrine of their goddeſs *Bona*, they never bring home for that purpoſe any branches of the Myrtle Tree: and yet otherwiſe take pleaſure to make uſe of all ſorts of branches and flowers in that ſolemnity.

Plut. Mor. lib. de quæſt. Rom. qu. 20. p. 856.

3. At *Argos* there were two of the principal Citizens, who were the heads of oppoſite Factions one to another in the Government of the City: the one was named *Nicoſtratus*, and the other *Phaulius*. Now when King *Philip* came to the City, it was generally thought that *Phaulius* plotted, and practiſed to attained unto ſome abſolute principality and ſoveraignty in the City, by the means of his wife (who was a young and beautiful Lady) in caſe he could onee bring her to the Kings bed, and that ſhe might lie with him. *Nicoſtratus* was aware of as much, and ſmelling his deſign, walked before *Phaulius* his door, and about his houſe, on purpoſe to diſcover his intentions, and what he would do therein. He ſoon found that the baſe *Phaulius* had furniſhed his wife with a pair of high Shooes; had caſt about her a mantle; and ſet upon her head a Chaplet after the *Macedonian* faſhion. Having thus accoutred her after the manner of the Kings Pages, he ſent her ſecretly in that habit and attire unto the Kings lodging, as a Sacrifice to his luſt, and an argument of an unparallel'd villany in himſelf, who could endure to be the Pander in the proſtitution of his own Wife.

Plut. Mor. l. de Amore, p. 1144.

4. *Periander*, the *Corinthian*, in a high fit of paſſion, trod his Wife under-foot, and although ſhe was at that time with child of a boy, yet he never deſiſted from his injurious treatment of her, till ſuch time as he had killed her upon the place. Afterwards when he was come to himſelf, and was ſenſible that what he had done was through the calumniating inſtigation of his Concubines, he cauſed them all to be burnt alive; and baniſhed his ſon *Lycophron* as far as *Corcyra*, upon no other occaſion than that he lamented the

Patric de Regno, l. 4. tit. 10. p. 249.

the death of his Mother with tears and outcryes.

Patrit. de Reipub. inſtit. l. 4. tit. 4. p. 166.

5. *Nero* the Emperour being once incenſed againſt his Wife *Poppæa Sabina*, gave her ſuch a kick with his foot upon the belly, that ſhe thereupon departed this life. But though he was a man that ſeemed to be born to cruelty and blood, yet he afterwards ſo repented himſelf of this act, that he would not ſuffer her body to be burnt after the *Roman* manner; but built the funeral pile for her, of odours and perfumes, and ſo ordered her to be brought into the *Julian* monument.

Cæl. Rhod. Antiq. Lect. l. 20. c. 27. p. 955.

6. *Herod* the Sophiſt, being offended with his Wife *Rhegilla* for ſome ſlight fault of hers, commanded his freed man *Alcimedon* to beat her: She was at that time eight months gone with Child, or near upon; ſo that (by the imprudence of him who was imployed to chaſtiſe her) She received ſome blows upon her belly, which occaſioned firſt her miſcarriage, and ſoon after her death. Her Brother *Bradeas* a perſon of great nobility, cited her Husband *Herodes* to anſwer the death of his Siſter before the Senate of *Rome*; where if he had not, it is pity but he ſhould have received a condign puniſhment.

Joſeph. Antiq. l. 11.

Zuinger. Theatr. vol. 19. l. 2. p. 3526.

7. When *M. Antonius* was overcome at *Actium*, *Herod* King of *Judæa*, believing that he was in danger to loſe his Kingdom, becauſe he had been a faſt friend to *Antonius*, determined to meet *Cæſar Auguſtus* at *Rhodes*, and there endeavour to aſſure his favour to him. Having reſolved upon his journey, he committed the care and cuſtody of his Wife, to *Sohemus* his friend; giving him withall thus much in command, That in caſe he ſhould hear of his death by the way, or at the place whither he was intended; that then he ſhould not fail forthwith to kill *Mariamne* his Wife; yielding this only reaſon of his injunction, that it might not be in the power of any man to enjoy ſo great a beauty, after his deceaſe. *Mariamne* had extorted this ſecret from *Sohemus*; and at *Herod*'s return twitted him with it. *Herod* cauſed *Sohemus* unheard, to be immediately put to death; and not long after he alſo beheaded *Mariamne* his beloved Queen and Wife.

Zuinger. Theatr. vol. 19. l. 2. p. 3527.

8. *Amalaſuenta* had raiſed *Theodahitus*, at once, to be her Husband and King of the Goths; but upon this proviſo, that he ſhould make oath, that he would reſt contented with the title of a King, and leave all matters of Government to her ſole diſpoſe. But no ſooner was he accepted as King, but he forgat his Wife and benefactreſs; recalled her enemies from baniſhment, put her friends and relations many of them to death; baniſhed her ſelf unto an Iſland in the *Vulſiner* lake, and there ſet a ſtrong guard upon her. At laſt he thought himſelf not ſufficiently ſafe, ſo long as *Amalaſuntha* was alive; and thereupon he diſpatched certain of his inſtruments to the place of her exile, with order to put her to death; who finding her in a bath, gave her no further time, but ſtrangled her there.

CHAP. VIII.

Of ſuch Wives as were unnatural to their Husbands, or evil deported towards them.

IN *Italy* there grows an herb, they call it the *Baſiliſco*; it is ſweet ſcented enough; but withal it hath this ſtrange property, that being laid under a ſtone in a moiſt place, in a few dayes it produces a ſcorpion. Thus though the Woman in her firſt creation, was intended as a meet help for man, the partner of his joyes and cares, the ſweet perfume and reliſh of his dayes throughout his whole pilgrimage: yet there are ſome ſo far degenerated from their primitive inſtitution, (though otherwiſe of exteriour beauty and perfection enough) that they have proved more intolerable than Scorpions, not only tormenting the life, but haſtning the death of their too indulgent Husbands.

Full. proph. ſtatr. l. 5. c. 2. p. 348.

Barlet. hiſt. of Scanderbeg, l. 10. p. 369.

1. *Joan* Gandchild to *Robert King* of *Naples*, by *Charles* his ſon, ſucceeded her Grandfather in the Kingdom of *Naples* and *Sicily*, *Anno* 1343. a woman of a beautiful body, and rare endowments of nature: She was firſt married to her Couſin *Andrew*, a prince of Royal extraction, and of a ſweet and loving diſpoſition: but he being not able to ſatisfie her wantonneſs, She kept company with lewd perſons; at laſt ſhe grew weary of him, complaining of his inſufficiency; and cauſed him in the City of *Averſa* to be hung upon a beam, and ſtrangled in the night time; and then threw out his Corpſe into a Garden, where it lay ſome dayes unburied. It is ſaid that this *Andrew* on a day coming into the Queens chamber, and finding her twiſting a thick ſtring of ſilk and ſilver, demanded of her, for what purpoſe ſhe made it; ſhe anſwered to hang you in, which he then little believed; the rather becauſe thoſe who intend ſuch miſchief, uſe not to ſpeak of it before-hand; but it ſeems ſhe was as good as her word.

Plut. in vit. Ciceron. p. 881.

Clarks mir. c. 65. p. 298.

2. *Cicero* put away his wife *Terentia* for divers reaſons; as becauſe ſhe had made ſmall account of him in the time of the wars, which were betwixt *Cæſar* and *Pompey*; ſo that when he went from *Rome* to *Pompey*, ſhe provided no fit accommodations for his journey; and when he came back again into *Italy*, ſhe never ſhewed the leaſt ſpark or ſign of love, or good will towards him: for though he ſtaid long at *Brunduſium*, ſhe never went to ſee him; and when his Daughter took that journey to viſit him, ſhe neither provided company to conduct her, nor gave her money or other neceſſarys for the way; yea ſhe ſo handled the matter, that when *Cicero* came to *Rome*, he found nothing in his houſe but bare walls; and yet he was much ſet in debt by her.

Stowes Annals, p. 77.

3. *Bithricus* King of the *Weſt Saxons*, married *Ethelburga* the Daughter of *Offa* King of *Mercia*; by whom, after he had reigned ſeventeen years, he was poyſoned, and buried at *Warham*; upon which occaſion, it was ordained by the Nobles, that from thenceforth the Kings Wives ſhould not be called Queens, nor ſuffered to ſit with them in place of Eſtate. This *Ethelburga* fled into *France* with infinite treaſure;

where offering a mighty ſumm of her gold to *Charles* King of *France*, he put her to her choice, whether ſhe would have him or his Son to her Husband. She choſe the Son, for the reaſon (as ſhe ſaid) that he was the youngeſt: then ſaid *Charles*, Hadſt thou choſen me, thou ſhouldſt have had my Son, but now thou ſhalt neither have him nor me; and then ſent her to a *Monaſtery*, wherein ſhe profeſſed her ſelf a Nun, and became there the Abbeſs for ſome years; but afterwards being found to have committed adultery with a Lay-man, ſhe was caſt out of the Monaſtery, and ended her life in poverty, and much miſery.

Heyl. Coſmogr. p. 64. 4. *Alboinus* the firſt King of *Italy* of the *Lombards*, having ſlain *Cunemundus* King of the *Gepidæ*, made a drinking Cup of his Scull. *Roſamund* the Daughter of that King, he had taken to Wife; and being one day very merry at *Verona*, forced her to drink out of that deteſted Cup; which ſhe ſo ſtomached, that ſhe promiſed one *Helmichild* a Courtier, that if he would aid her in killing the King, ſhe would give him both her ſelf and the Kingdom of *Lombardy*. This when he conſented to, and performed, they were ſo hated that they were conſtrained to fly to *Ravenna*, unto the protection of *Longinus* the Exarch, who perſwaded her to diſpatch *Helmichild* out of the way, and to take him for her Husband, to which ſhe willingly agreed. *Helmichild* coming out of the bath, called for drink, and ſhe gave him a ſtrong poyſon; half of which when he had drank, and found by the ſtrange operation how the matter went, he compelled her to drink the reſt, and ſo both dyed together.

Pezel. melliſic. tom. 1. p. 358. 5. When *Alexander* the Great had determined to invade the *Dacæ*, where he knew *Spitamenes* was, who not only had revolted himſelf, but had alſo drawn divers others into the ſociety of his rebellion, and had at ſome times overthrown ſome of *Alexanders* Captains, there fell out one thing remarkable; the Wife of *Spitamanes*, (upon whom he extreamly doted) when by her feminine flatteries ſhe was not able to perſwade her Husband, to make tryal of the Victors clemency, and to endeavour to appeaſe that *Alexander*, whom he could not avoid nor eſcape, ſhe ſet upon her Husband when intoxicated with Wine he lay faſt aſleep; and drawing a Sword that ſhe had concealed under her garments, ſhe cut off his head, delivered it to a ſervant that was conſcious of her fact, and with him only in her company, as ſhe was, with her garments beſprinkled with his blood, ſhe went directly to *Alexander*'s camp, and cauſed him to be informed that there was one there, to inform him of ſomething that he was concerned to know from her. When ſhe was admitted, ſhe deſired the ſervant might come in; who ſhewed the head of *Spitamenes*, to thoſe that ſearched what he carried wrapt up in his garment. When the King knew this, though he looked upon it as a conſiderable piece of ſervice to him, that a Renegado, and a Traytor was diſpatched; yet had he a horrour of the fact, that ſhe ſhould inſnare his life that had well deſerved at her hands, who was her Husband, and Parent of the Children which they had betwixt them; ſo that conſidering the atrocity of the fact overweighed any pretended merit from himſelf, he ſent her word, that ſhe ſhould forthwith depart his Camp, leſt ſhe ſhould infect the *Greeks* with the barbarity of her example.

Clarks mir. c. 65. p. 296. 5. *Semiramis* the Wife of *Ninus* King of *Aſſyria*, was a witty and beautiful woman, beloved of her Husband even unto dotage: as ſhe was one day in diſcourſe with him, ſhe told him that ſhe was exceedingly deſirous of a thing, yet becauſe of the greatneſs of it, ſhe durſt not diſcover it, nor could hope to prevail. *Ninus* not apprehending her ſubtilty bad her tell him what it was; ſhe anſwered, that he ſhould deliver to her the government of his Empire for five dayes; which when ſhe had obtained, ſhe cauſed her Husband to be ſlain, and ſo uſurped his Empire.

Fulgoſ. Ex. l. 5. c. 3. p. 609. *Fulvius* underſtanding that he was proſcribed by the Triumvirate, betook himſelf to his Wife, hoping to be hid, and ſome way kept private by her, in this time of his extremity. He might the rather expect her fidelity in this thing; for of a ſlave he had made her a free woman, and received her to his bed: but he found a deadly enemy inſtead of a friend; for ſhe ſuſpecting that he was in love with another woman, did her ſelf accuſe and diſcover him to the Triumviri; by whoſe order he dyed in a miſerable manner.

Plut. Moral. in l. de tranq. Animi, p. 153. 8. The noble *Pittacus*, ſo famous for his valour, and as much renowned for his wiſdom and juſtice, feaſted upon a time certain of his friends, who were ſtrangers. His Wife coming in at the midſt of the dinner, being angry at ſomething elſe, overthrew the Table, and tumbled down all the Proviſion under-foot. Now when his gueſts and friends were wonderfully diſmayed and abaſhed hereat: *Pittacus* made no more ado at the matter, but turning to them; There is not one of us all (ſaith he) but he hath his croſs, and one thing or other wherewith to exerciſe his patience; and for my own part, this is the only thing that checketh my felicity; for were it not for this ſhrew my Wife, I were the happieſt man in the world; ſo that of me theſe verſes may be verified,

This man who while he walks the ſtreet,
Or publick place, is happy thought;
No ſooner ſets in Houſe his feet,
But woe is him, and not for nought,
His Wife him rules, and that's a ſpight,
She ſcolds, ſhe fights from noon to night.

CHAP. IX.

Of the deep hatred ſome have conceived againſt their own Brethren, and the unnatural actions of Brothers and Siſters.

SIR *Henry Blunt* in his voyage to the *Levant*, tells us, that at *Belgrade* in *Hungary* where *Danubius* and *Sava* meet, their waters mingle no more than water and oyl; and though they run ſixty miles together, yet they no way incorporate, but the *Danow* is clear and pure as a well, while the *Sava* that runs along with it, is as troubled as a ſtreet channel. After the manner of theſe Rivers it is with ſome brethren, though bred up together, and near enough each other, in reſpect of their bodies; yet their minds have been as diſtant from each other as the Poles are; which, when opportunity hath ſerved, they have ſhewed in the effects of an implacable hatred.

Clarks mir. cap. 91. p. 404, 405. 1. Sir *George Sonds* of *Kent* had lately two Sons grown up to that age, wherein he might have expected moſt comfort from them: but in the year 1655. the younger of them named *Freeman Sonds*, having no apparent cauſe or provocation, either from his Father or Brother, did in a moſt inhumane and butcherly manner murder the elder as he lay ſleeping by him in his bed: he clave his head and brains with a Cleaver; and although this was his mortal wound, yet perceiving him to groan and ſigh, as one approaching unto death, he ſtabbed him with a Stilletto ſeven or eight times in and about the heart (as the ſorrowful Father witneſſeth in his Printed narrative of the whole;) and when he had finiſhed this black and bloody tragedy, he went to his aged Father then in bed, and told him of it, rather glorying in it, than expreſſing any repentance for it. Being apprehended, he was preſently after condemned at *Maydſtone* Aſſizes, and accordingly executed.

Textor. Officin. l. 5. c. 11. p. 564. Sabell. Ex. l. 3. c. 10. p. 170. Kornm. de mirac. mortuor. l. 4. c. 62. p. 27. 2. *Eteocles* was the Son of *Oedipus*, by his own Mother *Jocaſta*; their Father the King of *Thebes* had ordered it, that *Eteocles* and his other Son *Polynices*, after his departure, ſhould reign yearly by courſe: But *Eteocles* after his year was expired, would not ſuffer his Brother to ſucceed; whereupon *Polynices* being aided by *Tydeus* and *Adraſtus* made war upon his Brother: they meeting together with their forces in the field, were ſlain by each other in the battle; their dead bodies were alſo burned together when the flame parted it ſelf; as if it ſeemed to declare ſuch a deadly hatred betwixt them, that as their minds being alive, ſo neither could their bodies being dead agree. This their antipathy was propagated to their poſterity, breaking out into many outragious and bloody wars. Unto ſuch ends doth the providence of God often bring an inceſtuous brood, that others may be inſtructed thereby.

Camerar. oper. ſubciſiv. cent. 1. c. 88. p. 408. 3. Upon the death of *Selymus* the ſecond which happened *Anno* 1582. *Amurath* the third ſucceeded in the *Turkiſh* Empire; at his entrance upon which, he cauſed his five Brothers *Muſtapha*, *Solyman*, *Abdala*, *Oſman* and *Sianger* without all pity or commiſeration to be ſtrangled in his preſence, and gave order that they ſhould be buried with his dead Father: an ordinary thing with *Mahometan* Princes, who to ſecure to themſelves the Empire without rivalſhip, doubt not to pollute their hands with the blood of their neareſt relations. It is ſaid of this *Amurath*, when he ſaw the fatal bow-ſtring put about the neck of his younger Brother, that he was ſeen to weep, but it ſeems they were Crocodiles tears, for he held firm to his bloody purpoſe.

Lipſ. monit. l. 2. c. 14. p. 348. 4. *Petrus* King of *Spain* having reigned ſome time with great cruelty, purpling his hands in the blood of his Nobles: At laſt his Brother *Henry* took up arms againſt him *Anno Dom.* 1369. He had hired auxiliary forces out of *France* againſt *Petrus*; and having met him in the field, a bloody battle was fought agreeable to the pertinacious hatred of the two Brethren. The victory reſting on the ſide of *Henry*, and his Brother made priſoner; being brought before him, *Petrus* with a Dagger wounded *Henry* in the face; the other endeavouring to repay it with intereſt, both grapled together, having thrown each other to the ground: But others coming in to the help of *Henry*, he quickly became the ſuperiour; and having ſlain his Brother with many wounds, he ſucceeded in his Kingdom.

5. Extream was the hatred that was betwixt *Baſſianus* and *Geta*, the two ſons of *Severus* the Emperour, which ſoon betrayed it ſelf upon the death of their Father; they could not agree about the partage of the Empire; nor did they omit any means whereby they might ſupplant each other; they endeavoured to bribe each others Cooks and Butlers to poyſon their Maſters: but when both were too watchful to be thus circumvented, at laſt *Baſſianus* grew impatient, and burning with ambition to enjoy the Rule alone, he ſet upon his Brother *Geta*, gave him a deadly wound, and ſhed his blood in the lap of *Julia* their Mother; and having executed this villany, threw himſelf amongſt the ſouldiers, told them that he had with difficulty ſaved his life from the malice of his Brother: and having parted amongſt them all that *Severus* his Father had been eighteen years heaping up, he was by them confirmed in the Empire. *Herodian l. 4. p. 207. Simpſ. ch. hiſt. l. 1. cent. 3. p. 27. Pezel. Mellific. hiſtor. tom. 2. p. 208.*

6. *Anno* 1080. *Boleſlaus* King of *Poland*, (having ſlain his Brother *S. Staniſlaus* Biſhop of *Cracovia* at the very Altar as he was in the celebration of the Maſs) he ſuddenly fell into a frenzy, and ſuch a degree of madneſs, that he laid violent hands upon himſelf. It is ſaid of this King, that he grew into a vehement hatred of the Biſhop his Brother, upon the account of that freedom he took, in reproving him for thoſe horrible crimes he frequently committed. *Gaulter. tab. Chron. p. 628, 629.*

7. *Toſto* and *Harold* the ſons of Earl *Godwin* falling out, *Toſto* ſecretly hyed himſelf into the Marches of *Wales*, and near the City of *Hereford* at *Portaſlith*, where *Harold* had a houſe then in preparation to entertain the King, he ſlew all his Brothers ſervants; and cutting them piece-meal into gobbets, ſome of their limbs he ſalted, and caſt the reſt into the veſſels of Meath and Wine; ſending his Brother word, that he had furniſhed him with powdred meats againſt the Kings coming thither. *Speeds hiſt. p. 413. Chetwind. hiſt. collect. cent. 7. p. 206. Clarks mir. c. 14. p. 55.*

8. *Robert* Duke of *Normandy* was choſen King of *Jeruſalem*, but refuſed that in hopes to have *England*; but it is obſerved that he never proſpered after: his Brother *Rufus* got the Crown, and when he was dead, *Henry Beauclerke* his youngeſt Brother aſcended the throne, and conquered *Normandy* on the Vigil of St. *Michael*; he alſo put out the eyes of *Robert* his Brother, and kept him priſoner in *Cardiff* Caſtle twenty ſix years; where for grief conceived at the putting on of a new Robe (too little for the King, and therefore ſent to the Duke to wear) he grew weary of his life, as diſdaining to be mocked with his Brothers caſt Cloaths; and curſing the time of his unfortunate nativity, refuſed thenceforth to take any ſuſtenance, and ſo pined himſelf to death. *Speeds hiſt. p. 445.*

9. *Alphonſus Diazius* a Popiſh *Spaniard*, hearing that *John Diazius* his Brother had renounced Popery, and was become a profeſſor of the Reformed Religion, fell into ſo deep a hatred of him, that like another *Cain*, he ſlew his Brother with his own hands; for which he was not only not puniſhed, but highly applauded by the *Romaniſts* *Clarks mir. c. 14. p. 55.*

for his heroical atchievement; but he was ſo haunted and hunted by the furies of his own Conſcience, that he deſperately hanged himſelf at *Trent*, about the neck of his own Mule.

Trenchfield hiſt. improved. p. 110, 111.

10. *Cleopatra* the Wife of *Cyricænus* having taken Sanctuary at *Antioch* after her Husbands overthrow, her Siſter *Gryphina* the Wife of *Gryphus* moſt importunately ſolicited her death; and though *Gryphus* much perſwaded her delivery, yet ſhe her ſelf commanded the Souldiers to diſpatch her; but a few dayes after, the ſame *Gryphina* falling into the hands of *Cyricænus*, was by him made a Sacrifice to his Wives Ghoſt.

Knowles Turk. hiſt. p. 502.

11. *Selymus* the firſt having ſtepped into the throne of his Father, ſought the deſtruction of all his Brethren; and while his Brother *Corcutus* lay quiet in *Magnetia*, he ſecretly led an army thither to deſtroy him; *Corcutus* having notice of it, fled away with two Servants, and all paſſages by Sea being ſhut up, he was glad to hide himſelf in a Cave by the Sea-ſide, where he lived miſerably upon Country Crabs, and other like wild fruit, till diſcovered by a Peaſant, he was apprehended; *Selymus* informed of it, ſent one to ſtrangle him, and bring his dead body to *Pruſa*. The Executioner, a Captain coming to *Corcutus* in the dead time of the night, and awaking him out of his ſleep, told him his heavy meſſage, that he was ſent by his Brother, preſently to ſtrangle him. *Corcutus* exceedingly troubled with this heavy news, and fetching a deep ſigh, deſired the Captain ſo long to ſpare his life, untill he might write a few ſhort lines unto his Brother *Selymus*, which he did readily in *Turkiſh* verſe, upbraiding him with his horrible cruelty, and concluding with many a bitter curſe, he beſought God to take a juſt revenge upon him. Being then ſtrangled his dead body was brought to *Pruſa*: *Selymus* uncovered the face of it, to be ſure that it was he; when ſeeing this writing in his hand, he took and read it; and is ſaid thereupon to have ſhed tears, notwithſtanding his cruel nature, and ſtony heart.

CHAP. X.

Of the Barbarous and Savage cruelty of ſome men.

THeodorus Gadaræus who was Tutor to *Tiberius* the *Roman* Emperour, obſerving in him (while a Boy) a ſanguinary nature and diſpoſition, that lay lurking under a ſhew of lenity and pretence of clemency; was uſed to call him a lump of clay, ſteeped and ſoaked in blood. His prediction of him did not fail in the event. This being he who thought of death that it was too light a puniſhment: for hearing *Carnulius* (being in his diſfavour) had cut his own throat: *Carnulius* (ſaid he) hath eſcaped me: to another who begged of him to dye quickly, he told him he was not yet ſo much in his favour, yet even this Artiſt in cruelty has ſince been out-acted by Monſters more overgrown than himſelf.

Sanderſons hiſt. of K. James. p. 577.

1. The Iſland of *Amboyna* lies near *Seran*, the chief Town of it hath alſo the ſame name, and is the Randeſvous for the gathering and buying of Cloves: the *Engliſh* lived in the Town, under the protection of the Caſtle, held and well manned by the *Dutch*. In *February* 1622. a *Japoner* Souldier diſcourſing with the *Dutch* Centinel of the Caſtle, was ſuſpected, tortured, and confeſſed divers of his Countrey-men contrivers with him, of ſurprizing the Caſtle; alſo one *Price* an *Engliſh* man, and priſoner with them, accuſed other *Engliſh* men of the Factories, who were all ſent for, and put to horrid torture, the manner thus; Firſt they hoyſed up the Examinant by the hands with a Cord on a large Door, faſtning him upon two ſtaples of Iron on the top, as wide as the arms could ſtretch, his feet hung to the ground ſtretched out at length and wideneſs, faſtned beneath the Door; then they wrapped a cloath about his neck and face, ſo cloſe that no water could go by: This done, pouring the water leaſurely upon his head, and filling the cloath up to his mouth and noſtrils, that he could not draw breath but muſt withall ſuck in water, and ſo continued till it forced his inward parts to come out at his noſe, eyes and ears; ſtifling and choaking him into a ſwound or fainting: but being taken down, they made him vomit out the water, and ſo ſomewhat recovered, they torture him again four or five times, his body ſwoln three times bigger, his cheeks like bladders, his eyes ſtaring out beyond his brows: one *Colſon* thus tortured did ſtill deny their accuſation; whereupon they burn him under his paps, arm-holes, elbows, hands and feet, till the fat dropped out their Torches, then they lodged him in a dungeon where his fleſh putrified, and Maggots engendred in it, to a horrid and loathſome condition, till at the end of eight days they were executed, *March* 1623. At which inſtant there was a ſudden darkneſs and a tempeſt, that forced two *Dutch* ſhips out of the Harbour, which were hardly ſaved. The dead were all buried in one pit; and one *Dunkin* (their accuſer) ſtumbled at their grave, and fell ſtark mad, and died ſo within three days after, alſo a ſickneſs followed at *Amboyna*, of which divers *Dutch* dyed: The names of the *Engliſh* thus inhumanely dealt with, were Captain *Towerſon*, *Tompſon*, *Beaumount*, *Collins*, *Colſon*, *Webber*, *Ramſey*, *Johnſon*, *Fard* and *Brown*.

Sen. de irâ. l. 1. c. 16. p. 297. Wier. oper. p. 798. lib. de irâ. Hakew. Apol. l. 4. c. 4. §. 7. p. 341, 342. Cauſ. hol. court. tom. 1. l. 3. p. 90.

2. It is in this kind a memorable example that *Seneca* relates of *Piſo*, who finding a Souldier to return from forraging without his comrade (as if he had ſlain him whom he brought not back with him) condemned him to death. The executioner being in readineſs, and he ſtretching forth his neck to receive the ſtroke of the Axe, behold in the very inſtant his comrade appears in the place. Whereupon the Centurion, who had the charge of the execution, commands the Executioner to deſiſt, and carries back the condemned Souldier to *Piſo*, together with his Comrade, thereby to manifeſt his innocency, and the whole army waited on them with joyful acclamations. But *Piſo* in a rage gets him up to the Tribunal, and condemns both the Souldiers, the one for returning without his Comrade, and the other for not returning with him; and hereunto adds the condemnation of the Centurion, for ſtaying the execution without warrant, which was given him in charge; and thus three were condemned to dye for the innocency of one.

Dinot. mem. l. 5. p. 372.

3. The thirty *Athenian* Tyrants were of that fierce and cruel diſpoſition, that they cauſed the daughters of ſome of the ſlain Citizens to dance, in the blood of their own Parents, who had newly been murdered by them.

Val. Max. l. 9. c. 2. p. 248. Din. mem. l. 5. p. 373. Lipſ. de conſt. l. 2. c. 24. p. 214.

4. *Sylla* having upon his credit, received to mercy four Legions of the adverſe part, which amounts to twenty four thouſand men; he cauſed them notwithſtanding in publick to be cut in pieces, calling in vain for mercy from his treacherous right hand, which he had reached out as a ſure token of it. And when the dying groans of theſe men reached to the very *Curia* it ſelf, where the Senate were then met, and that the Senators themſelves ſtood in amaze what it might mean: Let us mind our buſineſs, Fathers, ſaid he, a few ſeditious Fellows are puniſhed by my orders. Upon which *Lipſius* juſtly cries out, I know not what I ſhould herein chiefly wonder at, whether that a man could ſo do, or ſo ſpeak.

Knowles Turk. hiſt. p. 709.

5. *Solyman*, the Magnificent Emperour of the *Turks*, having obtained a Victory over the *Germans*, finding amongſt the Captives a *Bavarian* Souldier, a man of an exceeding high Stature, he cauſed him to be delivered to his Dwarf to be by him ſlain, whoſe head was ſcarce ſo high as the others knees: and that goodly tall man was mangled about the legs for a long time by that apiſh Dwarf, with his little Scimiter, till falling down, with many feeble blows, he was at laſt ſlain in the preſence of *Solyman*, who took marvellous pleaſure in this ſcene of cruelty.

Knowles Turk. hiſt. p. 350, 351, 352.

6. *Mahomet* the Great, firſt Emperour of the *Turks*, after the winning of *Conſtantinople*, fell in love with a moſt beautiful young *Greekiſh* Lady, called *Irene*, upon whoſe incomparable perfections he ſo much doted, that he gave himſelf up wholly to her love. But when he heard his Captains and chief Officers murmured at it, he appointed them all to meet him in his great Hall; and commanding *Irene* to dreſs and adorn her ſelf in all her Jewels and moſt gorgeous apparel (not acquainting her in the leaſt with any part of his deſign) taking her hand he led this miracle of beauty into the midſt of his *Baſſaes*, who dazzled with the brightneſs of this Illuſtrious Lady, acknowledged their errour, profeſſing that their Emperour had juſt cauſe to paſs his time in ſolacing himſelf with ſo peerleſs a Paragon: But he on a ſudden twiſting his left hand in the ſoft curls of her hair, and with the other drawing out his crooked Scimiter, at one blow ſtruck off her head from her ſhoulders; and ſo at once made an end of his love, and her life, leaving all the aſſiſtants in a fearful amaze, and horror of an act of that cruelty.

Lon. Theatr. p. 354.

7. *Novellus Carrarius*, Lord of *Padua*, enflamed with an ambition of greater Rule, took away by poyſon *William Scaliger* the Lord of *Verona* and *Vincentia*, though a familiar friend of his. And to enjoy *Verona* the more ſecurely, having betrayed into his power *Antonius* and *Bruno* his two ſons, he cauſed them alſo to be ſlain. Being in the City of *Vincemia*, he fell in love with a Maid of ſingular beauty; and required her parents to ſend her to him: but being refuſed he ſent his Guards to fetch her; when brought, he baſely violated her chaſtity; two daies after, he cauſed her to be cut in ſmall pieces, and ſent her ſo back in a Basket to her Parents. The father amaz'd with the atrocity of the fact, repreſented the whole to the Senate, beſeeching their aſſiſtance in ſo great an injury: The Senate having deliberated upon the matter, ſent the body of the Maid ſo inhumanely mangled to the *Venetians*, declaring that they did commit themſelves to their care and Patronage. The *Venetians* took upon them their defence, and having wearied out *Carrarius* with war, at laſt pen'd him up in *Padua*, and compelled him to yield himſelf; being taken, they ſtrangled him, together with his two ſons *Francis* and *William*.

Lon. Theatr. p. 352. Sabell. Ex. l. 6. c. 8. p. 352.

8. *Vitoldus*, Duke of *Lithuania*, was a man of a truculent and cruel diſpoſition; if he had deſtin'd any to death, his way was to cauſe them to be ſew'd up in the skins of Bears, and ſo expoſe them to be torn in pieces by doggs. In all his Military expeditions, he never was without a Bow in his hand, and if he ſaw any Souldier to march out of his rank, he uſed to ſhoot him dead with an arrow. This fierceneſs of his, that Nation (though otherwiſe haughty, and a contemner of death) did ſo ſtand in awe of, that many under his dominion (at his command) without expectation of an Executioner, either hang'd or poyſon'd themſelves.

Full. worth. p. 5. Hantſh.

9. *Perotine Maſſey* her Husband was a Miniſter in Q. *Maries* Reign, he fled out of the Land for fear, but ſhe with her mother was condemn'd to be burnt as Hereticks, which was done *July* 18. 1556. ſhe was near the time of her delivery, and by force of the flame her young child burſt out of her belly: this babe was taken out alive by *W. Houſe*, a by-ſtander, and by the command of *Elier Goſſeline* the Bayliff (ſupreme Officer in the then abſence of the Governour of the Iſland *Guernſey*) caſt again into the fire, and therein conſumed to aſhes: here was a Spectacle without precedent, a cruelty built three Generations high; for the Grandmother, Mother, and Grandchild ſuffered all in the ſame flame at the ſame time.

Din. mem. l. 5. p. 372.

10. *Demetrius*, the King of *Syria*, after he had overcome *Alexander* the Jew in a Battel, he led the Priſoners taken in that fight to *Jeruſalem*, where he cauſed eight hundred of them in the midſt of the City to be Crucified, the ſons in the very ſight of the mothers, and after commanded the mothers themſelves to be ſlain.

Bak. Chron. p. 437. Speeds hiſt. p. 833.

11. In the Reign of King *Edward* the ſixth (upon the alteration of Religion) there was an Inſurrection in *Cornwall*, and divers other Countries, wherein many were taken and Executed by Martial Law. The chief Leaders were ſent to *London*, and there Executed. The Sedition being thus ſuppreſt, it is memorable what cruel ſport Sir *William Kingſton* made, by vertue of his Office (which was Provoſt Martial) upon men in miſery. One *Boyer*, Major of *Bodmin* in *Cornwall*, had been amongſt the Rebels, not willingly but enforced: To him the Provoſt ſent word that he would come and dine with him, for whom the Major made great Proviſion. A little before dinner the Provoſt took the Major aſide, and whiſper'd him in the ear, That an Execution muſt that day be done in the Town, and therefore required that a pair of Gallows ſhould be ſet up againſt dinner ſhould be done. The Major failed not of his charge: preſently after dinner the Provoſt taking the Major by the hand, entreated him to lead him to the place where the Gallows was; which when he beheld, he asked the Major if he thought them to be ſtrong enough? Yes, ſaid the Major, doubtleſs they are: Well then, ſaid the Provoſt, get you up

ſpeedily, for they are provided for you. I hope, anſwered the Major, you mean not as you ſpeak? In faith, ſaid the Provoſt, there is no remedy, for you have been a buſie Rebel: and ſo without reſpite or defence he was hang'd to death. Near the ſaid place dwelt a Miller, who had been a buſie actor in that Rebellion, who fearing the approach of the Martial, told a ſturdy Fellow his ſervant, that he had occaſion to go from home, and therefore bad him, that if any came to enquire after the Miller, he ſhould not ſpeak of him, but ſay that he was the Miller, and had been ſo for three years before: So the Provoſt came and called for the Miller, when out comes the ſervant, and ſaith, He was the man: The Provoſt demanded, how long he had kept the Mill? Theſe three years, anſwered the ſervant: then the Provoſt commanded his men to lay hold on him, and hang him on the next Tree: At this the Fellow cried out, That he was not the Miller, but the Millers man. Nay Sir, ſaid the Provoſt, I will take you at your word. If thou beeſt the Miller, thou art a buſie knave; if thou art not, thou art a falſe lying knave, and howſoever, thou can'ſt never do thy Maſter better ſervice than to hang for him, and ſo without more ado he was diſpatched.

Dinot. mem. l. 5. *p.* 377, 378. *Chalc. l.* 9. *p.* 119, 121. *Knowles Turk. hiſt. p.* 362, 363.

12. *Uladus Dracula* ſo ſoon as he had gained the Soveraignty of *Moldavia*, choſe out a multitude of Spear-men, as the Guard of his body: that done inviting to him as many as were eminent in authority in that Country, he ſingled out from them all that he thought had any inclination to a change. All theſe together with their whole Families he empaled upon ſharp Stakes, ſparing neither the innocent age of young Children, the weak Sex of women, nor the obſcure condition of ſervants. The Stakes and place where they were ſet, took up the ſpace of ſeventeen Furlongs in length, and ſeven furlongs in breadth; and the number of thoſe that were thus murdered, and in this cruel manner, is ſaid to be no leſs than twenty thouſand.

Excerp. è Polyb. l. 13. *p.* 675. *Raleigh's hiſt. World, l.* 5. *c.* 4. §. 10. *p.* 532.

13. *Nabis*, the Tyrant of *Lacedæmon*, did utterly extinguiſh the *Spartan* name, forcing into exile as many as were eminent for Riches, or the renown of their Anceſtors, and dividing their wealth, and Wives amongſt the mercenary Souldiers he had hired. Withal he ſent murderers after ſuch as he had baniſhed, not ſuffering any place of retreat to be ſafe to them. He had alſo framed an Engine or rather an Image of his Wife, which after her name he called *Apega*: with admirable art it was faſhioned to her reſemblance, and was arrayed in ſuch coſtly garments as ſhe uſed her ſelf to wear. As oft as the Tyrant cited before him any of the rich Citizens, with a purpoſe to milk them of their money, he firſt with a long and very civil ſpeech, uſed to repreſent to them the danger *Sparta* ſtood in of the *Achæans*, the number of Mercenaries he kept about him for their ſafety; and the great charge he was at in ſacred and civil affairs. If they were wrought upon by this means, it ſufficed: but if otherwiſe, and that they were tenacious of their money, he uſed then to ſay, Poſſibly I am not able to perſwade you: yet it is likely that *Apega* may: and with a ſhew of familiarity takes the man by the hand and leads him to this Image, which riſes and embraces him with both arms, draws him to her breaſts, in which and her arms were ſharp iron Nails, though hidden with her cloathes: herewith ſhe grip'd the poor wretch, to the pleaſure of the Tyrant, who laugh'd at his cruel death.

Camer. oper. ſubciſ. Cent. 2. *c.* 88. *p.* 337.

14. *Johannes Baſilides*, Emperour of *Ruſſia*, uſed for his recreation to cauſe noble and well deſerving perſons to be ſew'd up in the Skins of Bears, and then himſelf ſet Maſtives upon them, which cruelly tore them in pieces. He often invited his Father-in-law *Michael Temrucovius* to Banquet with him: and then ſent him home to his Family through the Snow, having firſt cauſed him to be ſtript ſtark naked: ſometimes he ſhut him up in a room in his own houſe, till he was almoſt famiſhed, cauſing four Bears of extraordinary bigneſs to be tyed at the door to keep all proviſions from him. Theſe Bears at other times he would let looſe amongſt the people, eſpecially when they were going to Church: and when any were killed by them, he ſaid his ſons had taken great pleaſure in the ſport, that they were happy that periſhed in this manner ſince it was no ſmall diverſion to himſelf.

Martin. de bello Tart. p. 299, 300, *&c.*

15. *Changhien Chunghus*, no better than a Thief, at firſt thrived ſo faſt that after he had vexed the Provinces of *Huquang* and *Honan* in *China*, and part of that of *Nanking* and *Kiangſi*, he entred the Province of *Suchuen* in the year 1644. and having taken the principal City called *Chingtu*, in the heat of his fury, he killed a King of the *Tamingian* race, as alſo ſeveral Princes of that Family; but theſe ſlaughters were but the Preludes of thoſe execrable cruelties he afterwards practiſed: For he had certain violent and ſudden motions of cruelty, and Maximes drawn from the very bowels of vengeance it ſelf. For one ſingle mans fault, he often deſtroy'd all the Family, without reſpect to Infants or women with child. Nay many times he cut off the whole Street where the offender liv'd, involving in the ſlaughter the innocent with the guilty. He once ſent a man Poſt into the Country of *Xenſi*: who glad he was out of the Tyrants hands returned no more; to revenge this imaginary injury, he deſtroyed all that quarter of the City, where he liv'd, and thought he much bridled his fierceneſs, that he did not extinguiſh the whole City. He had an Executioner whom he loved above all the reſt, for his natural inclinations to cruelty; this man dying of a diſeaſe, he cauſed his Phyſician to be killed: and not content with this, he ſacrificed an hundred more of the ſame Profeſſion to the Ghoſt of his deceaſed Officer. If walking out he ſaw a Souldier ill clad, or whoſe manner of gate, and walking was not ſo vigorous and maſculine as he deſired, he preſently commanded him to be killed. He once gave a Souldier a piece of Silk, who complained to his fellow of the poorneſs of the piece, of which he being informed by one of his Spies, he preſently commanded him and his whole Legion, which were two thouſand men, to be all Maſſacred at once. He had in his Royal City ſix hundred Præfects, and in three years ſpace there were ſcarce twenty of them left, having put all the reſt to ſeveral kinds of deaths for ſlight cauſes. He had five hundred Eunuchs taken from the Princes of the *Tamingian* Family: after he had put all their Lords to death, one of theſe preſuming to ſtile him not with the title of King (but the bare name of *Changhien Chungus*) he cauſed them all to be ſlain. One of his chief Prieſts was apprehended for ſome words let fall againſt him: and he having got together about twenty thouſand

of the ſame Profeſſion, put them all to the ſword; and then applauded himſelf as if he had done an Heroical action. He levied an hundred and fourſcore thouſand all Natives of the Province of *Suchuen*, *Anno* 1645. theſe he ſent before him to take the City of *Nanchung* in the Country of *Xenſi*; they finding it difficult, forty thouſand of them revolted to the enemy, and ſo the reſt were forced to return without effecting the deſign. The Tyrant enrag'd to ſee them retire, commanded the reſt of his Army, that had alwaies marched with him, to cut in pieces theſe one hundred and forty thouſand of the new raiſed *Suchuens*: this horrible butchery laſted four daies, in which ſlaughter he commanded ſome to have their skins pull'd off and filled with ſtraw, and having ſow'd on the head to be carried in the Towns where they were born, to ſtrike terrour into the reſt. Not content with this he vexed the whole Province, ſo that he left it in a manner deſolate: for he perfectly hated it, becauſe he thought they approved not of his Government. He cauſed almoſt eighteen thouſand Students to be brought before him, and at once Maſſacred them all, ſaying, Theſe were they that by their Sophiſms ſolicited the reſt to Rebellion. *Anno* 1646. the *Tartars* entred the Province of *Xenſi* to give him Battel: and therefore to leave the Country behind him ſecure, he commanded all the Citizens of what quality ſoever, in his Royal City of *Chingtu*, to be bound hand and foot, which was done by his Army; and then riding about them, he viewed them with leſs compaſſion than a Tygre, and cry'd out, Kill, kill theſe Rebels: it is thought there were no leſs than ſix hundred thouſand ſouls, moſt of which were thus horribly murdered. He beſides ſent part of his Army to other Cities about, and killed all thoſe he could lay hands on; and ſo brought the populous Province of *Suchuen* into a vaſt Wilderneſs. In his march he cauſed his Souldiers to kill all their Wives: himſelf to give them an example, having cauſed two hundred and eighty beautiful Maids that waited upon his three Queens, to be ſlain. He killed all his ſick or weak Souldiers, to deliver them, as he ſaid, out of ſo miſerable and ruined a Country. Then he turned his rage againſt Cities, Palaces, and Buildings, not ſparing his own ſtately one in *Chingtu*; he conſumed it, together with a great part of the City by fire; he cut down all Trees and Woods that they might profit no man. He ſunk ſixty Ships of ſilver in the River of *Chiang*, having killed the Shipmen to conceal the place. This done, he marched into the Province of *Xenſi*, to meet the *Tartars*, where this Devil incarnate was happily kill'd.

Sabell. Ex. l. 8. c. 3. p. 429. Camer. oper. ſubſ. cent. 1. c. 87. p. 405. Jov. Elog. l. 1. p. 43, 44.

16. *Acciolino*, Tyrant about *Tauriſium* and *Padua*, ſurpaſſed all thoſe in cruelty, that were called by the name of Chriſtians; he gelded Boys; vitiated Virgins; cut off the breaſts of Matrons; ripped up the bellies of women with child, caſting the births into the fire. Once hearing that *Padua* had revolted from him, he cauſed twelve thouſand *Paduans* in his Army to be ſlain every man; being after this beaten in the Field, wounded and made a Priſoner, he tore open the lips of his wound, that he might die as cruelly as he had lived. The manner of this Tyrant was like unto that of *Caligula*, he put men to death by ſlow degrees, that they might feel themſelves die: ſo that by divers waies of torture he was the death of thirty thouſand perſons.

CHAP. XI.

Of the bitter Revenges that ſome have taken upon their Enemies.

When the Emperour *Frederick* had newly obtained a moſt ſignal Victory in *Hungary*, he made a Speech to his Souldiers, whereof this was a part: We have done, ſaid he, a great Work, and yet there is a greater that ſtill remains for us to do; which is, to overcome our ſelves, and to put an end at once to our Covetouſneſs, and the deſire of Revenge. Thus great and generous ſouls are ever found to be the moſt placable, and are eaſieſt appeaſed: while the weak and fearful are guilty of the greateſt barbarities, as not knowing how to allot any meaſure or bounds to their anger.

1. A Student, ſufficiently skill'd in Philoſophy, fell at odds with his fellow Student, beat him with his fiſts, and gave him a great deal of reproachful language; not content with this, he meditated a further Revenge. Pretending ſorrow for what had paſt, he invites him to a Feaſt, where they ſhould be reconciled: here he offers him a Cup of Wine, which he had mixed with two ounces of the blood of a red hair'd man, who but a while before had breath'd a vein; he put in ſugar in the ſight of all that were preſent. The other, in token of friendſhip, willingly takes off the poyſon. The next day he was ſenſible of no inconvenience; but after a third was paſt, he ſeemed to have ſome dotage in his diſcourſes; at length he became a meer fool, and ſo continued while he lived: no kind of remedy being found any whit available to him.

Zac. Luſit. prax. Adm. l. 3. obſ. 79. p. 382.

2. In the Iſle of *Majorca*, there was a Lord of a Caſtle, who amongſt others kept a *Negro* ſlave, and for ſome fault of his had beaten with ſome ſeverity; the Villain Moor watching his opportunity, when his Maſter and the reſt were abſent, ſhut the door againſt him; and at his return he thus acted his damnable Revenge: while his Lord ſtood without demanding entrance, he reviled him, violated the honour of his Lady, threw her and two of his young children out at the Caſtle windows, and ſtood ready to do the like with the third and youngeſt child: The miſerable father, who had beheld the ruine of all his Family but this one, begged of his ſlave to ſave the life of that little one; which the cruel ſlave refuſed, unleſs he would cut off his own noſe: the pitiful Parent accepted the condition, and had no ſooner performed it, but the bloody Villain firſt caſt the infant down head-long, and then himſelf in a barbarous bravery, thereby to elude the deſired Revenge of his abuſed Lord.

Treaſury of ancient and modern times, l. 2. c. 10. p. 135.

3. As I went from *Rome* with my company, ſaith *Camerarius*, paſſing through the *Marquiſate* of *Ancona*, we were to go through a City called *Terni*: As we entred the City, we ſaw over the gate, upon an high Tower, a certain Tablet, to which were faſtened (as at firſt it ſeemed to us) a great many Batts or Reermice; we thinking it a ſtrange ſight, and not knowing what it meant, one of the City, whom we asked, told us thus: There was, ſaid he, in this City two

Camer. oper. ſubſ. cent. 1. c. 84. p. 390.

Noble, Rich, and mighty houſes, which of a long time bare an irreconcilable hatred one againſt the other: their malice paſſed from father to ſon, as it were by inheritance, by occaſion of which many of both houſes were ſlain and murdered. At laſt the one houſe not many years ſince, reſolved to ſtand no more upon murdering one or two of the adverſe party by ſurprize, but to run upon them all at once, and not to leave one of them alive. This bloody Family ſecretly gathered together out of the Country adjoining, with their ſervants, and ſuch other Bravo's as many *Italians* keep in pay to employ in the execution of their Revenges; theſe were privily armed, and had notice to be ready at a word. About midnight they ſeize upon the perſon of the Governour of the City, and leaving Guards in his houſe, go on ſilently to the houſe of their enemy, diſpoſing Troops at the end of every Street. About ten of them take the Governour in the midſt of them, as if they had been the Archers of his Guard, whom they compelled by ſetting a Poynard to his throat, to command ſpeedy entrance; he cauſed the doors to be opened, for they ſeeing the Governour there, made no refuſal: which done, they call their Complices that ſtood not far off, put the Governour into ſafe keeping, enter, and kill man, woman and child, yea and the very horſes in the ſtable. That done, they force the Governour to command open the City gates, and ſo they depart, and diſperſe into private places amongſt their friends; ſome fled to the next Sea Ports, and ſo gat far off: but ſuch as ſtaid any whit near, were ſo diligently ſearched for, that they were found, drawn out of their holes, and put to death with grievous tortures; after which their hands and feet being cut off, were nailed to that Tablet, ſaith he (which you ſaw as you entred the City) as a leſſon to Poſterity. The Sun having broiled thoſe limbs ſo faſtened, makes Travellers, that know nothing of the Tragedy, to ſuppoſe they are Reermice.

Athenei Deipnoſoph. l. 12. c. 11. p. 541. Ælian. var. hiſt. l. 9. c. 8. p. 237, 238.

4. *Dionyſius*, the younger, a Tyrant of *Sicily*, came to *Locris*, the birth place of his Mother *Doris*; there he took the moſt ſtately and capacious houſe in all the City; he cauſed all the rooms of it to be ſtrew'd with a ſort of wild Betony and Roſes; and having utterly caſt off all ſhame, ſent for ſeveral of the *Locrenſian* Virgins, whom having ſtripped naked he tumbled with upon a bed, being alſo naked himſelf. But the incenſed Citizens took a ſharp revenge upon him (for this affront) in the perſons of his Wife and Children: for having inflicted a thouſand torments upon theſe innocent perſons, at laſt they thruſt Needles into their fingers, betwixt their fleſh and the nails, and then cut their throats; after which, they chopt their fleſh into ſmall pieces, of which they boiled ſome, curſing all thoſe that would make dainty to eat of it; the reſt they dried and grinded, that it might be ſwallowed down in pottage by poor people; that which remained they caſt into the Sea; their bones were beaten in Mortars, and the powder mingled with thoſe horrible Meſſes; and the pottage, which they had made of humane fleſh. As for the Tyrant himſelf, he was reduced to that neceſſity, that he went up and down playing upon a Cymbal, to procure food for his belly, and died in that miſerable ſtate.

Camer. oper. ſubciſ. cen. 1. c. 84. p. 392.

5. *Conrade Trincio*, Lord of *Fulingo*, in the Dutchy of *Spoleto*, hearing that the Captain of the Caſtle of *Nocera*, had ſlain *Nicholas Trincio* his brother, upon ſuſpicion of Adultery, came and beſieged this Captain, and held him ſo ſtrait to it, that being out of all hope to ſave himſelf, he firſt cut the throats of his Wife and Children, and then threw himſelf down from an high Tower, that he might not fall alive into the power of *Conrade*. Who ſeeing himſelf fruſtrated of the means to torment him according to his intention, ſet upon the kindred, allies, friends and familiars; and as many of them as he could take, he tortured without all mercy; and after he had murdered them, plucked out their bowels; chopt their bodies into ſmall parcels; hung up their quarters in the High-waies; their bowels and guts upon buſhes, and places of ſhew, for Travellers to gaze on: behaving himſelf with that ſavage and outragious cruelty, that no man can call it a puniſhment or revenge, but muſt ſtudy to find out a fit name for it, and after all, perhaps, ſhall loſe his labour.

Camer. ibid. p. 392.

6. *Altobel*, a Citizen of *Tudertum* (which ſome call *Todi*) in the *Dutchy* of *Spoleto*, made War upon his fellow Citizens, ſeized upon the City and State. After which he behaved himſelf with great cruelty amongſt them, both towards rich and poor. Many in-roads he alſo made upon the Neighbour Territories; ſpoiled and rifled ſome other Cities near *Tudertum*. At laſt he was defeated and taken Priſoner by the Popes Army: forthwith he was bound ſtark naked to a Poſt in the Market place, to the end that all they whom he had wrong'd might revenge themſelves upon him, in what manner they pleaſed: Thither run the Mothers, whoſe Children he had killed, who, like ſo many wild beaſts, begin to tear his body with their greedy Teeth; others wound, cut, and ſlaſh him; ſome in one ſort, ſome in another; the fathers, kindred and friends of ſuch as he had Maſſacred, pulled out his eyes, heart, entrails, not forgetting any point of extream rigour, which they made him not to feel. He with a courage deſperately obſtinate, endured theſe torments with conſtancy, ſaying, between times, That no new thing had happened unto him; and that long ſince he had foreſeen within himſelf this puniſhment. Being dead they put an end to their fury, by cutting his body into morſels, which (like fleſh in a Butchers Shop) were ſold by weight, and afterwards eaten by thoſe that bought them. *Leander*, in his deſcription of *Italy*, ſaith, this fell out in his time.

Camer. ibid. c. 87. p. 407.

7. The Duke of *Limbourg* deceaſing without iſſue, the Duke of *Brabant*, and the Earl of *Gelders*, ſtrove about the ſucceſſion, each of them pretending right to it; when they could not agree they fell to arms: at laſt the Duke of *Brabant* wan the Victory in a Battel, and took, amongſt other Priſoners, the Biſhop of *Collen*, who followed the party of the Earl of *Gelders*. This Biſhop, after he had been Priſoner to the Earl of *Heynault* the ſpace of ſeven years, was ſet at liberty upon certain conditions which he accepted: and being ready to return home, he prayed the Earl that he would honour him ſo far, as to convey him into his Country: The Earl willingly condeſcended, and having brought him almoſt to *Collen*, not miſtruſting any thing, he ſaw himſelf upon the ſudden encloſed with a Troop of Horſe-men, which took him and delivered him to the Biſhop, who locked him up in a Priſon, where he ended his daies: And the

more to vex and torment him, the Biſhop cauſed an Iron Cage to be made and anointed all over with honey, which was laid out to the Sun, the Earl being locked faſt within it. This was done in the memory of our Fathers, ſaith *Philip Camerarius.*

Zuinger. Theatr. vol. 1. l. 2. p. 204.

8. *Ranimirus* the baſe ſon of *Sanctius* the great, was fetched out of a Monaſtery by thoſe of *Tarracon Anno* 1017. and made King. After which in an expedition againſt the *Moors*, having taken his ſhield in his left and his lance in his right hand, he was bid by ſome Nobles about him to take the bridle of his Horſe; how can I, ſaid he, unleſs you reach it to be held in my teeth, ſeeing both my hands are already full. At this the Nobles fell into a laughter, and he thereat conceived ſuch diſpleaſure againſt them, that having ſent for eleven of the chief of them to *Oſtea*, he cauſed their heads to be ſtruck off, only ſaying, the Fox knew not who he played with.

Zuin. ibid. p. 209.

9. *Anaximenes* one of the Maſters and Companions of *Alexander* the Great, that he might revenge himſelf of *Theopompus* the ſon of *Damoſtratus* wrote a malevolent hiſtory exquiſitely expreſſed, this he ſent forth under the name of *Theopompus* (whoſe ſtile he had imitated to the very life) and dedicated it to the *Athenians* and *Lacedemonians*; by which means he raiſed bitter and potent enemies to *Theopompus* throughout all *Greece*.

Zuin. ibid. l. 2. p. 246.

10. *C. Cornificius* a Poet and Emulator of *Virgil*, when he ſaw the Souldiers often flying, he called them Helmetted Hares; who ſo far reſented this term of ignominy, that upon the firſt opportunity they all deſerted him in fight, and ſo he was ſlain upon the place by the enemy.

Sueton. in Vitellio, p. 301.

11. *Vitellius* the Emperonr upon the coming of *Veſpaſian*, was ſeiſed upon by the people of *Rome*; they bound his hands behind him, put a halter about his neck, tore his garments, and drew him half naked into the Forum; they taunted him all along the ſtreet called the Sacred way, with the moſt opprobrious ſpeeches. They drew backward the hairs of his head, as is uſual with heinous Malefactours; they underſet his chin with the point of a Sword, that he might carry his face aloft to be ſeen of all men; ſome caſt dirt and dung upon him, others called him Incendiary and Gormandizer, others upbraided him with defaults in his body; at the laſt he was cruelly put to death at the *Gemonies* with little blows, and by ſlow degrees; thence he was drawn with a hook, and his dead body thrown in *Tiber*.

Xiphil. in Auguſto, p. 27. Wier. oper. p. 828. lib. de Irâ. Plut.

12. *M. Tullius Cicero* had made ſome invective Orations againſt *M. Antonius*, for which when *Antonius* came to be of the Triumvirate, he cauſed him to be ſlain. *Fulvia* the Wife of *Antonius* not ſatisfied with the death of that great Orator, cauſed his head to be brought to her, upon which ſhe beſtowed many curſes; ſhe ſpat in the face of it, ſhe placed it upon her lap, and opening the mouth, drew out the tongue, and pricked it in divers places with a needle; and after all cauſed it to be ſet up in a high and eminent place, over thoſe Pulpits from whence the Orators uſe to ſpeak their Orations to the people. *Reynolds Treat. paſſ. chap.* 15. *p.* 150.

Wier. oper. p. 829. lib. de Irâ. Heyl. Coſm. p. 107.

13. Pope *Stephen* the ſeventh, having been hindred from the Popedom by *Formoſus* his Predeceſſour, when after his death he was made Pope, he cauſed his dead body to be taken out of the Sepulchre, to be ſtript of the Pontificial Ornaments, cloathed in ſecular garments, and to be buried without the Church; he alſo cauſed his fingers to be cut off, and to be caſt into the River for the Fiſh to devour. When *Sergius* the third came to be Pope, he cauſed the body of the ſame *Formoſus* to be drawn out of its ſecond burying place, to be beheaded in the Forum or Market-place, and then to be caſt into the River *Tiber*, to gratifie *Lotharius* the King of *France*, who thus hated the dead *Formoſus*, for that by his means the Empire was tranſlated from the *French* to the *Berengarians*: others ſay that *Sergius* did this to *Formoſus*, becauſe he had alſo oppoſed him in the Election.

Herodot. l. 3. p. 161, 167. Dinoth. memorab. l. 5. p. 353.

14. *Cambyſes* the ſon of *Cyrus* King of *Perſia*, ſent to *Amaſis* King of *Egypt*, that he ſhould ſend him his Daughter: *Amaſis* knowing that the *Perſian* would uſe her but as one of his Concubines, not his Wife, and withall dreading his power, he ſent *Nitetes* the Daughter of *Apries* the former King, adorned after the manner of his Daughter. The Daughter of *Apries* made known this deceit to *Cambyſes* at her firſt coming, who was thereupon ſo incenſed, that he reſolved upon a war with *Egypt*: and though *Amaſis* was dead before he could take *Memphis*; yet as ſoon as he had, he went thence to the City *Sais*, enters the Palace of *Amaſis*, cauſed the body of him to be taken out of his Sepulcher, which done, he would have it to be ſcourged, pulled, beaten, prickt and uſed with all the contumely he could deviſe: this being done till the miniſters of his pleaſure were wearied, and ſeeing the ſalted Carcaſe oppoſed their blows, ſo that no particle fell from it thereby, he at laſt cauſed it to be caſt into the fire, where it was burt to aſhes.

Herodot. l. 1. p. 88, 89. Dinoth. Memorab. l. 5. p. 313. Juſtin. hiſt. l. 1. p. 23.

15. *Cyrus* warring againſt *Tomyris* Queen of the *Maſſagetes*, had by a ſtratagem taken her Son *Spargapiſes*, for he had left part of his army with plentiful proviſions of meats and wines, on purpoſe to be ſeiſed upon. Theſe troops *Spargapiſes* had cut in pieces, and that done, ſet himſelf and his army to feaſting and carowſing; and while they were ſecure aſleep, and enfeebled by drinking, *Cyrus* ſet upon them, killed and took moſt of them: *Spargapiſes* brought before *Cyrus* deſired him that he might be unbound; when he was looſed and his hands at liberty (grieved for the diſcomfiture of his army) he ſlew himſelf. After which *Tomyris* in a great battle overthrew the forces of *Cyrus*, and having found him amongſt the dead, in revenge of her Sons death, ſhe cauſed his head to be cut off, and to be thrown into a veſſel full of humane blood; with this bitter ſarcaſm, ſay ſome, Satiate thy ſelf with blood which thou haſt ſo much thirſted after: but *Herodotus* thus, Thou haſt deſtroyed my Son taken by guile, while I am alive and victorious, but as I threatned I will ſatiate thee with blood.

Wier. oper. p. 763. lib. de jejuns commentit.

16. A Noble *Hungarian* having found one in bed with his Wife, committed the Adulterer to priſon there to be famiſhed to death; and that he might the better attain his end, he cauſed a roaſted Hen ever and anon to be let down to his noſe, that by the ſmell of the meat his appetite might be excited to the greater eagerneſs, but he was not ſuffered to taſte of it; only it was preſented to make his puniſhment the more bitter: when the miſerable creature had endured this manner of uſage for ſix days; the ſeventh it

was found that he had eaten the upper part of his own arms.

Dict.Cret. l. 5. p. 128. 17. When *Paris* was dead, *Helena* was married to another of the Sons of *Priamus* called *Deiphobus*; and *Troy* being taken by the *Greeks*, *Menelaus* her firſt (from whom ſhe had been ſtolen) acted his revenge upon this later Husband with great ſeverity; for he cut off his ears, and arms, and noſe; and at the laſt when he had maimed him all over and in every part, he ſuffered him to dye in exquiſite torments.

Lonic.Theat. p. 643. Munſt. Coſ. l. 2. p. Heyl. Coſm. p. 144. 18. *Fridericus Barbaroſſa* the Emperour, with a ſtrong army beſieged *Millaine* that had withdrawn it ſelf from under his obedience, and had lately affronted his Empreſs on this manner. The Empreſs deſirous,to ſee the City, and (not fearing to meet with any diſreſpect from a place under her Husbands juriſdiction) had put her ſelf into it. The mad people ſeiſe upon her, ſet her upon the back of a Mule with her face to the tail-ward, and the tail in her hand inſtead of a bridle; and in this contumelious manner put her out at the other gate of the City. The Emperour juſtly incenſed, urged the beſieged to yield, who at laſt did, and he received them to mercy upon this condition, that every perſon who deſired to live, ſhould with their teeth take a Fig out of the genitals of a Mule, as many as refuſed were immediately to be beheaded: divers preferred death before this ignominy; thoſe that deſired life did what was commanded; whence came that ſcornful Proverb in *Italy*, when putting one of their fingers betwixt two others, they cry *Ecco la fico*, behold the fig.

wier. oper. p. 830. lib. de irâ. 19. There are no greater inſtances of revenge, ſaith *Sabellicus*, than in the factious Cities of *Italy*, where the Chiefs of the one faction falling into the hands of the other, it was a great favour to be beheaded or ſtrangled. *Pontanus* adds, that he has heard his Grandmother tell, how in certain mortal differences betwixt ſome families, one of the oppoſite faction being taken, he was immediately cut into ſmall gobbets, his liver was thrown upon the hot coals, broiled and divided into little morſels, and diſtributed amongſt their friends, invited to breakfaſt for that purpoſe; after which execrable feeding, there were brought cups not without the ſprinklings of ſome of the gathered blood; then followed congratulations amongſt themſelves, laughter, jeſts and witty paſſages to ſeaſon their viands; and to conclude, they drank to God himſelf, as being the favourer of their ſo remarkable a revenge.

Boltons 4. laſt things. p. 238. Clarks mir. c. 5. p. 22. Reynolds on paſſions. c. 15. p. 150. 20. A certain *Italian* having his enemy in his power, told him there was no poſſible way for him to ſave his life, unleſs he would immediately deny and renounce his Saviour: the overtimerous wretch in hope of mercy did it, when the other forthwith ſtabbed him to the heart, ſaying that now he had a full and noble revenge, for he had killed him at once both body and ſoul.

Ruſhw. hiſt. coll. p. 650. 21. *George Villiers* Duke of *Buckingham* was ſtabbed at *Portſmouth*, *Saturday*, *Auguſt* 23. 1628. by *John Felton*; it is ſaid the Villain did it partly in revenge, for that the Duke had denyed him ſome Office he made ſute for; nor is it improbable, for I find him thus characteriſed: he was a perſon of a little ſtature, of a ſtout and revengeful ſpirit; who having once received an injury from a Gentleman, he cut off a piece of his little finger, and ſent it with a challenge to the Gentleman to fight with him; thereby to let him know, that he valued not the expoſing of his whole body to hazzard, ſo he might but have an opportunity to be revenged.

Herb. Trau. l. 2. p. 160. 22. *Anno* 1500. at ſuch time as *Tamas Shaw* ruled *Perſia*, the City *Spahawn* (the metropolis of all *Perſia*) ſurfeiting with luxury, refuſed not only to contribute reaſonably to the Kings occaſions (at that time moleſted with the *Turks* and *Tartars*) but audaciouſly withſtood his deſired entrance. A rebellion ſo inſufferable, as made him ſwear a revenge ſcarce to be parallell'd. With fury he aſſaults, in a rage enters it, firing a great part, and in all hoſtile ſeverity pillaging each houſe: and to conclude, regarding neither the outcries of Old Men, weak Women nor innocent Children; in two dayes he made headleſs three hundred thouſand of thoſe late *Spahawnians*: and from *Tamerlains* rigid example at *Damaſcus* erects a Trophy (a Pillar of their Heads) as a memorial of their diſloyalty, and his bitter revenge.

CHAP. XII.

Of the great and grievous Oppreſſions, and unmercifulneſs of ſome men, and their puniſhments.

IN *Scotland*, in a place called *Kile*, there is a Rock about twelve foot high and as much in breadth: It is called the *Deaf Craig*, for though a man call never ſo loud, or ſhoot off a Gun on the one ſide, yet his fellow on the other ſide cannot hear the noiſe. Oppreſſours may be reſembled to this ſtone, their hearts are as hard, and their ears are as deaf to the cryes of the poor; they are ſo too to the denunciation of the juſt judgements of God againſt them, otherwiſe ſo many of them had not come to the like lamentable ends.

Spotſ. hiſt. Chur. of Scotl. l. 2. p. 114. Clarks mir. c. 33. p. 115. 1. *John Cameron* was Biſhop of *Glaſgow*, a man given to violence and oppreſſion, who committing many deeds full of cruelty and covetouſneſs, eſpecially upon his own Tenants and Vaſſals, made as the fame goeth, a fearful and unhappy end: For in the year 1446. the night before *Chriſtmas*-day as he lay aſleep in his houſe of *Lockwood* ſome ſeven miles from the City of *Glaſgow*, he ſeemed to hear a voice ſummoning him to appear before the Tribunal of Chriſt, and give an account of his doings; thereupon he awaked, and being greatly terrified, did call his ſervants to bring lights and ſit by him; he himſelf took a book in his hand and began to read, but the voice being again heard, ſtruck all the ſervants with amazement; the ſame voice calling the third time far lowder and more fearfully, the Biſhop after a heavy groan was found dead in the bed, his tongue hanging out of his mouth: this reported by *Buchanan* almoſt in the ſame words, I thought good to remember, as a notable example of Gods judgement againſt the crying ſin of Oppreſſion.

Drex. Eter. prod. c. 1. §. 27. p. 40. 2. The magnificent Moſque or Temple in *Cairo* of *Egypt* was thus built. *Aſſan Baſſa*, a man of a crafty and covetous diſpoſition, deſiring to gain himſelf a name in the world, by ſome famous ſtructure which yet ſhould be of little expences to himſelf; took this courſe: He cauſed it to be proclaimed all abroad that his purpoſe was to build a Glorious Temple to the Honour of God; and that he might have the more happy ſucceſs in this enterpriſe of his, he was determined to beſtow a liberal Almes upon all comers of what place or country ſoever; appointing at the ſame time both the day and place for the diſtribution of this his largeſs. The fame of this brought an innumerable company of people, not only from all the parts of *Egypt*, but alſo from other Kingdoms to *Cairo*. *Aſſan* againſt their coming had provided a mighty number of Shirts and Coats; now as many as came to partake of his bounty, he cauſed to be received in a large and ample Court, which one by one (and no otherwiſe) were ordered to paſs from thence by ſeveral little doors into another Court of equal extent; in their paſſage every man was ſtript of his own Cloaths, and inſtead of them forced to receive a Shirt and Coat of his providing. The ſubtilty of the buſineſs was this, that whatſoever ſo many thouſands of perſons had brought along with them to defray their expences, might be depoſited in one certain place appointed by himſelf; for he well knew the manner of men in thoſe Countrys, was to ſow up in their Shirts or Caps, all the mony they carried with them. At laſt a doleful and lamentable cry aroſe amongſt the ſpoiled people, imploring *Aſſan* to reſtore them their own cloaths: he deriding at once both their clamours and tears, cauſed all their garments to be caſt into a mighty fire prepared for the purpoſe; from whence after they were burnt, was taken up ſuch a quantity of Silver and Gold, as ſufficed to begin and finiſh that noble ſtructure he had reſolved upon. But obſerve after what manner the inſolent oppreſſion of this man was puniſhed. The *Turkiſh* Emperour being informed of the wickedneſs of *Aſſan*, ſent *Ibraim Baſſa* with his letters to him, wrapt up (as the manner is) in black ſilk: the tenour of which was this: Aſſoon as this our Meſſenger is come to thee, our will and pleaſure is, that thou ſend us by him thy head unto *Conſtantinople*. In vain was it to diſpute the command of his Lord, and thus the miſerble man periſhed.

Speeds hiſt. p. 13.

3. *William* the Conquerour for his game, and the pleaſure he took in hunting, enforeſted thirty miles in *Hamſhire*, pulled down thirty ſix Pariſh Churches, and diſpeopled all the place, chaſing the inhabitants from the places of their inheritance. But the juſt hand of God was viſible and remarkable upon his poſterity, for this his grievous oppreſſion: for in this very New Foreſt, his two Sons, *Richard* by a peſtilent air, and King *William Rufus* by the ſhot of an Arrow, and his Grandſon *Henry*, ſon of Duke *Robert* by hanging in a bough, as *Abſolom*, came to their untimely ends.

Clarks mir. c.33.p.114.

4. *Anno Dom.* 1570. at *Rye* in *Suſſex*, there was a ſtrange example of Gods judgements upon a covetous oppreſſive Gentleman, and one that deſired to grind the faces of the Poor. This Gentleman living near the Sea, had a Marſh, wherein upon poles Fiſhermen uſed to dry their Nets; for which he received of them yearly a ſufficient ſum of money: but at length not being content with it, he cauſed his ſervants to pluck up the poles, not ſuffering the Fiſhermen to come upon his ground any longer, except they would compound at a larger rate; but it came to paſs the ſame night, that the Sea breaking in, overwhelmed all his Marſh; which ſaith *Hollinſhead* continueth in that manner to this very day.

Plut. in vitâ Luculli. p.
Clarks mir. c.15. p. 58, 59.

5. *Lucullus* the *Roman* Conſul viſiting the Cities of *Aſia*, found the poor country afflicted, and oppreſſed with ſo many evils and miſeries, as no man living could believe, nor tongue expreſs: for the extream and horrible covetouſneſs of the Farmers, Cuſtomers and *Roman* Uſurers did not only devour it, but kept the people alſo in ſuch miſerable bondage and thraldome; that Fathers were forced to ſell their goodly Sons, and Daughters ready for marriage, to pay the intereſt and uſe money, of that which they had borrowed to pay their fines withall; yea they were forced to ſell the Tables dedicated to the Temples, the ſtatues of their gods, and other Ornaments and Jewels of their Temples; and yet in the end they themſelves were adjudged for bondſlaves to their cruel Creditors, to wear out their dayes in miſerable ſervitude. And yet the worſt of all was the pain and torment they put them to before they were ſo condemned; for ſome they impriſoned and cruelly racked, others they tormented upon a little brazen Horſe, ſet them in the Stocks, made them ſtand naked in the greateſt heat of Summer, and on the Ice in the deepeſt of Winter; ſo that bondage ſeemed to them a relief of their miſeries, and a reſt from their torments. *Lucullus* found the Cities of *Aſia* full of ſuch oppreſſions, whereof in a ſhort time he exceedingly eaſed them.

Baker. chro. p. 101, & 106.

6. King *John* of *England* was a great oppreſſour: on a time a Jew refuſing to lend this King ſo much mony as he required, the King cauſed every day one of his great teeth to be pulled out by the ſpace of ſeven dayes, and then the poor Jew was content to give the King ten thouſand marks of ſilver, that the one tooth which he had left might not be pulled out. The ſame King aſſaulting the chaſtity of the Daughter of *Robert Fitzwater* called *Mawd* the fair, and by her repulſed, he is ſaid to ſend a meſſenger to give her poyſon in a poached Egg, whereof ſhe died: not long after, he himſelf had but little better fate, being poyſoned at *Swineſtead* Abbey.

Luth. coll. Menſal. p. 82.

7. *Luther* reports that he being at *Rome* a great Cardinal died, and left behind him great ſtore of mony. Before his death he had made his Will, and laid it in a Cheſt where his mony was. After his death the Cheſt was opened, and therein by the mony was found written in Parchment,

Dum potui rapui, rapiatis quando poteſtis.

I ſcrap'd together while I could,
That you ſhould do ſo too, I would.

Speeds hiſt. p. 539.

8. Five Brethren of the *Marſhalls* ſucceſſively Earles of *Pembrook* dyed iſſueleſs. Which *Mathew Paris* attributeth to the judgement of God upon them, for their Fathers iniquity, who detained from the Biſhop of *Firning* certain Manours which he had violently taken from him.

Trenchfeld hiſt. improved p. 64.

9. *Lewis* the eleventh, King of *France*, having been a great oppreſſour of his Subjects by exceſſive Taxes, and enforced Contributions; when he grew old reſolved to redreſs that and other miſchiefs, whereby they had been oppreſſed; but was in a ſhort time after this purpoſe prevented by death.

10. *Anno Dom.* 1234. in the reign of King *Henry* the third, there was a great dearth in *England*,

Clarks mir. c. 33. p. 117. Stowes Chr.

England, ſo that many people died for want of victuals. At which time *Walter Grey* Arch-biſhop of *York*, had great ſtore of Corn, which he had hoarded up for five years together; yet in that time of ſcarcity refuſed to relieve the poor with it; but ſuſpecting leſt it might be deſtroyed with Vermine, he commanded it to be delivered to Husband-men, that dwelt in his Mannors, upon condition to return him as much New Corn after Harveſt: but behold a terrible judgement of God upon him for his covetouſneſs and unmercifulneſs to the poor. When men came to one of his great Stacks of Corn near to the Town of *Rippon*, there appeared in the ſheaves all over, the heads of Worms, Serpents and Toads; ſo that the Bayliffs were forced to build a high wall round about the Stack of Corn, and then to ſet it on fire, leſt the venemous creatures ſhould have gone out, and poyſoned the Corn in other places.

CHAP. XIII.

Of the bloody and cruel Maſſacres in ſeveral places, and their occaſions.

THE Naturaliſts tell us of a Serpent (who is therefore called Hæmorrhois) that whereſoever he bites, he makes the man all over bloody. It ſeems his poyſon hath a particular command over the blood, ſo as to call it all into the outward parts of the body. The vulgar rout and headſtrong multitude, when once it is enraged, is ſuch another kind of Serpent; whereſoever the ſcene of its inſolency is, it makes it all over bloody. This unbridled torrent bears all down before it; and being tranſported with its own fury, it knows no difference of age, ſex or degree, till it hath converted a flouriſhing place into an *Akeldama*, or a field of blood.

Camer. oper. ſubciſ. cent. 1. c. 40. in p. 188.

In the year 1506. in *Liſbon*, upon the tenth day of *April*, many of the City went to the Church of Saint *Dominicks* to hear Maſs: On the left ſide of this Church there is a Chapel much reverenced by thoſe of the Country, and called *Jeſus* Chapel. Upon the Altar there ſtands a Crucifix, the wound of whoſe ſide is covered over with a piece of Glaſs. Some of thoſe that came thither to do their devotions, caſting their eyes upon this hole, it ſeemed to them that a certain kind of glimmering light came forth of it: Then happy he that could firſt cry a miracle; and every one ſaid that God ſhewed the teſtimonies of his preſence. A *Jew* that was but lately become a Chriſtian there, denied that it was any miracle; ſaying it was not likely that out of a dry piece of Wood there ſhould come ſuch a light. Now albeit many of the ſtanders by doubted of the miracle; yet hearing a Jew deny it, they began to murmure; calling him wicked Apoſtate, a deteſtable enemy to Jeſus Chriſt; and after they had ſufficiently reviled him with words, all the multitude foaming with anger, fall upon him, pluck off the hair of his head and beard, tread upon him, trail him into the Church-yard, beat him to death, and kindling a great fire caſt the dead body into it. All the reſidue of the people ran to this mutinous Company: there a certain Fryer made a Sermon, wherein he vehemently egged on his auditors to revenge the injury that our Lord had received. The people mad enough of themſelves, were clean caſt off of the hinges by this Exhortation: beſides this two other Fryers took and held up a Croſs as high as they could, cryed out, Revenge, Hereſie, Hereſie, down with wicked Hereſie, and deſtroy the wicked Nation. Then like hungry Dogs they fall upon the miſerable Jews, cut the throats of a great number, and drag them half dead to the fires, many of which they made for the purpoſe. They regarded not Age or Sex, but murdered Men, Women and Children; they brake open doors, ruſh into rooms, daſh out Childrens brains againſt the walls; they went inſolently into Churches, to pluck out thence the little Children, old Men and young Maids, that had taken hold of the Altars, the Croſſes and Images of Saints, crying *miſericordia*, mercy, mercy; there they either ſo murdered them preſently, or threw them out alive into the fire. Many that carried the port and ſhew of Jews, found themſelves in great danger, and ſome were killed, and others wounded, before they could make proof that they had no relation to them. Some that bare a grudge to others, as they met them did but cry Jews, and they were preſently beaten down, without having any liberty or leaſure to anſwer for themſelves. The Magiſtrates were not ſo hardy as to oppoſe themſelves againſt the fury of the people: ſo that in three dayes the Cut-throats killed above two thouſand Jewiſh perſons. The King underſtanding the news of this horrible hurly burly, was extreamly wroth, and ſuddenly diſpatched away *Jaques Almeida*, and *Jaques Lopez*, with full power to puniſh ſo great offences, who cauſed a great number of the ſeditious to be executed. The Fryers that had lift up the Croſs, and animated the people to murder, were degraded and afterwards hanged and burnt. The Magiſtrates that had been ſlack to repreſs this riot, were ſome put out of Office, and others fined; the City alſo was disfranchized of many priviledges and honours.

De Ser. hiſt. of France. p. 143. Heyl. Coſm. p. 88. Zuin. Thea. vol. 2. l. 7. p. 552. Camer. oper. ſubciſiv. cent. 1. c. 83. p. 385. Gault. tab. Chron. p. 683.

2. In the 1281 year ſince the birth of our Saviour, when *Charles* of *Anjoy* reigned in *Sicily*, his Souldiers all *French* men, lying in Gariſons in the Cities, grew ſo odious to the *Sicilians*, that they ſtudied of nothing ſo much as how to be revenged, and to free themſelves from the yoke of the *French*. The fitteſt and moſt reſolute in this buſineſs, was a Gentleman called *John Prochyto*. This Gentleman being juſtly provoked by the *French*, who had forced his Wife, and finding himſelf much favoured by the *Sicilian* Lords and Gentlemen, begins by their counſel and ſupport to build a ſtrange deſign, for the entrapping of all the *French* at once, and aboliſhing for ever their memory in *Sicilia*. All which was ſo ſecretly carried for eighteen months, that ever ſince it hath been looked upon as a prodigious thing, that a deſign of that nature could poſſibly be ſo long and ſafely concealed by ſo many people, and ſo different in humour. The watch-word or ſignal was, that upon *Eaſter*-day, when the Bell ſhould begin to toll to Even-ſong, all the *Sicilians* ſhould preſently run to arms, and joyning together with one accord, ſhould fall upon all the *French*

throughout *Sicilia.* Accordingly all the Inhabitants of the Iſle, were gathered together at the appointed hour, and armed ran upon the *French*, cut all their throats without taking ſo much as one priſoner, or ſparing the Children, or Women gotten with Child by the *French*, that they might utterly extinguiſh the whole race of them. There were ſlain eight thouſand at that time; and there eſcaped but a very ſmall number, who fled into a Fort called *Sperling*, where for want of victuals they were all ſtarved to death. This bloody Maſſacre, is to this day called the *Sicilian* Even-ſong.

Davil. hiſt. l. 5. p. 374. Heyl. Coſm. p. 176. Zuin. Thea. vol. 2. l. 7. p. 552. Camer. oper. ſubciſiv. Cent. 1. c. 83. p. 387.

3. *Anno* 1572. was the bloody *Pariſian* Mattins, wherein was ſpilt ſo much Chriſtian blood, that it flowed through the ſtreets, like rain water in great abundance: and this butchery of Men, Women and Children, continued ſo long, that the principal Rivers of the Kingdom were ſeen covered with murdered bodies; and their ſtreams ſo dyed and ſtained with humane blood, that they who dwelt far from the place where this barbarous act was committed, abhorred the waters of thoſe Rivers; and refuſed to uſe either it, or to eat of the fiſh taken therein for a long time after. This Tragedie was thus cunningly plotted: A peace was made with the Proteſtants, for aſſurance whereof, a marriage was ſolemnized, between *Henry* of *Navarre*, chief of the Proteſtant party, and the Lady *Margaret*, the Kings Siſter. At this Wedding, there aſſembled the Prince of *Conde*, the Admiral *Coligni*, and divers others of chief note; but there was not ſo much Wine drank, as blood ſhed at it. At midnight the Watch-bell rung: the King of *Navarre*, and the Prince of *Conde* are taken priſoners, the Admiral murdered in his bed, and thirty thouſand at the leaſt, of the moſt potent men of the Religion, ſent by the way of the Red Sea to find the neareſt paſſage to the Land of *Canaan.*

Camer. oper. ſubciſ. Cent. 1. c. 83. p. 389.

4. In the year 1311. and in the time of Pope *Clement* the fifth, all the order of the Knights Templars being condemned at the Council of *Vienna*, and adjudged to dye; *Philip* the Fair, King of *France*, urged by the Pope, and out of a covetous deſire of ſtore of Confications, gave way for men to charge them with crimes; and ſo theſe Innocents were put to death. The Great Maſter of the Order, together with two other of the principal Perſons, one whereof was Brother to the Dolphin of *Viennois*, were publickly burnt together.

Heyl. Coſm. p. 646. Lonic. Thea. p. 342. Zuin. Thea. vol. 2. l. 7. p. 552.

5. *Mithridates*, King of *Pontus*, once a friend, and confederate of the *Romans*, and took their part againſt *Ariſtonicus*, who would not conſent to the admiſſion of the *Romans*, unto *Pergamus*, according to the laſt will of King *Attalus*: yet afterwards conceiving an ambitious hope to obtain the Monarchy of all *Aſia*; in one night he plotted and effected the death of all the *Roman* Souldiers, diſperſed in *Anatolia*, to the number of one hundred and fifty thouſand.

Heyl. Coſm. p. 176.

6. The Maſſacre of the *French* Proteſtants at *Merindol* and *Chabriers*, happened in the year 1545. the inſtrument of it being *Minier*, the Preſident of the Council at *Aix.* For having condemned this poor people of Hereſie, he muſtered a ſmall army, and ſet fire on the Villages: they of *Merindol* ſeeing the flame, with their Wives and Children fled into Woods, but were there butchered, or ſent to the Galleys. One Boy they took, placed him againſt a Tree, and ſhot him to death with Calivers. Twenty five which had hid themſelves in a Cave, were in part ſtifled, in part burnt. In *Chabriers*, they ſo inhumanely dealt with the young Wives and Maids, that moſt of them dyed immediately after. The Men and Women were put to the ſword, the Children were re-baptized. Eight hundred men were murthered in a Cave, and fourty Women put together into an old Barn, and burnt: yea ſuch was the cruelty of theſe Souldiers to theſe poor Women, that when ſome of them had clambered to the top of the Barn, with an intent to leap down, the Souldiers beat them back again with their Pikes.

Bakl. Chron. p. 18. Heyl. Coſm. p. 317.

7. King *Etheldred*, the younger Son of *Edgar*, being oppreſſed and broken by the *Danes*, was forced to buy his peace of them at the yearly tribute of ten thouſand pounds, which in a ſhort time after was inhanced to fourty eight thouſand pounds; which moneys were raiſed upon the Subjects by the name of Danegelt. Weary of theſe exactions (ſending forth a ſecret commiſſion into every City of his Kingdom) he plotted warily with his Subjects, to kill all the *Danes* as they ſlept in their beds; which accordingly was put into execution, on St. *Brices* night, *November* 13. *Anno* 1012.

Heyl. Coſm. p. 848.

8. That Tribe of the *Tartars*, who are called *Hippophagi*, from their feeding upon Horſe-fleſh; made an expedition into *Aſia* the greater, leaving *Albania* behind them they fell into *Media. Phraortes* the then King encountred them, but was overthrown; finding therefore he was not able to remove them by force, he aſſayed it by policy, perſwading them to look *Southward*, as unto richer Countreys: hereupon full of prey and preſents, they marched towards *Egypt*; but were met in *Syria* by *Pſamniticus* the *Egyptian* King, outvying the *Median* (for he was the richer King) he loaded them with gifts and treaſure, and ſent them back again into *Media*, from whence they came; where for many years they afflicted that people, and the neighbouring Provinces, doubling their tributes, and uſing all kind of inſolencies; till in the end *Cyaxares*, the Son and Succeſſour of *Phraortes*, acquainting ſome of his moſt faithful Subjects, with his deſign, cauſed the better part of them to be plentifully feaſted, made them drunk and ſlew them, recovering thereby the poſſeſſion of his whole eſtate.

CHAP. XIII.

Of the Exceſſive Prodigality of ſome Perſons.

Birt. Mil. part 1. §. 2. p. 112.

AT *Padua* in *Italy* they have a ſtone, called the ſtone of Turpitude; it is placed near the Senate Houſe; hither it is that all Spendthrifts, and ſuch as diſclaim the payment of their debts are brought; and they are enforced to ſit upon this Stone, with their hinder parts bare; that by this note of publick infamy and diſgrace, others may be terrified from all ſuch vain expenſes, or borrowing more than they know they are able to pay. Great pity it is that there is not ſuch a Stone in all the Countreys of the World; or at leaſt ſome other happy invention, whereby it might be provided, that there ſhould be fewer followers of ſuch pernicious examples; as were thoſe that are hereafter related.

Treaſury of Ancient and Mod. times, l. 8. c.20.p.781

1. *Cteſippus*, Son to *Chabrias* a noble *Athenian*, was ſo prodigal, that after he had laviſhly conſumed all his goods and other eſtate, he ſold alſo the very ſtones of his Fathers Tomb, in the building whereof the *Athenians* had disburſed one thouſand Drachms.

Id. ibid. p. 780.

2. *Paſchiſyrus*, King of *Crete*, after that he had ſpent all that he had, and could otherwiſe make, he at length ſold his Kingdom alſo; and lived afterwards privately in the City of *Amathunta* in *Cyprus*, where he dyed miſerably.

Sabellic. Ex. l.8.c.7. p. 457. Fulgoſ. Ex. l. 9. c. 1. p. 1145.

3. *Heliogabalus* the Emperour, was poſſeſſed rather with a madneſs, than exceſs of prodigality; he filled his Fiſh-ponds with Roſe-water; he ſupplied his Lamps with the precious Balſam, that diſtills from the Trees in *Arabia*; he wore upon his Shoos Pearls and Precious Stones, engraven by the hands of the moſt skilfull Artiſts; his Dining room was ſtrewed with Saffron, and his Portico's with the duſt of Gold: and he was never known to put on any Garment a ſecond time, whether it was of the richeſt Silk, or woven with Gold.

Beard. The. of Gods judgements, c. 21. p.60. Clarks mir. c.61.p.241.

4. A young Prodigal, the Son of a rich and wealthy Citizen, and newly left the Heir of his deceaſed Father, did determine at once to pleaſe and gratifie his five Senſes; and to that purpoſe he allowed to the delight of every ſeveral Senſe, an hundred pounds. In the firſt place therefore he beſpake a curious fair Room richly hanged and furniſhed, with the moſt exquiſite Pictures to pleaſe his Eye; he had all the choyceſt Muſick that could be heard of, to pleaſe the Ear; he had all the Aromatick and Odoriferous Perfumes, to content his Smell; all the Candyes, Sweet-meats, Preſerves and Junkets, even to the ſtretching of the Confectioners Art, to delight his Taſte: laſtly a fair and beautiful young Lady, to lodge with him in a ſoft Bed; and the fineſt Linnen that could be bought, to accommodate his Touch, all which he enjoyed at one time. He ſpent thirty thouſand pounds in three years; and after all, ſwore if he had three times more than ever he had, he would ſpend it all to live one week like a God, though he was ſure to be damned in Hell the next day after.

Plut. in Demetrio, p.

5. King *Demetrius* having raiſed a Tax upon the *Athenians*, of two hundred and fifty Talents; when he ſaw all that maſs of mony, laid on a heap before him, he gave it amongſt his Curtezans, to buy them Sope.

Sueton. l.4. c.37.p.187.

6. *C. Caligula*, in leſs than a year, ſcattered and conſumed thoſe infinite heaps of Gold and Silver, which *Tiberius* his Predeceſſor had heaped up, amounting to no leſs than ſeven and twenty hundred millions of Seſterces.

Joſeph. de bello Judaico, l.5. c.13. p. 696. Tacit. hiſt. l. 2.

7. Of *Vitellius*, *Joſephus* yields this Teſtimony, that having reigned but eight months and five dayes, he was ſlain in the midſt of the City; whoſe luxury and prodigality, ſhould he have lived longer, the Empire could not have ſatisfied. And *Tacitus* alſo ſaith of him, that holding it fully ſufficient, and not caring for the future, within the compaſs of a few months, he is ſaid to have ſet going nine hundred millions of Seſterces; which ſum, *Budæus* having caſt it up, thus pronounces of it; I affirm, ſaith he, is no leſs than twenty five hundred thouſand Crowns.

Hakew. Apol. l. 4. c. 9. §. 5. p. 423. Pezel. Mellific. tom. 2. p. 158. Paræi Medulla, tom. 1. p. 358.

8. When *Nero* had given ſo unreaſonable a ſum, that his Mother *Agrippina* thought it fit to reſtrain his boundleſs prodigality, She cauſed the whole ſum to be laid upon the Table, as he was to paſs by, that ſo the ſight of it might work him to a ſenſe of his folly; but he (as it ſeems) ſuſpecting it to be his Mothers device, commands preſently ſo much more to be added to it; and withal was heard to ſay aloud, I knew not that I gave ſo little. To *Tiridates*, during his abode in *Italy*, by the ſpace of nine months, he allowed daily eight hundred thouſand Seſterces; and beſides at his parting, for a farewel, he beſtowed on him no leſs than an hundred millions. The reſt of his prodigal gifts were not diſproportionable thereunto: ſo that in the whole, he caſt away in prodigal needleſs gifts, two and twenty hundred millions of Seſterces: beſides which, *Menecrates* a Fidler, and *Specillus* a Fencer, he rewarded with the Patrimonies, Houſes and Eſtates of ſuch men as had been triumphers in the City of *Rome*: he ſaid they were poor and ſordid that could keep account of their expences.

Zuin. Thea. vol. 3. l. 1. p. 626.

9. *Demades* the *Athenian*, as he was a rich, ſo doubtleſs a prodigal perſon; for whereas the *Athenians* had made a law, that no ſtranger ſhould dance in their Theatre; and in caſe any ſhould be found ſo to do; he who ſet forth the Plays, ſhould pay a fine of one thouſand Drachms. *Demades* not ſo much regarding this law, as his own pleaſure, hired at once one hundred ſtrangers to dance in his plays, and for them paid the fine of one hundred thouſand Drachmes.

Hale. Gold. Remains. Ser.2.p.27.

10. *Aguſtinus Chieſſius*, a Banker or mony-merchant at *Rome*, at the chriſtning of his Son, entertained Pope *Leo* the tenth, upon the River *Tiber*, and all the foraign Embaſſadours, with the Nobles of the City, with all exquiſite and curious fare, diſhed out in coſtly Plate; and upon the changes of every Service (and they were not a few) all the meat, Plate and all was caſt away into the River, and new and coſtlier ſtill ſupplied in the room of them.

Biſh. Godw. p. 108.

11. *Stephen Langton*, Archbiſhop of *Canterbury*, tranſlated the bones of *Thomas Becket*, with ſo great expence at the ſolemnity, that neither he, nor four of his ſucceſſors were able to recover the debt it caſt his See and Church into.

Plin. l. 11. c.41.p.348. Clarks mir. c. 102. p. 471.

12. *Poppæa Sabina*, the Wife of *Nero*, was at once ſo proud and prodigal, that her Mules had bridles and furnitures of Gold, were ſhod with Silver, and ſometimes with Gold: and ſhe kept five hundred female Aſſes always about her Court, in whoſe Milk ſhe uſed to bath her body, that ſhe might preſerve the delicacy of her skin.

Plut. in Antonio, p. 928.

13. *Philotas* tells us, that he was one of the retainers of the eldeſt Son of *M. Antonius* that he had by *Fulvia*, and uſed to Sup with him amongſt others of his Friends at ſuch time as he Supped not with his Father. It chanced one night there was a loquacious Phyſician at Supper, that was troubleſome to all the Gueſts by his importunity; which when *Philotas* obſerved, he ſet upon him with this Sophiſme. To him that hath a kind of Fevor cold water may be adminiſtred: but every man that hath a Fevor, hath a kind of Fevor; therefore to every man that hath a Fevor, cold water may be adminiſtred: The Phyſician was amazed and

ſtruck dumb with this fallacy; the Son of *Antonius* laughed, and was ſo well pleaſed therewith, that pointing to a Cup-board ſtanding on the ſide, and repleat with Cups and huge Diſhes of Plate, he ſaid, I give thee all that *Philotas.* He thanked him for his bounty, but thought of any thing rather, than that ſo little a Boy had the power of beſtowing ſo great a largeſs. Soon after one of the Servants took down the Plate, beſtowed them in a Veſſel, and required *Philotas* to ſeal it up. *Philotas* refuſing, and fearing to do it: what are you afraid of, ſaid the Servant? know you not that he who is the giver is the Son of *Antony*, and may give away as much Gold. Yet if you will be ruled by me, accept of the worth of them in mony, leſt poſſibly his Father may be deſirous of ſome one piece of it, for the Antiquity or Curioſity of the workmanſhip.

Patricii de Regno & Regis inſtit. l.4.tit. 9.p.245.

14. *Caius Julius Cæſar*, was extreamly profuſe in his expences, while as yet but a private perſon; inſomuch that before he was called to any place of Magiſtracy, he had not only conſumed his own eſtate, but had alſo contracted a debt of no leſs than three hundred talents; ſo that when he was ſent forth as Prætor into *Spain*, he wittily ſaid, that he wanted three hundred talents to be worth nothing; meaning, that no leſs a ſum would enable him to pay his debts.

Fullers ch. hiſt. p.337. Clarks mir. c. 126. p.646.

15. *King Henry* the eighth at the diſſolution of Abbeys, gave away large ſhares almoſt to every one that asked, as appears by a pleaſant ſtory. Two or three Gentlemen, the Kings Servants, waited at the door when the King was to come out, with a purpoſe to beg of his Highneſs a large parcel of Abbeylands. One Mr. *John Champernoune* another of his Servants ſeeing them, was very inquiſitive to know their Suit, but they would not impart it to him. This while out comes the King, they kneel down, and ſo doth Mr. *Champernoune* (having an implicite faith that Courtiers would beg nothing hurtful to themſelves) they preſent their Petition, the King grants it, they render him humble thanks, and ſo doth Mr. *Champernoune*. Afterwards he requires his ſhare, they deny it; he appeals to the King, the King avowes his equal meaning in the largeſs; whereupon his Companions were fain to allot him the Priory of St. *German* in *Cornwall*, valued at two hundred fourty three pound eight ſhillings *per Annum*; ſo that a dumb beggar met with a blind giver, the one as little knowing what he asked, as the other what he gave.

CHAP. XIV.

Of the Prodigious Luxury of ſome Men in their Feaſting.

IT is an old ſaying, *Leges bonæ ex malis moribus procreantur*, that good Laws have their original from the bad manners, and evil way of living in that people for whom they are made. By which we may eaſily obſerve, that the *Romans* were a people anciently and exceedingly addicted to all kind of Luxury, in that there were ſo many Laws made to repreſs their proneneſs to the practice of this Vice. There was the *Lex Orchia*, *Fannia*, *Didia*, *Licinia*, *Cornelia* and divers others; yet all theſe too little: for according as their riches increaſed, ſo did their inclination grow ſo forward this way; till at laſt in a monſtrous ſenſuality, they had drowned and ſwallowed up, even the laſt remainders of their primitive virtue. This pernicious example of theirs hath ſince been followed by all ſorts of men, the Prelates themſelves not excepted; and the luxury of theſe our dayes is grown to that height, that we ſeem to exceed all that have gone before us: ſo that we want no inſtances, only let a *Roman* have the honour to march firſt.

Sabell. Ex. l. 8. c. 7. p. 457. Fulgoſ. Ex: l. 9. c. 1. p. 1147.

1. *L. Ælius Verus* made a Supper wherein he expended ſixty hundred thouſand Seſterces; and which enhances the wonder, there were no more than twelve perſons who at that time feaſted with him; he preſented theſe twelve at their departure, with Silver, Gold, Cryſtalline and Myrrhine Veſſels; for all theſe ſorts of Cups had been made uſe of in that Feaſt; he alſo gave each of them a Mule adorned with the richeſt Trappings, to carry them home to their ſeveral Houſes. Now to enquire with what delicates he treated theſe Gueſts, whom he ſo liberally rewarded for their Company, is a curioſity only befitting ſuch perſons as rather deſire to hear of things monſtrous, than any ordinary inſtances of luxury.

Hiſtory of wonderful ſecrets in Nature. c.25. fo.79.

2. Not long ſince there was a Prelate ſtranger (whoſe name I will conceal for the honour of his profeſſion) who one day invited to a feaſt all the Nobility of *Avignion*, as well Men as Women; where for a beginning of his Pompe, at the very entry into the Hall, where the Feaſt was appointed, lay ſpread upon a curious board, a great Beef with his head cut off, and his entrails taken out, having in his belly a whole Hart or Deer of the like dreſſing, ſtuffed full of little Birds, as Quailes, Partridges, Larks, Pheaſants and other like, the ſame being ſo cunningly conjoyned in the belly of the ſecond beaſt, that it ſeemed ſome excellent *Mathematician* had been the Workman thereof. But that which made the matter both ſtrange and wonderful, was that all the Birds ſo aſſembled did roaſt and turn all alone upon a broach, by certain Compaſs and Conduits without the help of any man. For the firſt courſe, his Gueſts were preſented with ſtore of curious Paſtry, wherein were incloſed many little Birds quick, who as ſoon as the Cruſt was taken off, began to fly about the Hall. There were beſides, ſundry ſorts of ſilver Plate full of

Jelly ſo ſubtilly conveyed, that a man might have ſeen in the bottom a number of little Fiſhes quick ſwimming and leaping in ſweet water, to the great delight and pleaſure of the Aſſiſtants. Neither is it leſs ſtrange that all the Fowls which were ſerved upon the Table were larded with Lamprey, though it was in a ſeaſon when they coſt half a Crown apiece. But that which ſeals up the Pomp of this proud Prelate, was, that there was reſerved as many quick birds, as he was ſerved with dead Fowls at his Table, ſo that if there were a Pheaſant ſent up dreſſed, there were Gentlemen appointed who preſented another alive: and all to ſhew the magnificence of the Prieſt. The conſummation of his delights was that the Gentlemen which ſerved him had their faces covered with a Veil, leſt their breath ſhould offend him or his meat. All which I have ſet down not for imitation, but rather that all good Chriſtians ſhould deteſt this prodigious example of unheard of Luxury.

Fuller. Ch. hiſt. l. 4. cent. 15. p. 193.

3. *Anno Dom.* 1470. in the tenth year of King *Edward* the fourth, *George Nevill* brother to the great Earl of *Warwick*, at his inſtallment into his Arch-biſhoprick of *York*, made a prodigious Feaſt to all the Nobility, moſt of the prime Clergy, and many of the great Gentry: wherein by his Bill of Fare, three hundred quarters of Wheat, three hundred and thirty Tuns of Ale, one hundred and four Tuns of Wine, one Pipe of Spiced Wine, eighty fat Oxen, ſix wild Bulls, one thouſand and four Weathers, three hundred Hoggs, three hundred Calves, three thouſand Geeſe, three thouſand Capons, three hundred Piggs, one hundred Peacocks, two hundred Cranes, two hundred Kids, two thouſand Chickens, four thouſand Pidgeons, four thouſand Rabbets, two hundred and four Bittours, four thouſand Ducks, four hundred Herſews, two hundred Pheaſants, five hundred Partridges, four thouſand Woodcocks, four hundred Plovers, one hundred Curleus, one hundred Quails, one thouſand Egrets, two hundred Rees, above four hundred Bucks, Does, and Roe-bucks, one thouſand five hundred and ſix hot Veniſon Paſties, four thouſand cold Veniſon Paſties, one thouſand diſhes of Gelly parted, four thouſand diſhes of plain Gelly, four thouſand cold Cuſtards, two thouſand hot Cuſtards, three hundred Pikes, three hundred Breams, eight Seals, four Porpuſes, and four hundred Tarts. At this Feaſt the Earl of *Warwick* was Steward, the Earl of *Bedford*, Treaſurer, the Lord *Haſtings*, Comptroller, with many more Noble Officers; Servitors one thouſand, Cooks ſixty two, Kitcheners five hundred and fifteen. But ſeven years after the King ſeized on all the Eſtate of this Archbiſhop, and ſent him over Priſoner to *Callis* in *France*, where *Vinctus jacuit in ſummâ inopiâ*, he was kept bound in extreme poverty, Juſtice thus puniſhing his former Prodigality.

Knowles Turk. hiſt. p. 745. Clarks mir. c. 61. p. 243.

4. *Anno Dom.* 1543. *Muleaſſes*, King of *Tunis*, frighted by the coming of *Barbaroſſa*, as he was paſſing out of *Sicilia*, to have met the Emperour at *Genoa*, he was by contrary Winds driven firſt to *Cajeta*, and afterwards to *Naples*, where he was by the Vice-Roy honourably received, and an houſe appointed for him richly furniſhed. The *Neapolitans* wondring at the ſtrange attire of the people, with the manner of their feeding, and curious plenty of all manner of ſweet perfumes: For into every diſh they put in odours of exceeding price, ſo that it was well known that a Peacock, and two Pheaſants dreſſed after the Kings Kitchin, coſt above an hundred Duckats; ſo that not only the dining-room (when they were carv'd up) but all the houſe was ſo filled with the ſtrange and fragrant ſmell, that all they that dwelt near thereabouts were partakers of unuſual and delicate perfumes.

Plin. natur. hiſt. l. 10. c. 51. p. 297.

5. *Clodius Æſopus*, the Tragedian, had a huge Charger or Platter, wherein he ſerved up at the board all manner of ſinging birds, and ſuch as could imitate the voice of man: the birds coſt him ſix hundred Seſterces apiece, and the whole Charger ſix hundred thouſand: and this he did, not that herein he ſought to ſooth his pallate, but only to have a name that he had eaten the reſemblers of mans voice.

Xiphil. in Vitellio p. 152. Sueton. l. 9. c. 13. p. 298. Lon. Theatr. p. 666.

6. *A. Vitellius* had a famous Platter, which for the huge bigneſs of it, was called *Minerva's* Buckler, in this he blended together the Livers of Gilt-heads, the brains of Pheaſants and Peacocks, the Tongues of Phenicopters, and the milts of Lampreys, brought from the *Spaniſh* and *Carpathian* Seas, by the Maſters of his Ships and Galleys. This Platter is ſaid to have coſt a Million of Seſterces, all of maſſy Silver, and was long preſerved, till *Adrian* the Emperour cauſed it to be broken in pieces, and ſcattered about. This *Vitellius* Feaſted uſually three times (ſometimes four) a day, every ſitting being valued at four hundred thouſand Seſterces; and he was able with the more eaſe to go through all theſe courſes of eating, by a continual cuſtom of vomiting, which, it ſeems, amongſt theſe Belly-gods was a continual practice.

Plut. in Luc. p. 519. Sabell. Ex. l. 8. c. 7. p. 456. Bruſon. Fac. l. 3. c. 33. p. 247.

7. *L. Lucullus* was a great Stateſman, whom *M. Tullius*, and *Pompey* the Great, meeting by chance in the Market-place (out of a deſire to know what his daily fare might be) they invited themſelves to ſup with him that night, but upon condition he ſhould give no warning thereof, for that they deſired not to put him to charge. He began at firſt to put them off with excuſes for that time, wiſhing them rather to agree on the next day; but they importuning him for the preſent, he demanded of them, whether then they would ſuffer him to give order in what room they ſhould ſup? That they permitted, whereupon he preſently diſpatches away a Meſſenger in their hearing, that he would that night ſup in *Apollo*. After ſome time the Gueſts came, and find all things ready in a pompous and Princely manner, but knew not the true reaſon, all the cunning lying in the word *Apollo*; for he had ſo diſpoſed of his Rooms, that being diſtinguiſhed by names, their proviſion and charge (when he ſat in them) was accordingly allotted to them. By which means his Steward and Cook (as ſoon as they heard the Room named) knew preſently what to provide. Now amongſt the reſt, that which bore the name of *Apollo* was chiefeſt; the ſumm allotted thereunto, being (as *Plutarch* ſaith) fifty thouſand Drachmes, which *Budæus* caſts up to five thouſand Crowns.

Fulg. Ex. l. 9. c. 1. p. 1549. Lon. Theatr. p. 667.

8. This Age of ours hath beheld *Petrus Riarius Savonenſis*, of the Order of the *Minorites* (whom Pope *Julius* the fourth made Cardinal) uſing garments of cloath of Gold, though he was at home. Nor did he think it ſufficient that his Beds were covered with Counterpanes of Gold, but he alſo cauſed the very Ticking and Pillows to be made of Silk and cloath of Gold. He did the neceſſities of Nature in Silver. When *Eleonora* of *Arragon* was married to *Hercules*, the Duke

of *Eſti*, and was departing to *Ferrara*, he made her a Feaſt at *Rome*, wherein were an exceſſive number of diſhes, repleat with the moſt precious and delicate meats: betwixt Services were delightful Shews; it laſted for ſeven hours; and all the Servitors, that they might anſwer the greatneſs of the Feaſt, changed their garments as oft as they renewed the Service. That which was brought off the Table, was caſt among the people. A particular commemoration of the ſumptuouſneſs would be too tedious: and leſt he ſhould ſeem to be wanting to the ſeverity of his Order (I mean the contempt of it) he maintained *Tereſia* his Concubine, not only openly, but alſo with ſuch coſt (as may well be collected from hence) that ſhe went in Shoes, that were beſet with Pearles. It is ſaid of this man, that in two years he ſpent in luxurious vanity, no leſs than three hundred thouſand Crowns.

Hak. Apol. l. 4. c. 7. p. 378. Martial. l. 3. Epig. 22. p. 119. Senec. ad Helv. c. 10. p. 422.

9. *Apicius*, a famous Belly-god, had laid up ninety Millions of Seſterces for no other purpoſe but only to be ſacrificed in his Kitchin, beſides many great gifts of Princes, and a mighty Revenue from the Capitol. Being in debt, he began at laſt (though ſore againſt his will) to look into his reckonings, and take an account of his Eſtate, and found that (all being caſt up) he had yet left unto himſelf clear, the ſumm of ten Millions of Seſterces: and thereupon, as if he ſhould have been forced (poor man) to live in a hunger-ſtarved condition, to redeem himſelf from this imaginary poverty he poyſoned himſelf.

Plin. l. 9. c. 55. p. 267. Hak. Apol. l. 4. c. 7. p. 382.

10. *Julius Ceſar*, the Dictatour, borrowed of *Hirtius* ſix hundred Lampreys by weight, for the furniſhing out of a triumphal Supper, and by weight to be repaid: and if ſuch were his ſtore of Lampreys, what ſhall we conceive of his other Proviſions?

Lamprid. Hak. Apol. l. 4. c. 7. §. 4. p. 382.

11. *Heliogabalus* was of that exceſs in diet, that at one Supper he cauſed to be ſerved in, the heads of ſix hundred Eſtridges, only for eating of their brains; being near the Sea, he never taſted fiſh; but in places fartheſt diſtant from the Sea, all his feeding was upon fiſh. In the in-land he fed the Country Clowns with the melts of Lampreys and Pikes. To be brief, he exceeded all the Suppers of *Vitellius* and *Apicius*.

Senec. de conſ. ad Hel. c. 9. p. 421. Sueton. l. 4. c. 37. p. 187. Hak. Apol. l. 4. c. 7. §. 4. p. 382.

12. *C. Caligula* was ſuch a one, ſaith *Seneca*, whom nature ſeems to have brought forth, to ſhew what effects the greateſt vices joined with the greateſt fortune could produce. This man, ſaith *Suetonius*, in thriftleſs expences exceeded the wits of all the prodigals that ever were, inventing moſt monſtrous kinds of meats and ſuppers. The moſt Orient Pearls that were to be gotten, he diſſolved in Vinegar, and ſwallowed down; he ſet before his gueſts bread and Victuals of Gold, commonly ſaying, That a man had need be thrifty or *Ceſar*. Yet notwithſtanding, ſaith *Seneca*, being aſſiſted with the inventions of all his Companions, he could hardly find the means to ſpend the Tributes of all the Provinces at one ſupper, though it was ſo much the eaſier, conſidering he practiſed the diſſolving and ſwallowing of Pearls.

Plin. nat. hiſt. l. 33. c. 11. p. 481. Hak. Apol. l. 4. c. 7. §. 4. p. 375.

13. In the daies of *Claudius*, the Emperour, *Druſillanus* a ſlave of his, ſirnamed *Rotundus*, the Treaſurer under him in the higher *Spain*, had a Silver Charger of five hundred pound weight, for the working whereof there was a Forge framed afore-hand of ſet purpoſe; beſides which he had eight more of a ſmaller ſize, weighing fifty pounds a-piece: now how many Slaves muſt there be to carry up theſe Veſſels, and what Proviſions that required ſuch Plate?

Plut. Athen. Deipn. l. 4. c. 1. p. 128. Hak. Apol. l. 4. c. 7. §. 8. p. 391.

14. *M. Antonius* having but twelve Gueſts, provided eight Boars, one ſet to the fire after each other, that whenſoever he came in (ſooner or later) one, at leaſt, might be ſerved up in its prime. And yet was he exceeded herein; for one *Caranus*, as ſaith *Athenæus*, ſet before every Gueſt a Boar, in a particular diſh; what the unheard of magnificence of this *Macedonian* was in his Proviſions, and gifts to his Gueſts in this his Nuptial Feaſt, is too tedious to relate, as it is ſet down by the ſame *Athenæus*.

Plin. nat. hiſt. l. 9. c. 35. p. 257. Plut. in Antonio p. Hak. Apol. l. 4. c. 6. §. 4. p. 369. Bruſ. Fac. l. 3. c. 33. p. 247. Fulg. Ex. l. 9. c. 1. p. 1137.

15. Two Pearls there were together the faireſt and richeſt that have ever been known in the World, and thoſe poſſeſſed at one time by *Cleopatra*, the laſt Queen of *Ægypt*, which came into her hands by the means of the great Kings of the Eaſt, and were left to her by deſcent. This Princeſs, when *Marcus Antonius* had ſtrained himſelf to feaſt her with all the ſumptuouſneſs and magnificence he could, in the height of her Pride and wanton bravery, ſhe began to debaſe the expence and proviſion of *Antony*; and when he demanded how it was poſſible to go beyond his magnificence? She told him that ſhe would ſpend upon him in one Supper an hundred thouſand Seſterces. *Antony* laid great wagers upon it, and ſhe bound it again. The morrow after it was to be tryed, and the wager won or loſt. *Cleopatra* made him a Supper upon the appointed day, ſumptuous and Royal enough, but no extraordinary Service ſeen upon the board, whereat *Antony* laugh'd her to ſcorn, by way of mockery, demanding to ſee the Bill of Fare, and an account of the particulars. She again ſaid, All that had been ſerved up already, was but the over-plus above the rate in queſtion, affirming that yet in that Supper, ſhe would make up the whole ſumm: yea her ſelf alone would eat above that reckoning, and her own ſupper ſhould coſt ſix hundred thouſand Seſterces; and with that commanded the ſecond Service to be brought in. The Servitors, as they had in charge before, ſet before her only one Crewet of ſharp Vinegar, the ſtrength whereof is able to diſſolve Pearls: now ſhe had at her ears hanging thoſe two moſt precious Pearls, the ſingular and only Jewels of the World, and even Natures wonder. As *Antony* looked wiſtly upon her, and expected what ſhe would do, ſhe took one of them from her ear, and ſo ſoon as it was liquified, drank it off: and as ſhe was about to do the like by the other, *L. Plancus* the Judge of the wager, laid faſt hold on it with his hand, and withal pronounced, That *Antony* had loſt the wager: whereat *Antony* fell into a paſſion of anger. After, this brave Queen was taken Priſoner, and deprived of her Royal State, the other Pearl was cut in twain, and in memory of that one half Supper (that it might remain to Poſterity) it was hung at both the ears of the Statue of *Venus*, in the Temple of *Pantheon* at *Rome*.

Plin. nat. hiſt. l. 9. c. 35. p. 255. Hak. Apol. l. 4. c. 6. §. 4. p. 370.

16. And yet, ſaith the ſame *Pliny*, as Prodigal as theſe were, they ſhall not go away with the prize, in this kind, but ſhall loſe the name of the chief and principal in ſuperfluity of expence. For long before their time, *Clodius*, the ſon of *Æſop*, the Tragedian, the only heir of his father (who died exceeding wealthy) practiſed the like in Pearls of great price: ſo that *Antony* need not be over

proud of his Triumvirate, ſeeing he hath to match him in all his magnificence, one little better than a Stage-player, who upon no wager at all laid (and that was more Princely, and done like a King) but only in a bravery, and to know what taſte Pearls had, mortified them in Vinegar, and drank them up: and finding them to content his Pallate wondrous well, becauſe he would not have all the pleaſure by himſelf, and know the goodneſs thereof alone, he gave every Gueſt at Table one Pearl a-piece to drink: in like manner the ſame Author calls this *Clodius*, a young man, not only of a ruinous, but of a mad kind of Luxury; and (ſaith he) he threw away a vaſt Inheritance with all the ſpeed he could, as if it had been an inſupportable burden.

CHAP. XV.

Of the Voraciouſneſs of ſome great Eaters, and the Swallowers of Stones, &c.

Whereas we ſhould eat to Live, and to enable theſe frail bodies of ours to a more chearful attendance upon the Soul in her ſeveral Functions: many of theſe who are hereafter mentioned, may ſeem to have lived for no other purpoſe than to eat. Something may be ſaid in favour of thoſe whom Diſeaſe hath brought to a Dog-like appetite: but nothing in the behalf of thoſe Gluttons, whoſe paunches have been ſo immeaſurably extended, only by a beſtial cuſtom, and an inordinate deſire to gratifie their own ſenſuality.

Din. mem. l.6. p. 448

1. *Ariſtus*, an *Arcadian*, at one ſupper uſually eat three Chenix of Bread, beſides fleſh and other proviſions, which would abundantly ſatisfie ſix ordinary perſons at a meal.

Ath. Deip. l.10.p.413. Bruy. de re cib. l.3. c.6. p. 158.

2. *Aſtydamas*, the *Mileſian*, who had three times overcome in the Olympick Games, being once invited by *Ariobarzanes*, the *Perſian*, to Supper, promiſed that he would eat up all that which was provided for the whole company, which he alſo performed, devouring all that was the appointed proviſion for nine men.

Ath. Deip. l.10.p.414.

3. *Herodotus*, a Trumpeter of *Megara*, uſually eat ſix loaves of half a ſtrike apiece, and twenty pounds of ſuch fleſh as came to hand, drinking therewith two Congies of Wine.

Ath. Deip. l.10.p.415.

4. There was a woman of *Alexandria*, ſaith *Athenæus*, that uſed to eat at once, twelve pounds of fleſh, and above four pounds of Bread, and together with it drank up ten pints of Wine.

Capitol. in Maxim. p. Lipſ. Epiſt. Miſc. Epiſt. 51. p. 456.

5. The Emperour *Maximinus* uſed, ſaith *Capitolinus*, to eat in one day forty pounds of fleſh, ſixty, ſaith *Cordus*, and to drink with it an Amphora of Wine, Capital meaſure, which is eight Congies; I ſhould fear to ſpeak this, ſaith *Lipſius*, but that it is affirmed by a good Author, and one moſt worthy of credit.

Capitol. Lipſ Epiſt. M ſ. Epiſt. 51. p. 457. Sab. E. l.10. c.10.p.587.

6. *Clodius Albinus*, the Emperour, would eat ſo many Apples, *Quantum ratio humana non patitur*, as no man would believe: he would eat for his break-faſt, five hundred of thoſe Figgs the Greeks call *Calliſtruthia*; *Cordus* adds an hundred Peaches of *Campania*, ten Melons of *Oſtia*, twenty pound weight of the Grapes of *Lovinium*, one hundred Gnat-ſappers, and four hundred Oyſters. Out upon him, ſaith *Lipſius*, God keep ſuch a Plague from the Earth, at leaſt from our Gardens, which he, together with the Herb Market, would ſwallow up and devour at once.

Bak. Chron. p. 25.

7. King *Hardiknute*, as *Harold* his brother for his ſwiftneſs was ſirnamed *Harefoot*, ſo he for his intemperance in Diet, might have been ſirnamed *Swineſmouth*, for his Tables were ſpread every day four times, and furniſhed with all kinds of curious diſhes, as delighting in nothing but gormandizing and ſwilling: but he had ſoon the reward of his intemperance, for in a ſolemn Aſſembly and Banquet at *Lambeth*, revelling and carouſing, he ſuddenly fell down without ſpeech or breath, after he had Reigned only two years, and was buried at *Wincheſter*.

Ath. Deip. l.10.p.412.

8. *Theagenes Thaſius*, a Wraſtler, was of that voracity, that in one only day, without any other aſſiſtance, he would devour a whole Oxe.

Ath. Deip. l.10.p.412. Bruy. de re cib. l. 3. c. 5. p.157. Marſil.Cag. de ſanit. tuend. l. 1. c. 6. p. 19.

9. *Milo*, the *Crotonian*, was alſo a notable devourer: he uſed to eat twenty pounds of fleſh, and as many of bread in a day, and drank three *Choas* of Wine. In the Olympick Games, when he had taken up an Ox on his ſhoulders and born him a Furlong; he alone the ſame day eat him up.

Vopiſ. in Aurel. c.50. p. 898. Lipſ. Epiſt. Miſc. Ep. 51. p. 457.

10. The Emperour *Aurelianus* was delighted exceedingly with one *Phagon*, who eat ſo very much, that in one day at his Table he would devour a whole Boar, an hundred Loaves, a Sheep, and a Pigg, and drink above an Orca; I know, ſaith *Lipſius*, it was a Wine Veſſel, and bigger than the Amphora, but how much I know not.

Lipſ. ibid. p. 457. Jov. Elog. l. 1. p. 57. Din. l. 6. p. 549. Camer. oper. ſubciſ. cen. 2. c.30.p.129. Schot. Phyſ. curioſ. l. 3. c.12.p.458. Johnſt. hiſt. of wonderf. things of Nature, Claſſ. 10. c. 2. p.31.

11. Will you have an example, ſaith *Lipſius*, little beyond the memory of our fathers? *Uguccio Fagiolanus* was one of the Tyrants of *Italy*, and his abode, for the moſt part, was at *Lucca*, till he was forced away: being therefore a baniſhed man, and withal aged; he boaſted at the Table of *Canis Scaliger* in *Verona*, that when he was young, he could eat four fat Capons, and as many Partridges, the roaſted hind quarters of a Kid, a breaſt of Veal ſtuffed, beſides all kind of Sawces at one Supper: this he did to lay his hunger, what if he had eat for a wager?

Cag. de ſan. tuend. l. 1. c. 6. p. 19. Don. hiſt. med. mirab. l. 2. c. 2. p. 194. Schot. Phyſ. curioſ. l. 3. c.12.p.458.

12. *Anno* 1511. the Emperour *Maximilian*, being at *Auguſta*, there was preſented to him a man of a prodigious bigneſs, and incredible ſtrength and ſtomach, inſomuch that at one meal he would eat a whole Sheep or Calf raw, and when he had ſo done, profeſſed he had not ſatisfied his hunger. It's ſaid he was born in the Northern parts, where, by reaſon of the cold, men uſe to have great ſtomachs, although the edacity of this man is almoſt incredible.

Tayl. Poems, p. 142. Full. worth. p. 86. Kent. Sands notes on Ovid's Met. l. 8. p. 162.

13. *Nicolas Wood* of *Harriſom*, in the County of *Kent*, Yeoman, did with eaſe eat a whole Sheep of ſixteen ſhillings price, and that raw, at one meal; another time he eat thirty dozen of Pidgeons. At Sir *William Sydleyes* he eat as much as would have ſufficed thirty men; at the Lord *Wottons* in *Kent* he eat at one meal fourſcore and four Rabbets, which number would have ſufficed an hundred threeſcore and eight men, allowing to each half a Rabbet; he ſuddenly devoured eighteen yards of black pudding, *London* meaſure; and when at once he had eat threeſcore pound weight of Cherries, he ſaid they were

but waſh-meat. He made an end of a whole Hogg at once, and after it (for fruit) ſwallowed three pecks of Damſons, after he had broken his faſt, having (as he ſaid) eaten one pottle of Milk, one pottle of Pottage, with Bread, Butter and Cheeſe. He eat in my preſence, ſaith *Taylour*, ſix penny wheaten Loaves, three ſix-penny Veal Pies, one pound of ſweet Butter, one good diſh of Thorne-back, and a ſhiver of a peck houſhold loaf of an inch thick, and all this in the ſpace of an hour; the houſe yielded no more, and ſo he departed unſatisfied. One *John Dale* was too hard for him at a place called *Lenham*, he laid a wager he would fill *Woods* belly with good wholſom victuals for two ſhillings; and a Gentleman that laid the contrary wag'd, that when he had eaten out *Dales* two ſhillings, he ſhould then forthwith eat up a good Sirloin of Beef: *Dale* bought ſix pots of mighty Ale, and twelve new penny white loaves, which he ſopp'd in the Ale, the powerful fume whereof conquered this conqueror, and laid him in a ſleep, to the preſervation of the roaſt Beef, and unexpected winning of the wager. He ſpent all his Eſtate to provide provant for his belly, and though a Landed man, and a true labourer, dy'd very poor about the year 1630.

Schenck. obſ. med. l. 3. obſ. 4. p. 304. Cag. de ſan. tuend. l. 1. c. 6. p. 22. Johnſt. nat. hiſt. claſ. 10. c. 2. p. 312.

14. *Cornelius Gemma* ſpeaks of a woman in his time, who for one moments ſpace was not able to forbear eating or drinking, if ſhe did it would be with her as if ſhe were ſtrangling: This diſtemper which ſhe had almoſt from her childhood, encreaſed upon her with her age. Being dead, her belly was opened, and thence almoſt twenty pounds of ſat taken; her Liver was found turgid with blood and ſpirits, intenſely red and of an incredible bigneſs.

Schenck. obſ. med. l. 3. obſ. 6. p. 304.

15. *Tobias Fiſher*, an eminent Phyſician, ſaith, he knew a man of fifty years of age, who from his youth was wont, with a ſtrange kind of greedineſs, to take in all ſorts of food, and as ſpeedily to eject them. He adds, that this kind of hunger did ſeiſe him at ſtated times, that his ſtrong appetite laſted not above twenty daies, that for ſo many daies after he had a loathing of all things, and that the reſt of the year he eat ſparingly, and lived in good health.

Crol. Baſil. chym. præf. ad monit. p. 128.

16. *Anno* 1606. there was at *Prague* a certain *Sileſian*, who, for a ſmall reward in money, did (in the preſence of many perſons) ſwallow down white ſtones to the number of forty ſix: they weighed well near three pounds; the leaſt of them was of the bigneſs of a Pidgeons egge, ſo that I could ſcarce hold them all in my hand at four times: this raſh adventure he divers years made for gain, and was ſenſible of no injury to his health thereby.

Mr. Boyls Exp. philoſ. par. 2. Eſſay 3. p. 86.

17. Not long ago there was here in *England* a private Souldier (who, for ought I know, is yet alive) very famous for digeſting of ſtones; and a very inquiſitive man (that gave me the accurateſt account I have met with concerning him) aſſures me, that he knew him familiarly, and had the curioſity to keep in his company for twenty four hours together, to watch him, and not only obſerved that he eat nothing but ſtones in that time (or fragments of them of a pretty bigneſs) but alſo that his groſſer excrement conſiſted chiefly of a ſandy ſubſtance, as if the devoured ſtones had been in his body diſſolved and crumbled into ſand.

Zuin. Theat. vol. 2. l. 2. p. 279.

18. *Cramzius* tells of a certain Stage-player, who commonly eat at once as much as would ſuffice ten men, by which means he had attain'd to a mighty corpulency; the King of *Denmark* being informed of him, and that he could do no more than another man, cauſed him to be taken and hanged up as a devourer of the labourers food, and a publick annoyance.

Sabel. Ex. l. 10. c. 10. p. 587.

19. *Firmius Seleucius* (the ſame through whoſe conduct *Ægypt* revolted from the Emperour *Aurelianus*) did in one day eat up a whole Oſtridge, which is the greateſt of all birds that fly; he eat up ſeveral of thoſe Horſe-fiſhes that are found in the River *Nilus*; and uſed to ſwim with ſafety amongſt the Crocodiles, having firſt his body all over anointed with the fat of them.

Fabrit. obſ. chirurg. cent. 4. obſ. 31. p. 312.

20. *Anno* 1594. being called from *Collen* to *Reinback*, to the care of a Noble perſon there, who lay ſick of a grievous diſeaſe, continuing there for a Months ſpace, I was well acquainted with the Miniſter of the place, a man of forty years of age, very ſtrong and of a good habit of body: This man told me in good earneſt, and upon his faith, that for ſeven years ſpace he had been troubled with an intolerable hunger, that was ſo inſatiable, that oftentimes he was conſtrain'd to go into the Field (wanting food at home) and thence cut up herbs and graſs, and devour them raw as they were; he found no help from Phyſick in this his diſtemper: but at laſt in the ſeventh year, by a critical evacuation, which then befell him, he was delivered of it.

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CHAP. XVI.

Of great Drinkers, and what quantities they have ſwallowed.

THe infuſion of too great a quantity of Oyl immediately extinguiſhes the Lamp: the light of Reaſon, yes, and the Lamp of life it ſelf are frequently ſuffocated, and put out for ever, by ſuch immoderate potations as we ſhall hereafter read of. If ſome have ſurvived thoſe infamous victories they have this way gain'd, the greateſt of their rewards were but mean compenſations for their hazards; nor is the valour of ſuch men to be admired who have dared to out-live their own vertue.

Din. mem. l. 6. p. 448. Hak. Apol. l. 4. c. 6. ſ. 5. p. 371.

1. *Firmius* was Deputy of *Ægypt* under the Emperour *Aurelianus*, he being challenged by *Barbarus*, a famous Drinker, though he uſed not to drink much Wine but moſt water, yet took off two Buckets full of Wine, and remained ſober all the time of the Feaſt after.

Capitolin. p. 602.

2. That of the Emperour *Maximinus* is almoſt incredible, that he often drank in one day an Amphora of the Capitol, which is nine Gallons our meaſure, counting a Gallon and a pint to the *Congius*, whereof the Amphora contained eight.

Vopiſ. in Aurel. c. 50. p. 898. Hak. Apol. l. 4. c. 6. ſ. 5. p. 371.

3. In the Reign of *Aurelianus* there was one *Phagon*, who drank out in one day *plus Orcâ*. What meaſure this *Orca* held I cannot well determin, ſaith Dr. *Hackwell*; neither could *Lipſius* himſelf: yet thus much confidently he affirms of

Lipſ. Epiſt. Miſcel. Ep. 51. p. 454.

of it, I know for certain, ſaith he, that it was a Veſſel of Wine, and that bigger than the Amphora, but how much I know not.

Camer. oper. ſubciſ. cent. c. p. Hak. Apol. l. 4. c. 6. §. 5. p. 371.

4. That was a right beaſt in this kind whoſe Epitaph was found at *Rome*, without the gate of *Capena*, ſaith *Camerarius*:

> *Heus hic ſitus eſt Offellius Buratius Bibulus, qui dum vixit aut bibit aut minxit, abi preceps.*

> So hoe, here lies *Offellius Buratius Bibulus*, who while he lived, did either drink, or piſs, go and be hang'd.

Plut. Shottas in Phyſ. curioſ. l. 3. c. 12. p. 462. Lipſ. Ep. Miſcel. Ep. 51. p. 454. Bruyer. de re. cibariâ l. 3. c. 6. p. 161.

5. *Alexander* the Great, who was this way ſufficiently addicted, after the burning of *Calanus*, propounded a prize of drinking, wherein he that drank moſt, ſaith *Plutarch*, was one *Promachus*: the prize was one Talent: *Promachus* took off four Congies, a Congius of old (ſaith *Lipſius*) contained about ten pints, or ſix Sextaries; he had his Talent, and death into the bargain, for he died the third day after, together with one and forty other, who in that drunken match had ſtriven beyond their ſtrength.

Lipſ. Ep. Miſc. Ep. 51. p. 454. Shott. Phyſ. curioſ. l. 3. c. 12. p. 462.

6. At a Feaſt that the ſame *Alexander* made, he called for a mighty Cup that held two Congies, two Gallons and a pint, and offered it to one *Proteus*, who thankfully received it, and praiſing the King's liberality, took it clear off, with the great applauſe of the company: and then filling the ſame Cup again, took that off alſo; and after filling it, offered it to *Alexander* himſelf, who alſo drank it off, but not able to bear it, he fell with his head upon the Cuſhion, and the Cup fell out of his hands.

Plin. nat. hiſt. l. 14. c. 22. p. 427. Din. mem. l. 1. p. 448. Johnſt. nat. hiſt. claſ. 10. c. 2. p. 313.

7. *Novellius Torquatus*, a *Millanois*, wan the name from all the *Romans* and *Italians* in the matter of drinking: he had gone through all honourable degrees of dignity in *Rome*: he had been Pretor, and attained to the place of a Proconſul: In all theſe Offices of State he wan no great name, but for drinking in the preſence of *Tiberius* three Gallons of Wine at one draught; and before he took his breath again, he was dubb'd Knight by the name of *Tricongius*, or three Gallon Knight; and the Emperour did delight to behold him in the performance of ſuch feats.

Lipſ. Epiſt. Miſc. Ep. 51. p. 456. Nicet. An. l. 3. fol. 16. Din. mem. l. 6. p. 448.

8. *Lipſius* ſpeaks of one *Canaterus Logotheta*, employed in the affairs of *Manuel* the Emperour of *Conſtantinople*, that he was of an excellent wit, and very happy in an *ex tempore* eloquence; he was one of the greateſt drinkers of all others, and though he uſed to drink moſt Wine exceſſively, yet was not his reaſon drowned with that plenty, but was in all points as ſober men are, yea at ſuch times his reaſon and ſpeech were more quick and elegant, as if inkindled by thoſe ſpirits. He once agreed with the Emperour himſelf, that he would drink off a Porphyry Veſſel that ſtood by full of water: the Emperour ſaid he ſhould receive ſuch precious garments, and ſome certain pounds in money if he did it: if not, he himſelf ſhould forfeit the worth of them. He immediately ſtooping down with his head and neck, after the manner of a beaſt, never left ſucking till he had drawn it dry, though it held two Congies of water, and ſo he wan and received of the Emperour his wager.

Lipſ. Ep. Miſc. Ep. 51. p. 456.

9. A few years ſince, ſaith *Lipſius*, at the wedding of a Noble perſon in *Bavaria*, to exhilarate the Gueſts, there was a drinking wager propounded amongſt the ſervants and retainers, and thither came one who drank little leſs than ſix Congies in a ſhort ſpace, and ſo went away with the prize. I confeſs, ſaith my Author, I have neither ſeen, read, nor heard the like.

10. *Diotimus*, the *Athenian*, was ſirnamed *Chone*, that is, the *Tunnel*, for that one of theſe being put to his mouth, he drank Wine poured into it, without ſo much as requiring any ſpace wherein to take his breath. *Ælian. var. hiſt. l. 2. c. 41. c. 78.*

Din. mem. l. 6. p. 449.

11. The ſon of *M. Tullius Cicero* was ſo great a drinker, that it was ordinary with him to fetch off the quantity of two Congies at once, that is to ſay, two Gallons and a quart.

Din. mem. l. 6. p. 448.

12. It was a kind of uſual Rule amongſt the *Romans* to drink down the evening, and to drink up the morning Star; and another of their common practiſes was, to drink ſo many cups and healths as there were letters in the name of their Miſtreſſes, according to that of *Martial*:

Hak. Apol. l. 4. c. 6. p. 364.

Nævia ſex cyathis, ſeptem Juſtina bibatur,
Quinque Lycas, Lyde quatuor, Ida tribus.

Six cups to *Nævia*'s health, ſev'n to *Juſtina* be,
To *Lycas* five, to *Lyde* four, and then to *Ida* three.

Cal. Antiq. lect. l. 29. c. 17. p. 1364. Zuin. Theat. vol. 2. l. 5. p. 402.

13. *Heraclides*, a Champion, is alſo famous at once both for his exceſſive eating and drinking: he would ſwallow down ſuch a mighty quantity of drink, that there was none found that could be able to match him. It was uſual to invite ſome to breakfaſt, ſome to dinner, ſome to ſupper, and others to another eating bout after that: ſo that as one company went off, another ſat down, only he kept his place all the day, and was able to hold out with all thoſe ſucceſſive companies.

Barthol. hiſt. Anat. cent. 1. hiſt. 39. p. 54, 55.

14. I have often ſeen, and not without aſtoniſhment, a certain drinker of *Malta*, called *Petrus*, who from place to place made tryal of his artifice; he having drank twenty or thirty cups of water at the pleaſure of the Spectators, he would ſuddenly reſtore them all by vomit, and as water running out of a Fountain, he would orderly fill up the cups as he drank them off. At other times he would ſpout out the whole quantity, at the diſtance of twenty foot or more; beſides, if the company deſired it he would not only reſtore the clear water, but ſo as that it ſhould be of different both colour and taſte: one while Roſe-water, another ſpirit of Wine, Sack, Claret, White-wine, *&c.* and thus he filled ſeveral cups with ſeveral ſorts of drinks at one and the ſame vomit. He confeſſed he could do this with the moſt eaſe when he was faſting and his ſtomach empty: For if ſoon after dinner he was called by great perſons to ſee this tryal, he uſed to vomit up his meat before his ventricle would be rightly diſpoſed for the reception of ſuch a quantity of water. When he was to diſcharge himſelf of the liquor he had drank up, he performed it only with the preſſure of his hand upon his ſtomach or breaſt, that he might not be ſuſpected of Magick; and to obtain licence for the publick oſtentation of his gainful Art, he revealed the manner of his ſecret to Pope *Urban* the eighth at *Rome*, to Cardinal *Richelieu* at *Paris*, and to the Prince of *Orange* at the *Hague*. When ſome ſuſpected that the Glaſſes gave the ſeveral colours, he cauſed them firſt to be clearly waſhed with water, and to ſhew he had no ſuch fraud, he not only received

Glaſſes at the hand of Spectatours themſelves; but alſo offered his ſeveral Vomits, as well to the taſt as to the eye of any that deſired to make the Experiment.

Ælian. var. hiſt. l. 2. c. 41. p. 79.

15. *Dionyſius* alſo in the Feaſt called *Choas*, propounded a drinking match, wherein whoſoever ſhould be found to have drank a greater quantity than any of the reſt, ſhould have a Crown of Gold for his reward. *Xenocrates* of *Chalcedon*, was the man that obtained this inglorious victory, and received the Crown accordingly; who at his departure, placed it upon the Head of the Statue of *Mercury*, which ſtood at the Palace Gate: It being the cuſtome for the Victors, in all exerciſes, to leave their Crowns of Flowers, Myrtle, Ivy and Lawrel there, he would not superſede it for lucre of the Gold.

Ælian. var. hiſt. l. 2. c. 41. p. 82.

16. And to conclude this Chapter, how abſurd and filthy ſoever it is, for a Woman to be obſerved too much addicted to the deſire of drinking: yet it is remembred of one *Clio*, to her eternal infamy, that not only ſhe uſed to contend with thoſe of her own Sex in drinking, but alſo uſed to provoke men thereunto; with ſuch ſucceſs in her beſtiality, that ſhe was known to be able to drink, and bear away a greater quantity of Drink than any man ſhe could meet with.

CHAP. XVII.

Of Drunkenneſs, and what hath befallen ſome Men in theirs.

THe Father rightly deſcribes the nature of this beaſtly vice, when he ſaith of it, That it is a flattering Devil, a ſweet poyſon, a delightful ſin, which he that hath, hath not himſelf; and he that acts it, doth not only commit a ſin, but is wholly converted into ſin, being deſerted of his Reaſon, which is at once his Councellor and Guardian: ſometimes he diſhonours himſelf by that which is ridiculous; and at others expoſes himſelf to uttermoſt hazards, by dealing with things that are dangerous to himſelf and others.

Athen. Deipnoſ. l. 2. c. 2. p. 37. Camer. oper. ſubciſ. cent. 1. c. 94. p. 443. Lonic. Thea. p. 665. Cal. Rhod. l. 17. c. 2. p. 765. Delrio. Diſq. Mag. l. 2. qu. 27. ſ. 1. p. 317. Burt. Mel. part 1. ſ. 2. p. 163.

1. *Timeus* tells of a Houſe in *Agrigentum*, which was called the Galley, upon this occaſion. There were certain young Men in it, who having their heads well heated with drinking, were grown ſo infatuate and ſenſeleſs with the Wine, that they verily believed they ſailed in a Galley, which was toſſed with the waves and winds in the midſt of the Main Ocean. They thereupon entred into ſuch a folly, that they caſt out of the Windows into the Street, the Beds and all the Houſhold-ſtuff, ſuppoſing they had thrown it into the Sea to lighten their Veſſel, now in danger of being wracked. And when many came running, and carrying away every one ſomething of what was caſt out; yet were not theſe Youngſters at all awaked out of their dotage thereby. On the day following came ſome of the Magiſtrates to the place, found them in a vomiting condition; and to ſuch of them as asked, they replied, That they had endured great hardſhip by the Storm; that for the ſafety of their lives, they (by the advice of their Pilot) had caſt part of their lading overboard. The Magiſtrates admiring at this ſenſeleſs ſtupidity, one of their Company who ſeemed ſomewhat elder than the reſt, roſe up and ſaid; As for me Noble *Tritons* (he took them for Sea-gods) fear hath made me repair to the Hold, where I have lain under Decks as long as I was able. The Magiſtrates pitying this continued madneſs of the poor fellows; after they had reproved them, adviſed that thence-forward they ſhould take heed how they took ſo liberally of the Creature, and diſmiſſed them. They returned them thanks, and ſaid, That if they ſhould eſcape the fury of this Tempeſt, and arrive in ſafety at their Haven, they ſhould not fail to erect Statues in publick to them amongſt the reſt of the Sea-gods, ſeeing they had ſo opportunely appeared to them for their ſafety.

Lonic. Theat. p. 665.

2. *Lonicerus* tells of one who was violently aſſaulted by the temptations of the Devil to commit one of theſe three ſins, either to be drunk once, or commit adultery with the Wiſe of his Neighbour, or elſe murder his Neighbour. At laſt being overcome, he yielded to commit the firſt, as judging it a crime that had leſs of horrour in it than either of the other. But being drunk, he was eaſily thruſt on to the reſt which before he had feared: for the flame of luſt being kindled with his Luxury, he feared not to violate the chaſtity of his Neighbours Wiſe; and the Husband caſually ſurpriſing him in the act, and deſirous to revenge himſelf of the injury he had ſuſtained, received a mortal wound at his hand whereof he ſoon after died. Thus he that had given way to Drunkenneſs, was alſo involved in Adultery and Murder.

Henric. ab Heeres obſ. Med. l. 1. obſ. 17. p. 167.

3. A Gentleman, having been revelling abroad, was returning home when it was late at night; his head that was overladen with Wine, proved too heavy for the reſt of his body, ſo that he fell down in the ſtreet, not able to riſe through the feebleneſs of his legs; he had his ſword by his ſide, when another coming by that way, and hearing the voice of his enemy at ſome diſtance, ſuddenly ſnatcht out the Drunkards ſword; and having run it into the heart of his adverſary, left it ſticking in the wound, and in all haſte conveyed himſelf away from the place. The Watch at that time chanced to paſs by, who finding a man lie dead with a ſword in his body, and this drunken perſon lying near him with his ſcabbard empty, they took him along with them to the Magiſtrate, who having received ſuch apparent teſtimony againſt him, committed him to Priſon: he was hanged for the murder though innocent; and afterwards the true murderer being to be hanged for ſome other matter, confeſſed it was himſelf who had made uſe of his ſword to act his own private revenge.

Henric. ab Heeres obſ. Medic. obſ. 17. p. 163.

4. A young man newly returned from the Wars, in which he had been a Captain of a Troop of Horſe, having drank liberally from the noon time of the day till it was far in the night, laid himſelf down to ſleep upon a Bench, which was near to an open Caſement; there was his Face beat upon all the night long by a thick Snow that had fallen. In the morning he had a ſtrange writhing in the mouth, his right cheek which lay neareſt to the Window was abſolutely reſolved, for he was not able to move the eyebrow on that ſide, nor could he breathe or ſpit

on that ſide of the face; beſides, the whole part was changed in the faſhion, bigneſs and colour of it, nor was he at laſt recovered without a great deal of difficulty.

Henric. ab Heeres ib. obſ. 17. p. 163.

5. When about thirty years ſince, I was a Student in a famous Univerſity in the upper *Germany*, ſome riotous Students were entertained by a Nobleman at his Chamber, who intending to treat them to the height of intemperance, had ſo gorged himſelf with Wine, that he was faſt aſleep at the Table he ſat by, in which poſture his aſſociates left him, and departed. A great Wax-candle ſtood upon the Table, and in his ſleep he had turned himſelf ſo inconveniently for it, that it burnt his breaſt, and the parts about it in ſuch manner that his inwards might be ſeen, which yet was not perceived by him that was buried in Wine. The Candle being burnt out, he yet remained ſnorting, and lying upon the wax and aſhes. In the morning he was awaked by his fellow Toſpots, and invited by them to a Cup of Wormwood-wine, when he complains of inſufferable torments. The moſt skilful Phyſicions and profeſſors of that Art were immediately ſent for, but in vain did they endeavour to oppoſe ſo great a burning, ſo that in horrid torments, upon the third day following he concluded his miſerable life, having firſt warned his Companions with tears to beware of carowſing.

Henric. ab Heeres ib. l. 1. obſ. 17. p. 165.

6. *Anno* 1584. there was one at *Leige* who was moſt addicted to daily drunkenneſs, and in his Cups (as oft as he had emptied his Pockets of his mony by playing at Cards) he uſed to ſwear, he would be the death of his Wives Unkle, becauſe he refuſed to furniſh him with more mony to play with. This Uncle was a Canon, a good and honeſt man, eſpecially a perſon of great hoſpitality. One night when he entertained a Letter-carrier, he was murdered by him, together with a Neece and a little Nephew of his. All men admiring that the Canon was not preſent at Mattins, who never uſed to abſent himſelf; having long knocked at his doors in vain, this Drunkard of ours, having ſcarce digeſted his yeſterdayes Ale, ſet up a Ladder to the Windows, and with others entred the Houſe. Spying there three dead Corpſe, they raiſe the Neighbourhood with a lamentable cry; amongſt the whiſpers of whom, when ſome ſaid that the Drunkard was the murderer, he was laid hold on, caſt into Priſon, and thrown upon the Rack; where he ſaith, that he doth not think that he did it; that by reaſon of his daily and continual drunkenneſs, he could affirm nothing of a certainty; that he had ſometime a will, or rather a velleity to kill the Canon, but that he ſhould never have touched his Neece or young Nephew. Well, he was condemned, and the innocent wretch, even in the preſence of this execrable Letter-carrier, was long wearied with exquiſite torments, and at laſt dyed an unheard of death. The Letter-carrier being again returned to *Leige*, and not able to endure the hourly tortures of a revenging God inflicted upon his ſoul; of his own accord preſented himſelf before the Judges, beſeeching them, that by a ſpeedy death he might be freed from that Hell he felt here alive; affirming that when he was awake (though ſeldom when aſleep) the Image of the little Babe whom he had ſtrangled preſented it ſelf to his eyes, ſhaking the Furies Whips at him, with ſuch Flames as the Drunkard had periſhed in. When he ſpake this at the Tribunal, he continually fanned his face with his hands, as if to diſcuſs the flames. The thing being evident by the Goods taken and other diſcoveries, he alſo the ſame year upon the 23d. of *Auguſt* was hanged till dead, and then burnt at a ſtake.

Lonic. Thea. p. 662. Aug. tom. 10. Ser. 33. Bart. Mel. part 1. 9. 2. p. 112.

7. The Son of *Cyrilus* a Citizen of *Hippo*, being given to a riotous way of life, in one of his drunken fits committed violent inceſt with his Mother then big with Child, and endeavoured to violate the Chaſtity of one of his Siſters, wounded two other of them, and ſlew his Father almoſt. So that St. *Auguſtine* writing about it, ſaith, *Accidit hodie terribilis caſus*, a dreadful accident fell out.

Lonic. Thea. p. 672.

8. *Ariſtotle*, ſpeaking of the luxury of the *Syracuſans*, adds that *Dionyſius* the younger continued drunk ſometimes for the ſpace of ninety dayes together, and thereby brought himſelf to purblind ſight and bad eyes. *Clarks Mir. cap.* 91. *p.* 494.

Zonar. Annal. tom. 3. p. 126. Lonic. Thea. p. 666. Zuin. Thea. vol. 2. l. 7. p. 559.

9. The Emperour *Zeno* had made himſelf odious by the death of many Illuſtrious Perſons; and beſides led a life ſufficiently corrupted and debauched, which was followed by a violent death. For ſay ſome, being much addicted to gluttony and drunkenneſs, he would fall down, void of all ſenſe and reaſon, little differing from a dead man; and being alſo hated by his Wife *Ariadna*, ſhe cauſed him to be taken up in one of thoſe drunken fits, and carried out as dead into one of the Imperial Monuments, which ſhe ordered to be cloſed upon him, and covered with a maſſy ſtone: afterwards being returned to ſobriety, he ſent forth lamentable cryes; but the Empreſs commanded none ſhould regard him, and ſo he miſerably periſhed. *Kornman. de mirac. mort. lib.* 7. *cap.* 59. *p.* 43.

Diodor. Sic. bibl. l. 17. p. 580. Zuin. Thea. vol. 2. l. 7. p. 503. Lonic. Thea. p. 673.

10. One *Medius*, a *Theſſalian*, keeping a Genial Feaſt in *Babylon*, earneſtly beſought *Alexander* the Great, that he would not refuſe his preſence amongſt them; he came and loaded himſelf with Wine ſufficiently. At laſt, when he had drank off the Great Cup of *Hercules* to the bottom, on the ſudden, as if he had been ſtruck with ſome mighty blow, he gave a ſhriek, and fetched a deep ſigh: he was taken thence by the hands of his Friends who were near him; Phyſicians were called, who ſate by him with all diligent attendance; but the diſtemper increaſing, and they perceiving that (notwithſtanding all their care) he was tortured with moſt acute pains, they caſt off all hopes of his life, as alſo he himſelf did; ſo that taking off his Ring from his finger, he gave it unto *Perdiccas*; and being asked whom he would ſhould ſucceed him, he anſwered The Beſt: this was his laſt word, for ſoon after he dyed, being the ſeventh month of the twelfth year of his reign.

Diodor. Sic. bibl. l. 20. p. 671.

11. *Lyciſcus* was one of the Captains whom *Agathocles* had invited to Supper: in the War of *Africa*, this man being heated with Wine, fell into railing and contumelious language againſt the Prince himſelf: *Agathocles* himſelf bore with him, and becauſe he was a perſon of good uſe to him in the War, he put off his bitter ſpeeches with a jeſt; but the Prince *Archagathus* his Son was extreamly incenſed, and reproved *Lyciſcus* with threats. Supper ended, and the Commanders going to *Archagathus* his Tent, *Lyciſcus* began to reproach the Prince alſo, and with no leſs a matter, than adultery,

with his Mother-in-Law (that is to ſay) *Alcia* the Wiſe of *Agathocles*. *Archagathus* was ſo vehemently offended herewith, that ſnatching a Spear out of the hands of one of the Guard, he ran him therewith into the ſide in ſuch manner that he preſently fell dead at his foot. Thus his intemperance in Wine brought on another of the tongue, and both ended in an untimely death.

Stows Ann. p. 385.

12. In the year 1446. there was a Wedding near *Zeghebnic*, celebrated as it appears with ſuch an unheard of intemperance and diſſolute doings, that there dyed of extream ſurfeiting, by exceſſive drinking, no leſs than nineſcore perſons as well Women as Men.

Laert. l. 4. *p.* 107.

13. *Arceſilaus*, the Son of *Scythus* an Academick Philoſopher, being of the age of ſeventy and five, drank ſo much Wine, that the intemperate liberty he then took, brought him firſt into madneſs, and from thence to death it ſelf.

*Clarks mir. c.*42.*p.*148.

14. There was in *Saliſbury* not long ſince, one who in a Tavern, in the midſt of his carowſing and healths, drank alſo a health to the Devil, ſaying, That if the Devil would not come and pledge him, he would not believe that there was either God or Devil; whereupon his Companions ſtricken with horror haſtned out of the Room, and preſently after hearing an hideous noiſe, and ſmelling a ſtinking ſavour, the Vintner ran up into the Chamber, and coming in, he miſſed his Gueſt, found the Window broken, the iron bar in it bowed and all bloody, but the man was never more heard of.

Clarks mir. ibid.

13. At the Plow in *Barnwel* near *Cambridge*, a luſty young man with two of his neighbours, and one woman in their company, agreed to drink up a barrel of ſtrong Beer, which accordingly they did, but within twenty four hours three of them dyed, and the fourth hardly eſcaped after great ſickneſs.

*Clarks mir. c.*42.*p.*149.

16. *Anno Dom.* 1618. one *Thomas Alred* of *Godmancheſter*, being a common Drunkard, was intreated by a Neighbour to unpitch a load of Hay; and being at that time drunk, the Pitchfork ſlipt out of his hand, which he ſtooping to take up again, fell from the Cart with his head downwards, and the Fork ſtanding with the Tines upward, he fell directly upon them, which ſtriking to his heart killed him immediately.

*Juſt. hiſt. l.*12.*p.*139.

17. *Alexander* the Great invited his Friends to a ſolemn Feaſt, wherein among thoſe that were drunk, mention was made of the atchievements of King *Philip*; *Alexander* preferred himſelf before his Father, and began to extol the greatneſs of his actions to the very Heavens, as moſt part of the Gueſts did flatteringly comply with him therein. When therefore *Clytus* preſuming upon the great friendſhip he had with the King (wherein none had a greater ſhare) went about to defend the memory of *Philip*, and to extol his actions, *Alexander* was ſo offendded herewith, that haſtily ſnatching a Javelin out of the hands of one of the Guards, he ſlew *Clytus* therewith at this drunken feaſt; and glorying in the death he had given him, he upbraided the dead with his Patronage of *Philip*, and the praiſes of his Fathers warfare. But ſo ſoon as his mind (ſatiated with blood) came to its uſual repoſe; and that honour ſucceeded in the place of anger; then conſidering the perſon ſlain, and alſo the occaſion upon which, he began to repent of what he had done, and that he had received the praiſes of his Father with as great impatience, as perhaps was due to his reproaches. Now it grieved him that he had ſlain an old man, his Friend, an Innocent, and that alſo in the midſt of his Cups: ſo that converting to repentance with the ſame fury as he had ruſhed into anger before, he was now determined to dye, and had killed himſelf but that he was hindered by his Friends; yet even then he would pine himſelf, had faſted for four dayes, and had done ſo till death, but that he was recalled by the comforts and counſel of *Caliſthenes*, and the earneſt interceſſions of his whole Army.

CHAP. XVIII.

Of the Luxury and expence of ſome Perſons in Apparel, and their variety and vanity therein, and in their other Furniture.

WHen *Michael Paleologus* the *Greek* Emperour had ſent certain rich Robes as a preſent to *Nugas* the *Scythian* Monarch: he asked of thoſe that brought them, *Nunquam calamitates, morbos, mortemque depellere poſſent*, whether they could drive away calamities, ſickneſs and death; for if they could not, they were not (in his opinion) to be much regarded. It ſeems there have been others of a contrary mind, as will appear by what follows.

*Plin. l.*9. *c.* 35. *p.* 256. *Cauſ. hol. Court, tom.* 1. *lib.* 3. *p.* 93.

1. *Lollia Paulina*, a *Roman* Lady, being invited to a banquet, went thither and carried about her in Chains, Carcanets and Precious Stones, a million of Gold: her Father had deſpoiled all the *Roman* Provinces to cloath this only Daughter, and yet was afterwards enforced to drink poyſon, being overwhelmed in the deſpair of his own affairs.

Cauſ. hol. Court, tom. 3. *Max.* 15. *p.* 418. *Hiſt. Manu. Arts, c.* 7. *p.* 97.

2. In the year 1544. there was found in *Rome* a Coffin of Marble eight foot long, and in it a Robe, embroidered with Goldſmiths work, which yielded ſix and thirty pound weight of Gold; beſides fourty Rings, a cluſter of Emeralds, a little Mouſe made of another Precious Stone; and amongſt all thoſe precious Magnificences, two Leg-bones of a dead Corpſe, known by the inſcription of the Tombe to be the bones of the Empreſs *Mary*, Daughter of *Stilicon*, and Wife of the Emperour *Honorius*.

Lonic. Thea. p. 649.

3. *Charles*, Duke of *Burgundy*, had one Garment of the price of two hundred thouſand Duckets; a prodigious luxury, and which could not be maintained but by the expilation of his Subjects.

Bakers Chron. p. 198.

4. In the third year of the reign of King *Richard* the ſecond, Sir *John Arundel* with divers others put to Sea, with a purpoſe to paſs over into *Britain*, but were all caſt away in a tempeſt. This Sir *John Arundel* was then ſaid in his furniture to have two and fifty new ſuits of apparel, made of Cloath of Gold and Tiſſue, all which were alſo loſt at Sea.

5. *Demetrius* his garments were illuſtrious with Purple and Gold; his Shoos alſo were

Lonic.Thea. p.650. daubed over with it. In his Cloak was woven the repreſentation of the World and the Stars: ſo that when he fell from the Soveraignty of *Macedon*, no King how great ſoever that ſucceeded him, did dare to be ſeen in that Cloak; to ſo envyed a magnificence did the make and value of it amount.

Plut.in Lucul. p. Sabell. Ex. l. 8. c. 7. p. 456. Hakew. Apol. l. 4. c. 9. §. 2. p. 414. 6. A Prætor in *Rome* intending to ſet forth the moſt ſumptuons and magnificent ſhews he could deviſe, ſent to *Lucullus* to borrow of him ſome ſtore of ſhort Cloaks; his anſwer was, that he would take a time to ſee if he had ſo many as the Prætor deſired; and the next day ſending to know what number would ſerve his turn; it being told him an hundred, he bad them take two hundred; but *Horace* ſpeaks of a far greater number, no leſs than five thouſand.

Hora. Ep. 6. ——*chlamydes Lucullus ut aiunt*, &c.

Lucullus *asked once if he could lend*
Unto the Stage one hundred Cloaks; replied,
How can I man ſo many? Yet i'le ſend
As many as I have, when I have tried;
Soon after writes, five thouſand Cloaks I have,
Take all or part, as many as you crave.

Martial. l. 2. Epig. 46. 7. At their publick Feaſts, even private *Romans* changed their Cloaks, only for oſtentation to ſhew their variety; hence that of the Poet.

Undecies una ſurrexti Zoile cœna,
Et mutata tibi eſt Syntheſis undecies.

Eleven times one Supper thou
O Zoilus didſt ariſe;
As many times thou didſt I trow
Thy Mantle change likewiſe.

Nicet. Chohiat. Anna. de geſtis Alexii, l. 1. p. 54, 55. Lipſii Monit. l. 2. c. 15. p. 360, 361. Camerar. hor. ſubciſ. cent. 2. c. 30. p. 129, 130. Drexel. de cultu corporis, l. 3. c. 8. §. 6. p. 426. 8. The Emperour *Henry* the fifth, having conquered *Sicily*, and the Kingdom of *Naples*, had reached yet further in his hopes, and intended for *Greece*: he therefore ſent his Embaſſadours to *Alexius Angelus* the *Greek* Emperour, to demand of him a mighty ſum of Gold as a Tribute from him, which if he denied, he would ſeek to obtain by War. *Alexius* informed of the arrival of theſe Foraigners, and their buſineſs; that by an oſtentation of his ſplendour and riches, he might poſſeſs them with reverence and dread of him, commanded his Nobles to attend him adorned with Gold and the richeſt of their Jewels; he himſelf, from head to foot, was but one continued ſplendour, dazling the eyes of all that beheld him. The *Germans* came, but ſo far were they from being terrified with this Gallantry, that they wiſhed for nothing more than to fight with theſe men, who they ſaw were prepared to enrich them with their ſpoils. The *Grecians* in the mean time directed their eyes to the Emperour; calling upon them to behold the glory of his Garments and Jewels: Sec, ſaid they, how he appears like ſome flowery Meadow; in the midſt of Winter you may here recreate your eyes, with the ſweet pleaſures of the Spring. The *Germans* replied, That they were not at all moved or affected with theſe feminine Ornaments; that the time was now come wherein the *Greeks* muſt change their Gold for Iron; for unleſs they ſhould ſucceed in the Embaſſage, they muſt expect to fight with men, that do not glitter with Jewels as the Meadows with Flowers; nor glory in their embroidered Garments as Peacocks in their Plumage; but who (as the true Sons of *Mars*) in the fight would carry ſparkles in their eyes, and whoſe ſweat-drops, as they fell from them, ſhould reſemble Oriental Pearls. Thus they frighted theſe effeminate ones with their words, and had done it much more with their blows, but that the death of the Emperour *Henry* (which ſoon after followed) put a period to thoſe purpoſes. This was about *Anno* 1197.

9. Sir *Walter Raleigh*, in great favour with Queen *Elizabeth*, was obſerved in her Court, to wear his Shoos ſo ſet with Pearls and Precious Stones, that they were eſtimated to exceed the value of ſix thouſand and ſix hundred Crowns. *Drexell. de cultu corp. l. 3. c. 10. §. 5. p. 432.*

10. *C. Caligula*, the Emperour, in his Apparel, Shoos and other habit, did not alwayes wear what was according to the guiſe of his Country, what was Civil, Manlike, no nor what was ſuiting with a mortal man. He went ſometimes attired in Cloaks of Needle-work embroidered with divers colours, and ſet out with Precious Stones; at others, in a Coat with long Sleeves, and with bracelets; ſometimes you ſhould ſee him in Silks, veiled all over in a looſe Mantle of Tiffanie or tranſparent Linnen; one while in *Greekiſh* Slippers, or Buskins; otherwhiles in a ſimple pair of Brogues, or high Shoos; now and then alſo in Womens Pantoſles and Pumps. For the moſt part he ſhewed himſelf abroad with a golden Beard, carrying in his hand a Thunderbolt, or three-forked Mace and Trident, or elſe a Warder or Rod called *Caduceus*, all of them the Enſigns and Ornaments of the Gods; yea ſometimes he went in the attire of *Venus*. His triumphal Robes and Enſignes he always wore, even before he made his Expedition; or elſe the Cuirace of *Alexander* the Great, which he had cauſed to be fetched out of his Sepulchre. *Sueton. l. 4. c. 52. p. 195, 196.*

11. *Heliogabalus* the Emperour excelled all others in his prodigious Luxury in this kind; for his upper Garments were ever either of Gold or Purple, or elſe the richeſt Silks that were procurable, nay ſometimes all beſet with Jewels and Pearls, which habit he was the firſt that brought up at *Rome*; his Shoos were bedecked with Precious Stones and Pearle: he never wore any Suit of Apparel twice. He thought of wearing a Diadem made up with Jewels, wherewith to ſet off his face, and render his aſpect more effeminate. He ſate commonly amongſt Flowers or the moſt precious odours: his excrements he diſcharged into Gold Veſſels, and Urined in Veſſels of Onyx, or Myrrhine pots. He never ſwimmed but in Fiſhpools, that were before hand replete with the Nobler Unguents, and tinged with Saffron. His Houſhold-ſtuff was Gold or Silver, his Bedſteads, Tables and Cheſts of Maſſy Silver, and ſo were his Cauldrons and other Pots; and even theſe and the moſt part of his other Veſſels, had laſcivious engravings repreſented on the ſides of them. *Paræi hiſt. prof. medul. tom. 1. p. 398, 399.*

12. *Anno* 1582. the ſeventh of *May* a rich Merchants Daughter of *Antwerp*, came to a fearful and lamentable end: ſhe being invited to a Wedding, and intending to ſhew her ſelf in her greateſt gallantry, ſent for two Landreſſes to dreſs her Ruffs (then greatly in faſhion) who bringing them home as well dreſſed as poſſibly they could, yet not to the ſatisfaction of her fooliſh curioſity; ſhe in a great rage began to curſe and ſwear; and throwing the Ruffs on the ground, wiſhed *Stub. Anat. of Abuſes, p. 44. Chetw. hiſt. collect. cent. 14. p. 423.*

the Devil might take her, when ſhe wore any of them again. In which time (by Gods permiſſion) the Devil in the ſhape of a Gallant her Suitor, came to her, and queſtioning the cauſe of her rage; ſhe told him how ſhe was abuſed in ſetting her Ruffs. He undertook to pleaſe her, dreſt them; ſhe liking them, put them on, and looking in the Glaſs was very well pleaſed. But while ſhe was ſo doing, the Devil kiſſed her, and writhing her neck, killed her. Great preparations were made for her Burial, and when four men went to move the Coffin, they could not; they opened the Coffin, and inſtead of the Body which was gone, there was ſeen ſitting therein a black Cat, very lean and deformed, ſetting of great Ruffs and frizling of Hair, to the great fear and wonder of the beholders.

CHAP. XIX.

Of Gaming, and ſome mens expenſiveneſs therein, together with the wofull and dreadfull conſequences of it.

ALexander the Great ſet a fine upon ſome of his Friends, for that when they were playing at Dice, he perceived they did not play; for there are many who are concerned in this ſport, as if it was the moſt ſerious and weighty affair in the world. We cannot ſay that they play who permit their whole fortunes, yea ſometimes their Wives and Children to the diſpoſal of the Dice; and great pity it is that ſuch ſhould be played with; but rather that ſome exemplary puniſhment ſhould be impoſed upon ſo bold a prodigality.

Hiſtory of the life of the Duke of Eſpernon, part 2. l. 5. p. 235.

1. A Famous Gameſter called *Pimentel*, an *Italian*, in the year 1603. came into *France*: It is ſaid, and it is perfectly true, that this Cavalier hearing what a humour of play reigned at the *French* Court, cauſed a great number of falſe Dice to be made, of which he himſelf only knew the high and the low runners; hiring men to carry them into *France*: where after they had bought up and conveyed away all that were in *Paris*, he ſupplyed all the Shops with his own. By which means having ſubjected the Spirit of Play, and tyed the hands of Fortune, he arrived at laſt in *France*; where inſinuating himſelf into the Court, he was by ſome of his own Nation, who had great intereſt there, ſoon brought acquainted with the King, and admitted as a Gameſter. Amongſt others the Duke of *Eſpernon* was one from whom he drew conſiderable ſums; he got all his ready mony and many of his Jewels; and after theſe wan of him a piece of Ambergrieſe to the value of twenty thouſand Crowns, the greateſt that ever was ſeen in *Europe*, and which the Republick of *Venice* (to whom it was afterwards ſold) preſerve to this day in their Treaſury as a great rarity.

Fullers Worthies p. 142. Buckinghamſhire.

2. *Henry Cheney*, created by Queen *Elizabeth* Baron of *Tuddington*, in *Bedfordſhire*, in his youth was very wild and venturous; he played at Dice with *Henry* the Second, King of *France*, from whom he wan a Diamond of great price at one caſt; and being demanded by the King what ſhift he would have made to repair himſelf in caſe he had loſt the caſt: I have, ſaid young *Cheney* (in an Hyberbolical brave) ſheeps tails enough in *Kent* with their wool, to buy a better Diamond than this.

Hakew. Apol. l. 4. c. 9. §. 5. p. 423.

3. The Emperour *Nero*, as he was exceſſively prodigal in his gifts, ſo was he anſwerable thereunto in his Gaming, for he adventured four hundred thouſand Seſterces upon every pick of the Dice.

Fullers prophane ſtate, l. 5. c. 14. p. 437.

4. Sir *Miles Pateridge* plaid at Dice with King *Henry* the Eighth, for *Jeſus* Bells; they were four Bells the greateſt in *London*, hanging in a fair Tower in St. *Paul*'s Church-yard: it is true he was the winner, and brought the Bells to ring in his Pocket; but it is obſerved that the Ropes afterwards catcht about his neck, and for ſome offences he was hanged in the dayes of King *Edward* the ſixth.

Herb. Trav. l. 3 p. 340.

5. The *Chineſes* delight exceſſively in all ſorts of Games; they play at Cheſs, Iriſh, Paſſage, In and In, Hazzard; and not only play great games, but when they have loſt, they care not though they ſtake their Wives and Children, whom if they loſe, they part with till they can advance ſo much mony as they were ſtaked for.

Fincel. mandat. 4. Clarks mir. c. 17. p. 62.

6. *Anno Dom.* 1533. near to *Beliſſma* in *Helvetia*, three men were playing at Dice on the Lords Day, and one of them called *Vlrick Schraterus* having loſt much money, at laſt expecting a good Caſt, brake out into this curſed ſpeech, *If Fortune deceive me now I will thruſt my Dagger into the very Body of God as far as I can!* The Caſt miſcarrying, he drew his Dagger, and threw it againſt Heaven with all his might: when behold the Dagger vaniſhed, and five drops of blood fell upon the Table in the midſt of them, and immediately the Devil came in and carried away the blaſphemous wretch, with ſuch a noiſe that the whole City was amazed at it; the other half diſtracted with fear, ſtrove with all their ſtrength to wipe out the drops of blood, but the more they wiped it, the more clearly it appeared. The rumour hereof flying into the City, multitudes flocked to the place, where they found the Gameſters waſhing the board: whom by the decree of the Senate they bound with Chains, and carryed towards the Priſon: but as they went by the way, one of them was ſtricken ſuddenly dead, with ſuch a number of Lice and Worms creeping out of him, as was wonderful and loathſom to behold. The third (to avert the indignation that ſeemed to hang over their heads) was by the Citizens immediately put to death. The Table was preſerved for a Monument to ſhew the accurſedneſs of Dicing, with the inconveniences and miſchiefs attending upon the ſame.

Fincel. l. 2. Clarks mir. c. 17. p. 62.

7. *Anno Dom.* 1550. there lived in *Alſatia* one *Adam Steckman*, who got his living by dreſſing of Vines: this man having received his wages loſt it all at Dice, whereupon he grew ſo diſtempered in mind, wanting wherewithal to maintain his Family, that in his Wives abſence, he cut the throats of his three children, and would have hanged himſelf, but that his Wife coming in and ſeeing this pitiful Tragedy, gave a great out-cry, and fell down dead: whereupon the Neighbours coming in apprehended the man, who by the Law was adjudged to a cruel death.

Plut. in Artaxerx. p. 1019.

8. *Meſabates*, the Eunuch of King *Artaxerxes*, had cut off the head and right hand of *Cyrus*, the

the Kings brother, after he was dead; and as the manner of the *Perſians* is, *Paryſatis*, the Kings mother, and a mighty Lover of her ſon *Cyrus*, not finding a ſufficient opportunity to be revenged of this Eunuch as ſhe deſired; at laſt ſhe laid this deſign againſt his life. She was in other things a witty woman: but eſpecially very skillful at Dice, whereat ſhe often plaid with the King, whom finding at leiſure, ſhe challenged to play for a thouſand Darici, permitted him to win, and paid him the money; then feigning ſhe was troubled at her loſs, ſhe requeſted that he would play once more for an Eunuch: it was agreed betwixt them, that which ſoever was beaten, ſhould except five of their moſt faithful Eunuchs, and that out of the reſt the conqueror might chooſe any ſuch one as he ſhould beſt like: The Game went on the ſide of *Paryſatis*, who made choice of *Meſabates*, being not of the number whom the King had excepted; and before the King could underſtand her intention, ſhe delivered him to the Executioners, with order to fley him alive, to faſten his body down-ward upon three Croſſes, and to hang his Skin upon a Stake by it ſelf. When this was done, the King was much incenſed againſt her: but ſhe laughing, put all off with a jeſt, You are, ſaid ſhe, a pleaſant and gallant perſon, who are ſo wroth for the loſs of an old and wicked Eunuch, whereas I can ſit down and reſt contented with the loſs of a thouſand Darici.

Clarks mir. c.61.p.240.

9. Mr. *Roger Aſcham*, School-maſter to Queen *Elizabeth*, and alſo her Secretary for the Latin Tongue, was ſo much addicted to Dicing and Cock-fighting, that he lived and died a poor man.

Cal. Antiq. lect. l. 20. c. 24. p.

10. The Emperour *C. Caligula* was ſo exceedingly prodigal in his play, that it is ſaid of him, that he adventured four hundred thouſand Seſterces, which amounts to ten thouſand Crowns, not upon every caſt of the Dice, but upon every Punctum or prick of the Die.

Zuin. Theat. vol. 10. l.5.p.2482.

11. *Joannes Gonzaga* had loſt at Dice a mighty ſumm of money, his ſon *Alexander* ſtood by and ſhew'd ſome diſlike at it; whereupon the father turning to them that ſtood by, *Alexander* the Great, ſaid he, hearing of a Victory that his father had gain'd, is reported to be ſad at the news, as fearing that there would be nothing left for him to gain: but my ſon *Alexander* is afflicted at my loſs, as fearing there will be nothing left for him to loſe.

Zuin. Theat. vol. 10. l.5.p. 2482.

12. *Cæſar Borgia*, Duke of *Valentinois*, when he had loſt at Dice many thouſand Crowns at one ſitting, Well, ſaid he, the ſins of the *Germans* have paid for all this: for the money was of that Tribute which his father Pope *Alexander* the ſixth had collected out of *Germany* for the ſale of Pardons and Indulgences.

Zuin. Theat. vol. 10. l.5.p.2482.

13. *Ludovicus Mediarotas*, a Cardinal of *Padua*, and Patriarch of *Aquileia*, is ſaid to have carried away the ſumm of twenty five thouſand Crowns from *Alphonſus*, King of *Arragon* and *Naples*, which it is certain he wan of him in one day while he played with him at Dice.

CHAP. XX.

Of the overſights of ſome Perſons of great abilities: and their imprudence in their ſpeeches, or affairs.

IT is obſerved of thoſe Chickens that are hatch'd by the warmth of the Ovens in the City of grand *Cairo*, that there is none of them but hath ſome blemiſh or other, ſomething redundant, or ſomething that is defective: and the ſame obſervation is made of the greateſt wits, *Nullum magnum ingenium ſine mixturâ dementia*, ſomething of madneſs or folly is ſtill found in the moſt accompliſh'd amongſt men; *Tanquam nævi in candido pectore*, few breaſts are ſo white but there are certain Moles to be ſeen upon them: and thoſe that have been moſt exerciſed and practiſed in affairs, have had ſome ſuch aberrations, wherein it ſhould ſeem that all their prudence had forſaken them.

Cauſ. Treatiſe of the Paſſions, p.118, 119.

1. *Enguerrand* of *Marigny*, was a man of great abilities, and having governed the *Finances* under *Philip* the fair; afterwards ſeeing himſelf perſecuted by *Charles* of *Valois*, by an inexcuſable temerity threw away his life: For *Charles* ſharply asking of him an account of the Treaſures of the deceaſed King, he freely anſwered, It is to you, Sir, I have given a good part of them, and the reſt hath been employed in the Kings affairs. Whereupon the Prince giving him the lie, the other took the unſeaſonable boldneſs to reply, By God, Sir, it is you your ſelf; this inſolency ſent him to the Gallows at *Mountfaucon*, which he had cauſed to be built in his greateſt authority.

Iz. Walton's life of Sir Henry Wotton, p. 45, 46.

2. At Sir *Henry Wotton*'s firſt going Embaſſadour into *Italy*, as he paſſed through *Germany* he ſtayed ſome daies at *Auguſta*, where having been in his former Travels well known by many of the beſt note for learning and ingenuity, with whom he paſſing an evening in merriment, was requeſted by *Chriſtopher Flecamore* to write ſome ſentence in his *Albo* (a Book of white paper) which for that purpoſe many of the *German* Gentry uſually carry about them: Sir *Henry* conſenting to the motion, took an occaſion from ſome accidental diſcourſe of the preſent company, to write a pleaſant definition of an Embaſſador in theſe words, *Legatus eſt vir bonus, peregrè miſſus, ad mentiendum Reipublica cauſa*, which Sir *Henry* could have been contented ſhould have been thus Engliſhed, An Embaſſadour is an honeſt man ſent to lie abroad for the good of his Country: but the word for lie (being the hinge upon which the conceit ſhould turn) was not ſo expreſſed in Latin, as would admit of ſo fair a conſtruction as Sir *Henry* thought of in Engliſh. Yet as it was it ſlept quietly among other ſentences in this *Albo* almoſt eight years, till by accident it fell into the hands of *Gaſper Schioppius*, a Romaniſt, a man of a reſtleſs ſpirit and malicious Pen, who with Books againſt King *James*, Prints this as a principle of that Religion, profeſſed by the King and his Embaſſadour Sir *Henry Wotton*, then at *Venice*; and in *Venice* it was preſently after written in ſeveral glaſs windows, and ſpitefully declared to be Sir *Henry Wotton*'s.

This coming to the knowledge of King *James*, he apprehended it to be ſuch an over-ſight, ſuch a weakneſs or worſe in Sir *Henry*, as cauſed the King to expreſs much wrath againſt him; and this cauſed Sir *Henry* to write two Apologies, one to *Velſerus* (one of the chiefs of *Auguſta*) in the univerſal language; and another to King *James*, which was ſo ingenuous, clear, and ſo choicely eloquent, that His Majeſty at the receipt thereof, ſaid, Sir *Henry Wotton* had commuted ſufficiently for a greater offence.

Fitz-Herb. of Relig. and Policy, par. 1. c. 3. p. 25, 26.

3. *Lewis* the eleventh King of *France*, one of the moſt Politick Princes that *France* ever had, being at Wars with his own brother *Charles*, Duke of *Normandy*, *Francis*, Duke of *Britanny*, and *Charles*, Duke of *Burgundy*, and deſiring greatly to ſeparate the laſt from the other two, that he might the better be revenged on them, ſolicited him by his Embaſſadours to come to conference with him, which the Duke yielded unto, ſo that the meeting might be in a Town of his own, in the Frontiers of *Flanders* and *France*, for his better ſecurity, wherewith the King was well contented. The meeting therefore being appointed at *Peronne*, whither the Duke was come with his Army, and ſafe-conduct ſent to the King by a Letter of the Dukes own hand; the King went thither without any forces or guard, to ſhew the confidence he had in the Duke, to oblige him the more, and to gain his good will: But the Duke ſeeing now his enemy in his power, and underſtanding at the ſame time that *Leige* ws revolted from him, by the ſolicitation of certain Embaſſadours of the King, took him priſoner, and would not releaſe him until he had recovered the Town of *Leige*, whither he forced him to accompany him, with no ſmall danger of his Perſon; and in the end having made him grant to ſome hard conditions in favour of his Confederates (againſt whom the King had eſpecially plotted that Conference and Treaty) he releaſed him. Now who ſees not how groſly this Politician erred, wherein it might be preſumed that a man of any experience could not have been deceived: Firſt that having employ'd his Agents to ſtir up the Town of *Leige* againſt the Duke, he did not countermand it, when he reſolved to put himſelf into his hands; and then that he would upon any ſecurity or ſafe-conduct put himſelf to the courteſie and mercy of his enemy, without urgent and inevitable neceſſity.

Fullers Worthies, p. 355. Glouceſterſh.

4. *Thomas Ruthal* was by King *Henry* the ſeventh, for his great abilities, preferred to be Biſhop of *Durham*; King *Henry* the eighth made him of his Privy Council, notwithſtanding the hatred which Cardinal *Woolſey* bare unto him. It happened that King *Henry* employed him as a Politick perſon to draw up a Breviate of the State of the Land, which he did, and got it fairly tranſcribed: but it fell out that inſtead thereof, he (deceived with the likeneſs of the cover and binding) Preſented the King with a Book containing the Inventory of his own Eſtate, amounting to an invidious and almoſt an incredible ſumm of one hundred thouſand pounds. *Woolſey* glad of this miſtake, told the King he knew where a maſs of money was, in caſe he needed it. This broke *Ruthals* heart, who had paid the third part of the coſt of making the Bridge of *Newcaſtle* over *Tyne*, and intended many more Benefactions, had not death on this unexpected occaſion ſurprized him, *Anno Dom.* 1523.

Howells Epiſtles vol. 1. §. 3. Ep. 36. p. 98

5. The Duke of *Oſſuna*, a little man but of great fame and fortune, was revoked from being Vice-Roy of *Naples* (the beſt employment the King of *Spain* hath for a ſubject) upon ſome diſguſt, and being come to this Court, where he was brought to give an account of his Government, being troubled with the Gout, he carried his ſword in his hand inſtead of his ſtaff: the King miſliking the manner of his poſture, turned his back to him, and ſo went away. Thereupon he was over-heard to mutter, *Eſto es para ſervir muchachos*, This it is to ſerve Boyes. This coming to the Kings ear, he was apprehended, and committed Priſoner to a Monaſtery not far off, where he continued ſome years, until his Beard came to his girdle; then growing very ill, he was permitted to come to his houſe in *Madrid*, being carried in a bed upon mens ſhoulders, where he died about the year 1622.

Lord Remy his Civill Conſiderat. c. 65. p. 167.

6. When Pope *Julius* the ſecond, attempted to deliver *Italy* from the *Ultra Montani*, he ſent an *Italian* Embaſſadour to the King of *England*, to perſwade him to take Arms in his behalf againſt the King of *France*: and the Embaſſadour having delivered all that he had in charge to ſay, anſwer was given in the behalf of the King, That he was moſt ready and willing to defend the Pope, but that an Army was not ſo ſoon to be made ready; for that the *Engliſh*, by reaſon of their long Peace, had in a manner loſt the uſe of Arms. And becauſe they were to go againſt a King, who was no leſs mighty and puiſſant, than warlike, as was the King of *France*, there ought to be a time to make neceſſary proviſion for a War of ſo great importance. The Embaſſador preſently to no purpoſe or reaſon added theſe words, *Anchio hodetto piu volte queſto medeſimo à ſua ſanctita*, which is to ſay, And I have oftentimes ſaid the ſame to his Holineſs: theſe words which ſhewed the will of the Embaſſadour to be different from that of his Prince, gave great doubt and ſuſpicion to the Kings Council, and they began to doubt that the Embaſſadour was rather inclined to favour the King of *France* than the Pope his Maſter; and ſetting ſecret Spies about him to obſerve his behaviour, it was perceived that by night he ſpake ſecretly with the *French* Embaſſadour, by which means he was undone; and if he had fallen into the hands of the Pope, he had peradventure put him to death. However by his imprudent anſwer, he both wronged himſelf, and was the occaſion that the King of *England* was conſtrained to begin the War ſooner than he would, who in deferring the ſuccours had poſſibly accorded the controverſie betwixt the Pope and the *French* King.

Lord Remy his Civill conſid. c. 63. p. 166.

7. *Demaratus*, which ſhould have ſucceeded in the Kingdom of *Sparta*, was deprived thereof by *Ariſton* his father, for one only imprudent word uttered without conſideration in the Senate. Which was, that news being brought unto him that he had a ſon born, he counted upon his fingers how long his Wife had been with him, and ſeeing that there were no more than ſeven Months, and that uſually women are delivered at nine, he ſaid, It is not poſſible that he ſhould be my ſon; theſe words turned to the great damage of *Demaratus*: for after the death of *Ariſton* his father, the *Spartans* refuſed to give him the Kingdom, becauſe the *Ephori* bare record that *Ariſton* had ſaid that it was not poſſible that *Demaratus*, born at the end of ſeven Months, ſhould be his ſon, and that he had bound it with an Oath.

8. *Renzo*

Lord Kemy Civil conſiderat. c.65.p.168.

8. *Renzo de Ceri* (a moſt honourable Captain in his time) was in the pay and ſervice of *Lawrence de Medici*, againſt *Francis Maria*, Duke of *Vrbin*. This Captain was advertiſed that certain *Spaniſh* Captains had plotted a Treaſon to deliver the Duke of *Vrbin* into the hands of the Duke of *Florence* : wherefore the ſaid *Renzo*, talking with a Drum, demanded of him in jeſt and laughing (but with great inconſideration) When will theſe *Spaniards* deliver your Duke Priſoner ? The Drum made no anſwer, but being returned to the Camp he reported to his Duke the words which *Renzo* had uſed to him, without any neceſſity or reaſon : wherefore the Duke of *Vrbin* having engraven them in his heart, ſtood upon his guard, and marked the behaviour of the *Spaniſh* Captains. In the end, through certain Letters and writings, found amongſt their Baggage, the truth appeared, and the Conſpirators againſt Duke *Francis* were known, who were committed to Priſon, and convict of Treaſon. Thus *Renzo* was the cauſe why the Treaſon took no effect, the Captains were diſpatched, and that *Lawrence* his Maſter made not ſo ſoon an end of the Wars, as otherwiſe he might probably have done.

Biſh. Cowp. Serm. p. 56. Chetwinds hiſt. collect. cen.2.p.42.

9. Famous was the Contention between *Chryſoſtom* on the one part, and *Theophilus*, *Cyril*, and *Epiphanius* on the other about the burning or not burning of *Origens* Books, all good and great men, yet they grew ſo hot, that becauſe *Chryſoſtom* would not conſent to the burning, *Theophilus* and *Cyril* would hardly acknowledge him a lawful Biſhop, and *Epiphanius* in bitter chiding fell to ſuch choler, as he ſaid, he hoped he ſhould not die a Biſhop. To whom *Chryſoſtom* anſwered as eagerly again, That he truſted he ſhould never return alive into his own Country of *Cyprus* : which chiding words were not ſo bitter in ſound as afterwards they proved true indeed : For both *Epiphanius* died before he gat home to *Cyprus* ; and *Chryſoſtom* being put out of his Biſhoprick, ended his life in baniſhment.

CHAP. XXI.

Of the dangerous and deſtructive curioſity of ſome men.

Melch. Ad. vit. Germ. Med.p.133.

V*Eſſalius* was buſied in the diſſection of the body of a Perſon of Quality, meaning to find out the root of that diſtemper, which was ſuppoſed to have given him his death, when to his grief he found that which he looked not for : The heart panted, and there appeared other convincing ſigns, that the unfortunate Noble-man might have lived, had not he been ſo unſeaſonably Butchered : this coſt the Anatomiſt much trouble and diſgrace ; and it hath fallen out with many others in the like manner, who while they have been gratifying their curioſity, have occaſioned irreparable injuries to themſelves or others.

Schot. Phyſ. curioſ. l. 1. c.36.p.177. Heyw. hier. l. 7. p.480.

1. *Cornelius Agrippa* living in *Lorrain*, had a young man who Tabled with him, one day being to go abroad he left the Keys of his Study with his Wife, but with great charge to keep them ſafe, and truſt them to no man. The youth over-curious of Novelty, never ceaſed to importune the woman till ſhe had lent him the Key to take view of his Library : he entred it, and light upon a Book of Conjurations, wherein reading, he ſtraight hears a great bouncing at the door ; but not minding that, he reads on : the knocking grew greater and louder : but he making no anſwer, the Devil breaks open the door and enters, enquires what he commands him to have done, or why he was called : the youth amazed, and through extreme fear not able to anſwer, the Devil ſeiſes upon him, and wriths his neck in ſunder. *Agrippa* returns and finds the young man dead, and the Devils inſulting over the Corpſe, he retires to his Art and calls his Devil to an account of what had been done, who told him all that had paſſed : then he commanded the Homicide to enter the body, and walk with him into the Market-place, where the Students were frequent ; and after two or three turns there, to forſake the body ; he did ſo, the body falls down dead before the Scholars : all judge the reaſon of it, ſome ſudden fit of an Apoplexy, but the marks about his neck and jaws rendred it ſomewhat ſuſpicious ; *Agrippa* concealed this ſtory in *Lorrain* : but being baniſhed thence, he afterwards feared not to publiſh it in *Lorrain*.

Delrio diſq. magic. l. 2. Qu.29.§.1. p. 356.

Heyl.Coſmo. p. 790. Speeds hiſt. p. 232. Chetwinds hiſt. collect. cent. 7. p. 181. Herodian. l.4.p. 236, 237.

2. The Emperour *Carracalla* had a curioſity to know the name of him who was moſt like to ſucceed him, and employed one *Maternianus* to enquire amongſt the Magicians of the Empire, by whom accordingly he was advertiſed, that *Macrinus* was to be the man : the Letters being brought unto *Carracalla* as he was in his Chariot, were by him delivered with the reſt of his Pacquets to the hands of *Macrinus* (who was Captain of his Guard, and by his office to attend upon the perſon of the Emperour) that he might open them, and ſignifie unto him the contents thereof at his better leiſure. *Macrinus* finding by theſe the danger in which he ſtood, reſolved to ſtrike the firſt blow, and to that end entruſted *Martialis* one of his Centurions with the Execution, by whom the Emperour was ſlain at *Edeſſa* as he was going to make water.

Fitz-Herb. of Relig. and Policy, par. 1.c.36. p.449,450.

3. *Natholicus*, King of *Scotland*, ſent a great favorite of his to enquire of a famous Witch, what ſhould be the ſucceſs of a War which he had in hand, and other things concerning his perſon and eſtate, to whom ſhe anſwered That *Natholicus* ſhould not live long, and that he ſhould be killed by one of his own ſervants ; and being further urged to tell by whom? She ſaid, that the Meſſenger himſelf ſhould kill him ; who, though he departed from her with great diſdain, and reviled her, proteſting that firſt he would ſuffer ten thouſand deaths : yet thinking better upon the matter in his return, and imagining that the King might come to know of the Witches anſwer by ſome means or other, and hold him ever after ſuſpected, or perhaps make him away, reſolved to kill him, which he preſently after performed : Thus was that Prince puniſhed for his wicked curioſity, in ſeeking by ſuch unlawful means to know the ſecret determinations of God.

Mr. Boyles Ext. Phil. Eſſay p. 4. Kornman.de mirac.mort. l. 6. c. 36. p. 18.

4. Such was the fatally venturous curioſity of the elder *Pliny*, that as the younger relates, he could not be deterred by the formidableneſs of the deſtructive flames vomited by *Veſuvius*, from endeavouring by their light to read the na-

ture of ſuch *Vulcanian* Hills: but in ſpight of all the diſſwaſions of his friends, and the affrighting eruptions of that hideous place, he reſolved that flaming wonder ſhould rather kill him than eſcape him; and thereupon approached ſo near that he loſt his life to ſatisfie his curioſity, and fell (if I may ſo ſpeak) a Martyr to *Phyſiologie*.

Zuin. Theat. vol. 1. l. 3. p. 231, 232. Auguſtin. Retract. l. 6. c. 8. p. 73.

5. *Alipius* the intimate friend of St. *Auguſtine* went to *Rome* to improve himſelf in the ſtudy of the Law, and one day was unwillingly drawn to accompany them to a ſword-Play. Though, ſaith he, you may compel my body, yet my eyes and mind you can lay no force upon. And therefore when he came to the Theatre, he ſat with his eyes cloſed: but hearing a mighty ſhout of the people, overcome with curioſity, and truſting to himſelf that he was able both to ſee and deſpiſe whatſoever it ſhould be, he opened his eyes and ſaw the blood that was drawn, drinking up with the ſight the ſame immanity wherewith it was ſhed and beheld by others: ſo that falling into a preſent delight and approbation of that bloody pleaſure, he not only returned thither often himſelf, but drew others to the ſame place upon the like occaſion.

Gaulter. tab. Chron. p. 17.

6. *Nero* the Emperour, about the ſixty ſixth year of Chriſt, poſſeſſed at once with a mad ſpirit of cruelty, and I know not what kind of fooliſh curioſity, that he might have the lively repreſentation of the burning of *Troy*, cauſed a great part of the City of *Rome* to be ſet on fire; and afterwards to conceal himſelf from being thought the author of ſo great a villany, by an unparalleled ſlander, he caſt the guilt of ſo horrid a fact upon the Chriſtians: whereupon an innumerable company of thoſe Innocents were accuſed, and put to death, with variety of moſt cruel tortures.

Vicent le Blanc's Travels, tom. 1. c. 32. p. 145.

7. In the Land of *Tranſiane* there was a Prince tributary to the King of *Pegu*, and his near Kinſman named *Alfonge*, who married a ſiſter of the Prince of *Tazatay*, her name was *Abelara*, one of the greateſt beauties in the Eaſtern parts: they lived a ſweet and happy life with intire affection; and for their greater felicity they had two Twin ſons, who in their under-growth diſcovered ſomething of great and lofty, and appeared ſingularly hopeful for the future. Theſe Infants having attained their ten years, loved ſo cordially they could not live aſunder, and the ones deſire ſtill met with the others conſent in all things: but the Devil, the enemy of concord, inſpires a curioſity into the minds of the father and mother to know their fates: and to their grief they were told the time ſhould come when theſe two Brothers that now loved ſo fondly, ſhould cut one anothers throats, which much aſtoniſhed the poor Princes, and filled them with fearful apprehenſions. The two Princes being come to their fifteen years, one ſaid to the other, Brother, it muſt needs be you that muſt murther me, for I will ſooner die a hundred deaths than do you the leaſt imaginable harm. The other replied, Believe it not, good brother, I deſire you, for you are as dear and dearer to me than my ſelf. But the father to prevent the misfortune, reſolved to ſeparate them, whereupon they grew ſo troubled and melancholy, that he was conſtrained to protract his deſign till an occaſion happened that invited all three, the father and two ſons to a War betwixt the Kings of *Narſinga* and *Pegu*, upon title of Territories: but by the mediation of *Bramins* a peace was concluded, upon condition theſe two young Princes ſhould eſpouſe the two daughters of the King of *Narſinga*, and that the King of *Pegu*, on him that married the elder, ſhould confer all the Countries he took in the laſt War, with the Kingdom of *Martaban*: and the other brother, beſides the Kingdom of *Tazatay*, ſhould have that of *Verma*; the Nuptials conſummated, each departed to his Territory; Lands ſpaciouſly divided. Now it fell out that the King of *Tazatay* was engaged in a ſharp War with the King of *Mandranella*, and ſent to the two brother Princes for aid: who both haſtened (unknown to each other) with great ſtrength to his aſſiſtance. He from *Verma* came ſecretly to Town to viſit a Lady (once their ancient Miſtreſs) and the other brother being on the ſame deſign, they met at the Ladies gate by night, not knowing one another, where furious with jealouſie, after ſome words, they drew and killed each other. One of them dying, gave humble thanks to God that he had prevented the direful Deſtiny of his Horoſcope, not being the Aſſaſine of his brother as 'twas prejudicated: hereupon the other finding him by his voice and diſcourſe, drawing near his end himſelf, crept to him, and embraced him with tears and lamentations, and ſo both dolefully ended their daies together. The father being advertiſed of it, ſeeing his white hairs led by his own fault to ſo hard fortune, over-born with grief and deſpair, came and ſlew himſelf upon the bodies of his ſons; and with the grief and tears of all the people, were buried all three in one Monument: which ſhews us the danger of too great curioſity.

CHAP. XXII.

Of the Ignorance of the Ancients, and others.

THere never was, nor is there ever like to be (in this World) a beauty of that abſolute compleatneſs and perfection, but there was ſome Mole to be diſcerned upon it; or at leaſt ſome ſuch thing as might have been wiſhed away. It is not therefore the deſign of this Chapter to uncover the nakedneſs of our Fathers, ſo as to expoſe it to the petulancy of any, but rather to congratulate thoſe further acceſſions of light and improvements in knowledge, which theſe latter Ages have attained unto, and to celebrate the wiſdom and goodneſs of the great Creator, who hath not been ſo liberal in his impartments to our Progenitours, but that he hath reſerved ſomething wherewith to gratifie the modeſt inquiries, and induſtrious reſearches of after-times.

Heyl. Coſm. p. 24. Herb. Trav. l. 1. p. 6. Hak. Apol. l. 3. c. 8. p. 248, 249. Purch. Pilg. tom. 1. l. 8. c. 1. p. 899.

1. That there were any ſuch men as Antipodes, was in former times reckoned a matter ſo ridiculous and impoſſible, that *Boniface*, Archbiſhop of *Mentz*, happening to ſee a Tractate written by *Virglius*, Biſhop of *Saltzburg*, touching the Antipodes, not knowing what damnable Doctrine might be couched under that ſtrange name, made complaint firſt to the Duke of *Bohemia*,

bemia, and afterwards to Pope *Zachary*, *Anno* 745. by whom the poor Biſhop (unfortunate only in being Learned in ſuch a time of ignorance) was condemned of Hereſie. Even S. *Auſtin* and *Lactantius*, and ſome other of the ancient Writers, condemn this point of the Antipodes for an incredible ridiculous fable; and venerable *Bede* eſteemed it for no better.

Hak. Apol. l.3.c.8.§.3. p.355.

2. The famous King *Ethelbert* had this Epitaph ſet upon him, which in thoſe daies paſſed with applauſe,

Rex Ethelbertus hic clauditur in Polyandro,
Fana pians certus Chriſto meat abſque Meandro.

King Ethelbert *lies here*
Cloſ'd in this Polyander:
For building Churches ſure he goes
To Chriſt without Meander.

Full. Eccleſ. hiſt. in his præf. to the ſecond book, p. 47.

3. And how low Learning ran in our Land amongſt the native Nobility, ſome two hundred years ſince, in the Reign of King *Henry* the ſixth, too plainly appears by the Motto on the ſword of the Martial, Earl of *Shrewſbury*, which was, *Sum Talboti, pro occidere in imicos meos*, the beſt Latin that Lord, and perchance his Chaplains too (in that Age) could afford.

Hak. Apol. l.3.c.7.§.2. p. 236.

4. *Rhemigius*, an Interpreter of St. *Paul's* Epiſtles, Commenting upon theſe words, *A vobis diffamatus eſt ſermo*, tells us that *diffamatus* was ſomewhat improperly put for *divulgatus*: St. *Paul* being not very ſolicitous of the propriety of words. Whereupon *Ludovicus Vives* demands, What ſhall we ſay to theſe Maſters in *Iſrael*, who know not that St. *Paul* wrote not in Latin but in Greek?

Hak. Apol. l.3.c.7.§.2. p. 236.

5. It appears by the reſcript of Pope *Zacchary* to *Boniface* a *German* Biſhop, that a Prieſt in thoſe parts baptized in this form, *Baptizo te in nomine patria & filia & ſpiritua ſancta.* And by *Eraſmus*, that ſome Divines in his time, would prove that Hereticks were to be put to death, becauſe the Apoſtle ſaith, *Hæreticum hominem devita*, which it ſeems they underſtood as if he had ſaid, *De vitâ tolle.*

Hak. Apol. l.3.c.7.§.2. p. 236.

6. *Du Pratt*, a Biſhop and Chancellour of *France*, having received a Letter from *Henry* the eighth, King of *England*, to King *Francis* the firſt of *France*, wherein, amongſt other things, he wrote *Mitto tibi duodecem Moloſſos*, I ſend you twelve Maſtiff Doggs: the Chancellour taking *Moloſſos* to ſignifie Mules, made a Journey on purpoſe to Court to beg them of the King, who wondring at ſuch a Preſent to be ſent him from *England*, demanded the ſight of the Letter, and ſmiling thereat, the Chancellour finding himſelf deceived, told him that he miſtook *Moloſſos* for *Muletos*, and ſo hoping to mend the matter made it worſe.

Hak. Apol. l.3.c.8.§.1. p. 247.

7. The ignorance of former Ages was ſo groſs in the point of Geography, that what time Pope *Clement* the ſixth, had elected *Lewis* of *Spain* to be the Prince of the Fortunate Iſlands, and for his aid and aſſiſtance therein had Muſtered Souldiers in *France* and *Italy*; our Country-men were verily perſwaded that he was choſen Prince of *Britain*, as one of the Fortunate Iſlands. And our very Leiger Embaſſadours there with the Pope, were ſo deeply ſettled in this opinion, that forthwith they with-drew themſelves from *Rome*, and haſted with all ſpeed into *England*, there to certifie their friends and Country-men of the matter.

Hak. Apol. l.3.c.8.§.1. p. 248.

8. The head of *Nilus* was to the Ancients utterly unknown, as witneſſeth *Herodotus*, *Strabo*, and *Diodorus Siculus*, to which *Ovid* alludes,

Nilus in extremum fugit perterritus orbem,
Occuluitque caput quod adhuc latet.——

Nile *fled for fear to the Worlds utmoſt bound,*
And hid his head which cannot yet be found.

But, ſaith *Pererius* upon *Geneſis*, as many other things are found out unknown to the Ancients, ſo likewiſe amongſt others, the head-ſpring of *Nilus*; and that in vaſt Mariſhes, near the Mountain of the Moon, not far from the famous Promontory of *Good Hope*, where is the utmoſt bound of the Continent, according to the Latitude of the Globe of the earth Southward.

Hak. Apol. l.3.c.8.§.1. p. 248. Joſeph. againſt Apion. l. 1. p. 768.

9. It is very obſervable and indeed admirable, that neither *Herodotus* nor *Thucydides*, nor any other Greek Author contemporary with them, have ſo much as mentioned the *Romans*, though then growing up to a dreadful power, and being both *Europeans*. And for the *Gauls* and *Spaniards*, the *Grecians*, as witneſſeth *Budæus* (in his Book *De Aſſe*) were ſo utterly ignorant of them, that *Ephorus*, one of the moſt accurate Writers took *Spain*, which he calls *Iberia*, to be a City, though the Coſmographers make the circuit of it to contain above 1136 *French* Miles.

Herb. Trav. l.3. p. 343.

10. The Ancients held, that under the middle or burning *Zone*, by reaſon of exceſſive heat, the earth was altogether uninhabitable: but it is now made evident by experience, that there is as healthful, temperate and pleaſant dwelling as any where in the World, as appears by the relations of *Benzo*, *Acoſta*, *Herbert*, and others.

Hak. Apol. l.3.c.8.§.1. p. 249.

11. They were alſo altogether ignorant of the New World, which is known to us by the name of *America*, or the *Weſt Indies*, till ſuch time as it was diſcovered by *Chriſtopher Columbus*, a *Genoan*, *Anno* 1492.

Hak. Apol. l.3.c.7.§.2. p. 237.

12. Arch-Biſhop *Parker* (in his *Antiquitates Britannicæ*) makes relation of a *French* Biſhop, who being to take his Oath to the Arch-biſhop of *Canterbury*, and finding the word *Metropoliticæ* therein, being not able to pronounce it, he paſſed it over with, *Soit pour dict*, Let it be as ſpoken. And others of the Clergy, when they had moſt groſly broken *Priſcians* head, being taken in the fact, their common defence was thoſe words of St. *Gregory*, *Non debent verba cæleſtis oraculi, ſubeſſe regulis Donati*, The words of the Heavenly Oracles ought not to be ſubject to the Rules of *Donatus*.

Hak. Apol. in advert. 3. p. 5.

13. King *Alfred* in his Preface upon the Paſtorals of St. *Gregory*, which he tranſlated into *Engliſh*, ſaith, That when he came firſt to his Kingdom, he knew not one Prieſt on the South ſide of the River *Humber*, that underſtood his ſervice in Latin, or that could tranſlate an Epiſtle into *Engliſh*.

Cæl. Antiq. lect. l. 7. c.28. p.326.

Glanvil. plus ultra. c.10. p. 73, 74, 75.

14. *Archelaus*, King of *Macedon*, was ſo ignorant in the things of nature, that upon an Eclipſe of the Sun, amazed with fear, he cauſed the Gates of the Palace to be ſhut up, and the hair of his ſon to be cut off, as he uſed in ſolemn mournings. A further ſurvey of the ignorance of the Ancients may be taken from a re-collection of ſome of the inſtances of the newly diſcovered *Phænomena* (at leaſt if we believe Mr. *Glanvile*) which are ſcattered, as he

ſaith, under the heads of the Arts and Inſtruments, which are as follow. In the Heavens, thoſe of the Spots, and Dinettick motion of the Sun; the mountainous protuberances and ſhadows of the body of the Moon, about nineteen magnitudes more of fixed Stars; the *Lunula* of *Jupiter*; their mutual Eclipſing one another, and its turning round upon its own Axis; the ring about *Saturn*, and its ſhadow upon the body of that Star; the Phaſes of *Venus*; the increment and decrement of light amongſt the Planets; the appearing and diſappearing of fixed Stars; the altitude of Comets; and nature of the *Via Lactea*. In the Air, its ſpring; the more accurate Hiſtory and nature of Winds and Meteors; the probable height of the Atmoſphere have been added by the Lord *Bacon*, *Des Cartes*, Mr. *Boyle*, and others. In the earth, new Lands by *Columbus*, *Magellan*, and the reſt of the diſcoverers; and in theſe new Plants, new Fruits, new Animals, new Minerals, and a kind of other world of Nature, from which this is ſupplyed with numerous conveniencies for life. In the Waters, the great motion of the Sea, unknown in elder times; and the particular Laws of flux and reflux in many places are diſcovered. The Hiſtory of Bathes, augmented by *Savonarola*, *Baccius*, and *Blanchellus*. Of Metals, by *Agricola*; and the whole Subterranean World deſcribed by the univerſally Learned *Kircher*. The Hiſtory of Plants much improved by *Mathiolus*, *Ruellius*, *Bauhinus*, and *Gerhard*, beſides the late account of *Engliſh* Vegetables, publiſhed by Dr. *Merrett*, a worthy Member of the Royal Society; and another excellent *Virtuoſo* of the ſame Aſſembly, Mr. *John Evelyn*, hath very conſiderably advanced the Hiſtory of Fruit and Foreſt Trees, by his *Sylva* and *Pomona*, and greater things are expected from his preparations for *Elyſium Britannicum*, a noble deſign now under his hands. The Hiſtory of Animals hath been much enlarged by *Geſner*, *Rondeletius*, *Aldrovandus*, and more accurately enquired into by the Micographers, and the late Travellers, who have given us accounts of thoſe more remote parts of the Earth, that have been leſs known to theſe; amongſt whom the ingenious Author of the *Carribees* deſerves to be mentioned as an inſtance. In our Bodies Natural Hiſtory hath found a rich heap of Materials in the particulars of the *Venæ Lacteæ*; the *Vaſa Lymphatica*; of the Valves and *Sinus* of the Veins; the ſeveral new paſſages and Glandules; the *Ductus Chyliferus*; the Origination of the Nerves; the Circulation of the Blood, and the reſt.

Sandys in Ovid. Met. [illegible] 15. Great men and Learned, ſaith *Pliny*, who know more in natural cauſes than others do, feared the extinction of the Stars, or ſome miſchief to befall them in their Eclipſes: *Pindarus* and *Steſichorus* were ſubject to this fear, attributing the failing of their lights to the power of Witchcraft.

CHAP. XXIII.

Of the Sloathfulneſs and Idleneſs of ſome men.

IT is ſaid of the Elder *Cato*, That he uſed to inflame the minds of his fellow Souldiers to the love of Induſtry, Labour and Vertue, with ſuch kind of Memorials as this:

Si cum labore quippiam rectè geris,
Labor recedit, facta rectè permanent:
Quod ſi jocosè, nequiter quid egeris,
Abit voluptas; turpe factum permanet.

which becauſe it pleaſed me in the reading, and may poſſibly do the like to ſome others, for the ſake of the *Engliſh* Reader, I will adventure thus to tranſlate,

When what is good, we do perform with pain:
The pains ſoon paſs, the good deeds ſtill remain.
When ſlothfully or baſely ought is done,
Thoſe baſe deeds ſtay, when all the pleaſure's gone.

Indeed all the Ancient *Romans* were ſuch haters of Idleneſs, that whereas *Agenotia*, which was to ſtir up to action; *Stimula*, which was to put on further; and *Strenua*, which was to make men Strenuous, were all three received as Goddeſſes to be worſhipped in Temples within the City; they would not receive *Quies* or reſt, as a Goddeſs in publick, but built a Temple for her in the *Lavicanian* way, which was without the City. And thither may thoſe unprofitable Members of the Common-wealth go with their Sacrifices, who are like unto theſe that follow. *Camer. oper. ſubc. cent.* 1. *c.* 15. *p.* 90.

1. *Altades*, the twelfth King of *Babylon*, an idle and ſlothful perſon, laid down theſe two as his Maxims, He is a vain and fooliſh man, who with continual labour and miſery, makes War to the deſtruction of himſelf and others. His other was this, He is the moſt fool of all, that with toyl and labour heaps up Treaſure, not for himſelf but his Poſterity. From this idle Philoſophy he collected two things, That no War was to be made, becauſe of the labour; and a ſecond, That we ſhould enjoy the riches and glory, that was got by the ſweat and miſeries of others. Accordingly he framed his life, and ſpent his whole time amongſt Whores and Catamites. *Camer. oper. ſubc. cent.* 2. *c.* 32. *p.* 137.

2. There was, ſaith *Olaus Magnus*, a Stage-player, who was grown to an unreaſonable corpulency; and well he might, for he could eat as much as ten men, and daily uſed ſo to do: one of the Kings of *Denmark* being informed of him, and that he lived a kind of idle life; that he might no longer be a publick grievance, and a devourer of that food which was only due to them that laboured in their employments, he cauſed him to be hanged up. *Camer. oper. ſubciſ. cen.* 2. *c.* 32. *p.* 137.

3. *Varia Servilius*, deſcended of a Pretorian Family, was remarkable for no other thing, ſave only his idleneſs, in which he grew old: inſomuch as it was commonly ſaid by ſuch as paſſed by his houſe, *Varia hic ſitus eſt*, Here lies *Varia*, ſpeaking of him as of a *Textor. Offic. l.* 3. *c.* 47. *p.* 679.

perſon that was not only dead, but buryed.

Textor. Offic. l. 5. c. 47. p. 679.

4. *Domitianus* the Emperour, the ſon of *Veſpatianus* and *Domicilla*, while he held the Empire, was ſo given up to ſloth and idleneſs, that he ſpent moſt part of his time in pricking of flies to death with the point of a needle or bodkin: ſo that when once it was demanded of one who was come out from him, Who was with the Emperour? His anſwer was, *Ne muſca quidem*, Not ſo much as a flie.

Textor. Offic. l. 5. c. 47. p. 679.

5. *Alexander*, the ſon of *Baſilius Macedo*, was Emperour, when he was a young man about twenty years of age, at which time, and after he was ſo devoted to ſloth and idleneſs, that laying aſide the care of all matters of weight and Moment, he minded nothing elſe but Hunting, Horſes, and Dogs, placing therein all his employment and delight.

Textor. Offic. l. 5. c. 47. p. 679.

6. *Romanus*, the Grandchild of *Romanus Lacapenus*, was a man the moſt ſlothful of all other men: he wholly reſigned up himſelf to drinking of Wine, to idleneſs, and other pleaſures: ſo that the care of the Empire was intruſted in the hands of *Joſephus Bringa*, the Præfect, meerly upon the account of the extreme wretchleſneſs of the Emperour.

Textor. Offic. l. 5. c. 47. p. 679.

7. *Charles*, the ſon of *Ludovicus Carolinus*, King of *France*, when he ſucceeded his father in the Kingdom, was ſo noted for his ſingular ſluggiſhneſs, that he was commonly called *Charles* the ſlothful: for he minded nothing that was ſerious, inſomuch that he conſumed and waſted away with meer idleneſs; and dyed young, leaving his Throne to be poſſeſſed by his ſon.

Herod. l. 5. Zuin. Theat. vol. 20. l. 1. p. 3639.

8. The *Thracians* accounted it the moſt honorable to be without any kind of employment: Husbandry and Tillage of the ground was looked upon by them as moſt contemptible; the gallanteſt way to procure them a livelihood, was (as they held) by the Wars, by Rapine, and Plunder.

Zuin. Theat. vol. 20. l. 1. p. 3639.

9. The *Sybarites* did throw out of their City, and baniſh from amongſt them all ſuch ſorts of Artificers, and Handicrafts men as did make any noiſe, that ſo they might have full ſcope in the enjoyment of their reſt and repoſe, and have no diſturbance in the morning.

Zuin. Theat. vol. 20. l. 1. p. 3640.

10. The *Theſpienſes* eſteemed it a great blemiſh to their Nobility to concern themſelves in the ſtudy or practiſe of any Mechanical Art or Trade, yea they held themſelves diſhonoured to be buſied in Agriculture it ſelf: by this means, the people generally lived in extreme poverty.

Zuin. Theat. vol. 20. l. 1. p. 3640.

11. The *Meſſaliani*, a ſort of Hereticks, and Enthuſiaſts, reject all bodily labour, indulging themſelves in the greateſt idleneſs and ſloth that may be, expecting the coming of a certain Devil, whom they believe to be the Holy Ghoſt.

Camer. med. hiſt. cent. 1. c. 16. p. 94.

12. *Camerarius* relates a pleaſant Hiſtory from *Jodocus Damhoud* on this manner. As I was ſitting, ſaith he, with ſome Senators of *Bruges*, before the gate of the Senate-houſe, a certain Beggar preſented himſelf to us, who with ſighs and tears, and lamentable geſtures, expreſſed to us his miſerable poverty, and asked our alms, ſaying withal, That he had about him a privy maim, and a ſecret miſchief, which very ſhame reſtrained him from diſcovering to the eyes of men: We all pitying the caſe of the poor man, gave him each of us ſomething, and he departed: one amongſt us ſent his ſervant after him, with command to enquire out of him, what his private infirmity might be, which he was ſo loth to diſcover? The ſervant overtook him, and deſired of him that ſatisfaction; and having diligently viewed his Face, Breaſt, Arms, &c. and finding all his Limbs in good plight, I ſee nothing, ſaid he, whereof you have any ſuch reaſon to complain. Alas, ſaid the Beegar, the diſeaſe that afflicts me is far different from what you conceive of, and is ſuch as you cannot ſee. It is an evil that hath crept over my whole body, it is paſſed through the very veins and marrow of me, in ſuch manner, that there is no one member of my body that is able to do any work: this diſeaſe is by ſome called Idleneſs and ſloth. The ſervant hearing this, left him in anger, and returned to us with this account of him: which after we had well laugh'd at, we ſent to make further enquiry after this beggar; but he had withdrawn himſelf.

CHAP. XXIV.

Of the blockiſh dullneſs and ſtupidity of ſome perſons.

PLiny mentions a ſort of Bears, and we alſo read it of certain Aſſes in *Tuſcany*, that having fed upon Hemlock, they became ſo ſtupid that no ſharp words of their Keeper, or others, would in the leaſt work upon them: We ſhall find theſe heavy creatures out-acted in their dulneſs and inſenſibility by men, whoſe paſſions, ſenſes and reaſon may ſeem to have been overwhelmed in them, beyond what could be expected (I was about to ſay) from the force and power of Poppy, or any Opiate whatſoever.

Diodor. Sic. rer. Antiq. l. 3. c. 3. p. 75.

1. *Agatharcides* ſpeaks of a certain people in *Æthiopia*, who live without any kind of paſſion, they are not moved with the ſpeech or ſight of any ſuch foreigners as ſail thither, but looking backward they ſtand as if they were immovable, and without ſenſe. If any ſtrike them with a drawn ſword they fly not, bearing all ſtrokes and injuries whatſoever. No man is troubled at the wound or loſs of another: ſo that they often ſee their Wives, Children, or other relations ſlain before their face, and yet expreſs no ſign either of anger or pity. In a word, they bear all ſorts of evils with a quiet mind, only looking upon ſuch as ſtrike them, and at every ſtroke, a little moving of their heads.

Camer. oper. ſubciſ. cen. 2. c. 89. p. 340. Zonar. Annal. to. 3. p. 122.

2. *Honorius* the Emperour being at *Ravenna*, when *Rome* was taken by *Alarick*, King of the *Goths*; he there received the news *Perditam Romam eſſe*, that *Rome* was loſt: he underſtood it of a Cock of the Game he had which was called *Roma*; and exceedingly wondred that he was ſo ſoon dead, when he had ſported pleaſantly with him but a while before. Of ſo dull and ſtupid a temper was this Prince, retaining nothing at all of the vertue of his Father or Grandfather; and of the like diſpoſition was *Arcadius* his Brother.

Knowles Turk. hiſt. p. 185, 186.

3. The *Turks* in the Reign of *Orchanes*, had paſſed over the *Helleſpont*, and taken the Caſtle of *Zembenick*, by the *Greeks* called *Coiridocaſtron*, that is to ſay, the *Hogg Caſtle*; this was the firſt

footing the *Turks* ever had in *Europe*, and from whence to this day they could never be removed; but ſuch was the great ſecurity, and ſtupidity of the proud *Greeks* at this time, that inſtead of arming to drive them out, as with eaſe they might; to extenuate the greatneſs of the loſs, they commonly ſaid there was but an Hogſtie loſt, alluding to the name of the Caſtle. This Caſtle gained, the *Turks* ſoon proceeded further to ſpoil the Country of *Cherſoneſus* as far as *Callipolis*; which pleaſant City they took *Anno* 1358. where the madneſs and ſtupidity of the *Greeks* was again more than before to be wondred at; for the news of *Callipolis* being brought to *Conſtantinople*, the people there made ſmall account thereof; but to extenuate the matter, when they had any talk of it, in jeſting wiſe they commonly ſaid, that the *Turks* had but taken from them a pottle of Wine.

Lipſ. monit. l. 2. c. 2. p. 145. Sueton. p. 225, 227. in Claudio. Lonic. Thea. p. 471.

4. *Meſſalina* was the Wife of the Emperour *Claudius*, whom ſhe and his Freed-men governed as a little *Æthiope* uſes to do an Elephant. The great ſtupidity of this Emperour will appear, by the impudent boldneſs, and prodigious licence ſhe took in his life-time. Divers of the Nobility ſhe cauſed to be ſlain, and more to be baniſhed. And for luſt I ſuppoſe there was not ſuch a monſter to be found for ſome ages before. Her adulteries were daily, and thoſe not only in private, but in the very Palace, in the preſence both of Ladies and their Husbands, as if ſhe delighted in the infamy it ſelf. In the night time ſhe uſed to go diſguiſed into the common ſtews, and there proſtituted her ſelf amongſt the reſt of thoſe unhappy ſacrifices, received her ſtipend, wearying her ſelf, but not ſatisfying her luſt. Once ſhe thus flouted her Husband; There was one *Mneſter* a Stage-player, with whom ſhe was fallen in love; and him according to her modeſty ſhe courted. The man refuſed, whether out of reverence to the Emperour, or fear that he ſhould not carry the defilement of his Bed with impunity; at which the Empreſs ſaid laughing, What if my *Claudius* himſelf command you, will you then obey? This ſeemed incredible: but to her Husband ſhe goes, perſwades that Stock to ſend for *Mneſter*, and command him to obey her in all things; from thenceforth the Player made no other denial. This is not all. There was in *Rome* one *Cajus Silius*, the moſt beautiful of all the *Roman* youth; him ſhe enticed, enjoyed, and openly loved: as his reward, ſhe made him Conſul, and transferred the Riches and Ornaments of the Court to his Houſe; ſo that he was now revered as the Prince; and yet not ſatisfied with this, ſhe muſt have a new ſawce to her languiſhing pleaſure: ſhe therefore openly marries him, while her Husband had retired to *Hoſtia*: the Nuptials were celebrated with all kind of pomp; the flower of both orders in *Rome* were invited; a great Feaſt was made, the genial bed prepared, and all uſual ſolemnities performed; the Bride lay in the lap of her new marryed Husband, and treated him openly with all conjugal freedom: this is ſtrange, her Husband being living, and alſo Emperour, but it was done, and had paſſed untaken notice of for him, but that his freed-men about him (fearing ſuch novelties would tend to a change, and ſo hazzard their fortunes) excited him to revenge; at laſt therefore he gave order for his Wifes death; but with ſo little concern, and memory of what he had done, that he often asked his Servants why their Lady came not to Dinner, as if ſhe had been ſtill alive.

Pezel. Mell. hiſt. tom. 2. p. 231.

5. When *Valerianus*, the Emperour, was taken priſoner by *Sapores* the *Perſian*; and by him made his footſtool, as oft as he mounted his horſe; His Son *Gallienus* ſucceeded him at *Rome*, who no way ſolicitous what became of his Father or the Empire, gave up himſelf to all manner of debauchery and voluptuouſneſs; ever and anon ſaying to thoſe that were about him, What have we for Dinner, what pleaſures are prepared for us, what ſhall we have for Supper to morrow; what Plays, what Sports in the *Cirque*, what ſword-fights, and what Scenick paſtimes? So far was he diſſolved by his luxury into ſtupidity and inſenſibleneſs, that when report was brought him of his Fathers death; his anſwer was, That he knew his Father was mortal. When he heard *Egypt* was revolted, What, ſaid he jeſting, can we not be without the flax of *Egypt*? When he was told that *Aſia* was waſted, Can we not live, ſaid he, without the delights of *Aſia*? When news came that *Gallia* was loſt, Cannot, ſaid he, the ſtate be ſafe without trabeated Caſſocks? Thus in his loſs from all the parts of the world, he jeſted, as if he were only deprived of that which furniſhed him with ſome inconſiderable trifle. So that in contempt of him, not only foraign Nations rent away the *Roman* Provinces; but alſo in divers parts of the world, ſo many aſpired unto the Empire, that no leſs than thirty ſuch pretenders are named, from the time of his Fathers, and his reign, to his death.

Ælian. var. hiſt. l. 13. c. 14. p. 369.

6. *Polydorus*, by the Comick Poets, is ſaid to be a man of extraordinary dulneſs and ſtupidity of mind; and he had alſo a skin of that hardneſs, that a pin would not enter into it.

Zuin. Thea. vol. 1. l. 3. p. 224.

7. *Sivardus*, hearing of the death of his Father *Regnerus*, King of the *Danes*, and how he had been thrown amongſt Serpents, to be poyſoned and eaten up by them, at the command of *Hella*, King of the *Britains*; was ſo ſtupified with the grief he received thereat; that while he ſtood full of thoughts, leaning upon a Spear he held in his hand, the point of his Spear ran quite through his foot; and remained inſenſible of the wound he had received by it.

Zuin. Thea. vol. 1. l. 3. p. 225.

8. *Charles* the eighth, having conquered the Kingdom of *Naples*, was upon his return into *France*, when the *Venetians*, Pope *Alexander* the ſixth, *Maximilian* the Emperour and *Lewis* Duke of *Millaine*, entred into a league with that ſilence, that *Philip*, the King of *France* his Embaſſadour then at *Venice*, though he was daily in the Court, and called to by the other Embaſſadours, yet could know nothing of it. The next day when the League was ingroſſed, he was called into the Senate by the Duke; and when he underſtood the League, and the names of them that had entred into it, he was almoſt quite bereft of his underſtanding: the Duke told him, that the League was not made with purpoſe to war upon any, but to defend themſelves if they were warred upon. Then *Philip* a little coming to himſelf, What then, ſaid he, ſhall not my King return into *France*? Yes ſaid the Duke, if he will return in a friendly manner, and we will aſſiſt him in all things. With this anſwer *Philip* departed out of the Senate; and being come into the Court-yard, he turned to a Secretary of the Senates, that had been with him all the while; And for the love of God, ſaid he,

tell me over again all that the Duke ſaid to me, for at this time I do not remember one word of it.

CHAP. XXV.

Of the treacherous and infirm Memories of ſome men, and what injuries have been done thereunto, through Age, diſeaſes or other accidents.

THe Lynx is the ſharpeſt ſighted of all other beaſts, yet it is alſo obſerved of him, that if he chance to look behind him, he forgets all that was before him, and his mind loſes whatſoever it is that his eyes have ceaſed to ſee. There are ſome indeed whoſe forgetfulneſs may be imputed to the ſtupidity of their natures; but there are others alſo of extraordinary acuteneſs and ingenuity, who are ſo unhappy, as to be attended with a miſerable frailty in their memory; and ſome very learned men have been ſo unfortunate, as (through Age, diſeaſe, the vehement ſurpriſal of ſome paſſion, or other accident) to have utterly loſt all that their induſtry had gained.

Plin. nat. hiſt. l. 7. c. 24. p. 168. Solin. c. 7. p. 195. Sabell. Ex. l. 10. c. 9. p. 583.

1. *Pliny* tells of one, that with the ſtroke of a Stone, fell preſently to forget his Letters only, in ſuch manner as he could read no more, otherwiſe his memory ſerved him well enough. Another, ſaith he, with a fall from the roof a very high houſe, loſt the remembrance of his own Mother, his next Kinsfolks, Friends and Neighbours; and a third in a ſickneſs of his, forgat his own ſervants: and upon the like occaſion, *Meſſala Corvinus* the great Orator, forgat his own proper name, though he remembred other things well enough.

Schenck. Obſer. Med. l. 1. Obſ. 1. p. 68. Zuin. Thea. vol. 1. l. 1. p. 35.

2. *Franciſcus Barbarus* (the friend of *Hermolaus*) in his old age loſt all memory of his Greek learning, wherein before he was excellently skilled; and the ſame thing befel *Georgius Trapezuntius*, who in his extream age forgat all kind of Learning, both Greek and Latine.

Schenck. Obſ. Med. l. 1. Obſ. 2. p. 68.

3. *Apollonius* tells of *Artemidorus* the Grammarian, who having, as he walked, eſpied a Crocodile lying on the Sands, and perceiving him to move, was ſo ſmitten with the apprehenſion of fear, that he verily believed that his left Leg and Hand were already devoured by the Serpent, and utterly loſt all the memory of his Learning.

Cæl. Antiq. lect. l. 13. c. 31. p. 616. Senec. Epiſt. 27. p.

4. *Seneca* writes of *Calviſius Sabinus* a rich man, that he had ſo ſlender a memory, that ſometimes he forgat the name of *Ulyſſes*, at others that of *Achilles*, and ſo of *Priamus*, whoſe names yet he knew as well as we do thoſe of our Schoolmaſters; and yet this man was very ambitious of being thought to be a learned man.

Schenck. Obſ. Med. l. 1. Obſ. 3. p. 68.

5. *Bamba*, King of the *Goths*, by a draught of Poyſon, given him by his ſucceſſor *Hervigius*, utterly loſt the uſe of his memory.

Fulgoſ. Ex. l. 1. c. 6. Schenck. Obſ. Med. l. 1. Obſ. 4. p. 68.

6. In the reign of the Emperour *Frederick* the ſecond, one *Germanus* a Clerke, having opened a vein, whereat he might loſe ſome blood, together with it loſt all memory of Learning; nor could he better tell how to write or read, than if he had never learnt either, but in the mean time he ſtill retained all other things. A year together he continued in this Kind of oblivion, till (which is ſtrange) being let blood again, at the ſame time of the year, in the ſame place, he was reſtored to his former knowledge of reading and writing.

Schenck. Obſ. Med. l. 1. Obſ. 8. p. 68.

7. A certain *Franciſcan*, being recovered of a diſeaſe, was ſuddenly ſo deprived of his memory, that although he was an able Divine, yet he did not underſtand the firſt Elements, nor could he remember the names of thoſe things which he daily uſed. Four months did he thus continue, and began to learn his Alphabet; but by the uſe of powerful medicines, he recovered all his former learning, in the next four months.

Zuin. Thea. vol. 1. l. 1. p. 36.

8. When *Curio* the Oratour, was to plead in the behalf of *Sex. Nevius*, and *Cicero* was to do the like for *Titinia Corta*; upon the ſudden *Curio* forgat the whole cauſe, and ſaid it was occaſioned by the witchcraft and enchantments of *Titinia*. But the truth is, he had naturally ſo frail a memory, that ſometimes propounding to inſiſt upon three heads, he would either add a fourth, or have forgotten the third. And in his writings, uſually he forgat what he had ſet down before.

Quenſtedt Dialog. de Patr. vir. Illuſtr. p. 496.

9. *Hermogenes* was born in *Cilicia*, a Rhetorician of that account, that he may challenge the next place to *Ariſtotle*; he was ſcarce eighteen years old, when he wrote the Art of Rhetorick, which is yet extant. He was in great reputation for his learning, in the reign of *Marcus Aurelius*; but being arrived to the twenty fourth year of his age, he fell into an invincible and incurable ſtupidity of mind; ſo that he forgat all manner of learning: whereupon they uſed to ſay, by way of jeſt, *Hermogenes* was an old Man amongſt Boyes, and a Boy amongſt old men; he flouriſhed *Anno Chriſti* 160.

Schenck. Obſ. Med. l. 1. Obſ. 8. p. 68.

10. *Antonius* of *Siena*, being newly recovered of a diſeaſe, did ſo perfectly forget all that he had before fixed in his memory, that he remembred not ſo much as the names of things: while he was at *Florence*, he believed he was at *Siena*; he knew not his friends from his enemies, but called them by other names; and therefore as a meer mad Man and Dotard, he was left to Nature. It was now twenty days ſince he was thus affected; when a looſeneſs took him, wherein he voided blood, green choler and other things, and was thereby reſtored to his former memory, though he remembred nothing of what he had done in the mean time.

Sueton. l. 5. c. 39. p. 227. Zuin. Thea. vol. 1. l. 1. p. 36.

11. In *Claudius Cæſar*, there was nothing that men wondered more at, than his forgetfulneſs and inconſiderateneſs. When *Meſſalina* his Empreſs was ſlain by his command, as ſoon as he was ſat down to Supper, he enquired of the Servitors, why their Lady did not come. And many of thoſe whom he had put to death, the next day he invited into Council, and to play at Dice; and as if they made little haſte, he ſent meſſengers to reprove them for their ſloth.

Johnſt. nat. hiſt. Cl. 10. c. 9. p. 353.

12. *Thuanus* writes of *Theodore Beza*, that before he died, when his mind was grown feeble, he forgat things preſent; but what was printed in his memory afore-time, when he had his underſtanding, that he held, and it continued thus with him, during the two years wherein he languiſhed.

Cal. Antiq. lect. l. 20. c. 10. p. 933. 13. So ſtupid and ſo dull of memory was *Atticus* the Son of *Herod* the Sophiſt, that by no means he could be brought to retain the names of the firſt Elements, or letters in the Alphabet. His father to remedy this evil, procured twenty four boyes of like age with his ſon; and gave to each of them a ſirname from the ſeveral letters, that at leaſt by this means he might inſtruct the groſs capacity of his ſon.

Langii Polyanth. p. 811. 14. The Emperour *Antoninus Caracalla*, had ſo profited in learning and Philoſophy, that he was numbred amongſt the learned: and uſed to employ a great part of the day in philoſophical diſcourſes and diſputations. But afterwards he was ſeiſed upon with ſo great a forgetfulneſs of all ſorts of learning, as if he had never had the leaſt acquaintance with letters.

Zuin. Thea. vol. 1. l. 1. p. 36. 15. When *Theſeus* was about to ſail into *Creet*, with a purpoſe to encounter with the Minotaur there, his father commanded him all the way in his Voyage thither, to make uſe of black ſails; but in caſe he ſhould be victorious, in his return homewards, he ſhould then advance his white flags, as the ſure ſign of his being a Conquerour. *Theſeus* utterly forgot all that his Father had given him in charge: when therefore the careful old man ſtood almoſt continually upon the Rocks, in a longing expectation of his Sons arrival; at laſt he ſet his eye upon the ſhip, which he knew; but obſerving that the ſails of it were black, and concluding that his Son was periſhed in that his unfortunate enterprize, as one who was not able to ſurvive that which was once ſo dear and deſirable to him, he caſt himſelf headlong from the Rock into the Sea, and was there drowned.

Zuin. Thea. vol. 1. l. 1. p. 36. 16. *Conradus Lycoſthenes* in the year 1555. was ſuddenly taken with a dead Palſey on his right ſide, by which he loſt the uſe of his ſpeech; and though he retain'd his reaſon, yet his memory was quite gone for divers dayes. At laſt being reſtored to his wonted health, he lived ſeven years, with his memory as perfect and entire as ever.

CHAP. XXVI.

Of the abſurd and ſtrange follies of divers men.

Some little deviations of any of the leſſer lights, would ſcarce be heeded by us, but ſhould the Sun make but one falſe ſtep, the eyes of almoſt all the world would be ſuddenly directed that way: thus the follies of mean perſons are lightly paſſed over; whereas the impertinences of Princes, and the dotages of great perſons, are as generally obſerved and cenſured, as thoſe fooliſh and ridiculous cuſtomes, wherewith whole Nations at once have been tainted and infected.

Hiſtory of the Caribby Iſlands, l. 2. c. 23. p. 337. 1. Amongſt the *Caribbians* aſſoon as the wife is delivered, the husband goes to bed to bemoan himſelf there, and act the part of the woman in that condition; but what is moſt troubleſome to the poor *Caribbian* who hath put himſelf into bed inſtead of his new delivered wife is, that they oblige him to a certain diet for ten or twelve dayes together, allowing him every day only a little piece of Caſſava, and a little water, wherein there had been boyled a little of that Root-bread; afterwards his allowance is a little increaſed, yet ſtill continued in that ſame diet; but he breaks the Caſſava, which is preſented to him, only in the middle, for the ſpace of about fourty dayes, leaving the extremities entire, which he hangs up in his Hut, to ſerve at the entertainment he afterwards intends to make for all his Friends: nay, after all this he abſtains, ſometimes for the ſpace of ten months, or a whole year, from ſeveral kinds of meat, as Lamantin, Tortoiſes, Swines-fleſh, Hens, Fiſh, and delicious things; being ſo pitifully ſimple, as to fear that thoſe things might prejudice the Child: at the expiration of the faſt, the ſhoulders of the poor Father, who hath a Child born, are ſcarified and opened with the tooth of an Agouty; and it is requiſite that the beſotted wretch ſhould not only ſuffer himſelf to be ſo ordered, but he muſt alſo endure it, without expreſſing the leaſt ſentiment of pain: Their perſwaſion is, that the more apparent the Fathers patience ſhall be in theſe trials, the more recommendable ſhall be the valour of his Son. But this noble blood muſt not be ſuffered to fall to the ground, ſince the effuſion thereof contributes ſo much to future courage; it is therefore carefully ſaved to rub the Childs face withal, out of an imagination, he will be the more generous.

2. The *Sinitæ* or the *Sinenſes*, have in their houſes little Images, which they worſhip as their gods; yet make they not ſo much of them, but in caſe any thing befall them contrary to their expectation, they will have them to ſuffer for it; ſo that after they have ſcourged them, they often caſt them out into the ſtreets; when ſoon after moved with repentance, they take them up again, adore them, ſeek to appeaſe them, and offer them Wine and Incenſe. *Lipſ. Monit. l. 1. c. 3. p. 35.*

3. The King of *Catona* at his Coronation, ſwears that it ſhall not rain unſeaſonably, neither ſhall there be famine or peſtilence within his Dominions during his Reign. *Clarks mir. c. 54. p. 216.*

4. In *Sophala* in the *Eaſt Indies*, the King is called the Quiteve, and hath many that ſing his praiſes, when he goes abroad, calling him Lord of the Sun and Moon, King of the Land and Rivers, Conquerour of his enemies; in every thing great, great Witch, great Thief, great Lion, and all other names of greatneſs which they can invent, whether they ſignifie good or bad, they attribute to him. *Purch. Pil. vol. 2. p. 1539. Clarks mir. c. 54. p. 216.*

5. *Xexes*, having made a Bridge of Boats over the *Helleſpont*, for the tranſportation of his huge Army out of *Aſia* into *Europe*, there aroſe a great tempeſt which brake his Bridge in ſunder; wherewith he was ſo enraged, that he ſent a Chartel of defiance to the Sea, and commanded his Servants to give it three hundred ſtripes, and to throw fetters into it to bind it to its good behaviour; with hot Irons to burn ignominious brands in it; his Officers performing his commands were to ſay, O thou unruly water, thy Lord hath appointed thee this puniſhment, for that thou haſt wronged him that deſerved it not from thee; but whether thou wilt or not, he is reſolved to paſs over thee, nor ſhall any man hereafter ſacrifice unto thee, as being a deceitful and bitter River. *Herodot. l. 7. p. 397. Lonic. Thea. p. 368. Clarks mir. c. 102. p. 473.*

6. C. Cali-

Dio.Caſſi. l.39.p.397. & 405. Xiphil. in Caligul. p. 98. Sueton. l.4. c.55.p.197.

6. *C. Caligula*, the *Roman* Emperour, had a Horſe called *Swift*, whom he invited to Supper with himſelf; he cauſed his provender to be ſet before him in Gold, he gave him Wine to drink in goblets of Gold; he ſwore by his health and fortune, he promiſed to make him Conſul, and had done ſo if the Horſe had lived; he did make him Prieſt, yea a Colleague with himſelf in the Supream Pontificate; his Stable was of Marble, his Manger of Ivory, his Capariſons and harneſs Purple, and a pendant Jewel of Precious Stones at his Poictrel; and he allowed him a Houſe, Family, Servants and Houſhold-ſtuff.

Herb. Trav. l.2. p. 209. Clarks mir. c. 102. p. 474.

7. The Great Cham of *Tartary*, was wont when he had Dined, to cauſe his Trumpeters to ſound their Trumpets before his Palace Gate, thereby to give notice, and proclaim to all the Kings in the World, that now the Great Cham had Dined, they might all take leave to go to Dinner.

Plater. Obſ. l. 1. p. 42, 43.

8. I knew a Lady ſo over-curious and nice, that ſeeing Hogs and other creatures cut up and bowelled, tormented herſelf with the thought, that ſhe alſo carried about with her in her own body, ſuch ſtinking filth (as ſhe called it) incloſed. Upon which ſhe conceived ſuch an abhorrence, that ſhe hated her own body; ſaying, ſhe knew not what courſe to take to free herſelf from that uncleanneſs: and with this fancy ſhe was continually vexed; of which ſhe often ſeriouſly, and with great anxiety complained to me; and when I had much ado to forbear laughing, ſhe would be very angry.

Plater. Obſ. l. 1. p. 42.

9. The ſame Author mentions another Woman, that was exceedingly afflicted, and with tears complained to the Miniſter of the Pariſh, of the great trouble ſhe had; that whereas in the morning when ſhe roſe, ſhe put on her clothes; at night when ſhe went to bed, ſhe was conſtrained to put them off again.

Herodot. l. 7. p. 411.

10. *Pharnuches* was a great Commander of Horſe in the Army of *Xerxes*, which he deſigned againſt *Greece*; who marching out of *Sardis* mounted upon a ſtately Horſe, a Dog ran betwixt the legs of his Horſe; the Horſe affrighted, reared up and threw *Pharnuches* out of his Saddle, with the bruiſe of which fall he ſpat blood. His Servants ſoon after the fall of their Maſter, dealt with the Horſe as they had received his orders to do, which was to lead him to the place where he had thrown his Lord, and there to cut off his legs and knees.

Herodo. l.4. Zuin. Thea. vol. 2. l. 6. p. 430.

11. The *South*-wind had dryed up all the receptacles of water amongſt the *Pſilli*, a people in *Africk* (for that all their Country, which is within the *Syrtis*, is without Rivers) they therefore had a publick conference about it, where it was concluded, that an expedition ſhould be made by them againſt that Wind: when they came amongſt the Sands that are plentiful thereabouts, the ſame Wind blowing overwhelmed them all with the Sands, and ſo the *Naſamones* ſeiſed upon their Country.

Cauſ. Holy Court, tom. 1. l.2. p.38.

12. The *Moſſines* are a people who performed all the actions of moſt ſecrecy, in publick; yea even thoſe which are ordained for the neceſſities of nature, and treated the affairs of the Common-wealth in their Houſes.

Cauſ. Hol. Court, ibid.

13. The *Tibarenes*, as ſoon as their Wives were delivered, bound up their own heads with a Kerchief, lay down on their Beds, and made themſelves to be attended like women in Childbed. The poor Women, in the mean time were up and about the Houſe, endeavouring to make ready Baths for their Husbands, to dreſs and ſeaſon their viands, to tend and cheriſh them, as if they had born all the pain of feminine travel.

Cæl. Rhod. Antiq. l.30. c.4. p.1390.

14. It is ſaid of the *Abderitæ*, after they had beheld the Tragedy of *Andromeda* and *Meduſa*, that they all even from the leaſt to the greateſt, became ſo frantick and fooliſh, that they ceaſed not to ſing, to clap their hands, to cry, to whiſtle through the ſtreets; and to have no diſcourſe nor thought of any thing but *Andromeda* and *Meduſa*.

Cauſ. Hol. Court, tom. 1. l. 3. p.93.

15. Queen *Stratonica*, Wife of *Seleucus*, had not one hair upon her head; yet notwithſtanding gave ſix hundred Crowns to a Poet, who had celebrated her in his Verſe, and ſung that her hair had the tincture of the *Marygold*. I know not how this ſoothing flatterer meant it, but this Queen became very proud of it, which made her ſo much the more ridiculous.

Lonic. Thea. p. 370.

16. *Rudolphus*, King of the *Heruli*, warred with *Tado*, King of the *Lombards*; and when both Armies approached each other, *Rudolph* committed the whole to his Captains, he himſelf remained in his Tent in the mean time, and ſate jeſting at the Table. 'Tis true, he ſent one to the top of a Tree to behold the fortune of the day; but withall told him, if he brought him ill news, he would take his head from his ſhoulders. This Scout beheld the *Heruli* to run, but not daring to carry that news to the King, conſulted only his own ſafety; by which means the King and all that were with him were taken and ſlain.

Hakew. Apol. l. 4. c. 9. §. 5. p. 423.

17. *Nero*, the Emperour, was ſo luxuriouſly waſtful, and beyond all reaſon and meaſure, that he would not fiſh but with Nets of Gold, drawn with purple coloured Cords. It is ſaid he took delight to dig the Earth with a Golden Spade: and when there was queſtion about cutting the *Iſthmus* of *Corinth* (a deſign that had long troubled his brain) he went thither led on with muſical Violins, holding in his hand the Golden Spade, with which he began in the ſight of the whole world, to break the ground; a matter which ſeemed ridiculous to the wiſer ſort, living in that age.

Sueton. in Caligulâ, p. 177. Senec. de irâ, l. 1. c. 16. p. 299. Hakew. Apol. l. 4. c. 10. §. 1. p. 426.

18. *C. Caligula* preſented himſelf to be adored, ordained peculiar ſacrifices to himſelf; at nights in caſe the Moon ſhined out full and bright, he invited her to embracements and to lye with him; the day he would ſpend in private conference with *Jupiter Capitolinus*; ſometimes whiſpering, and laying his ear cloſe to the Statue of him, and ſometimes again talking aloud, as if he had been chiding. Nay being angry with Heaven becauſe his interludes were hindred by claps of Thunder, and his banquetting diſturbed with flaſhes of lightning, he challenged *Jupiter* to fight with him, and without ceaſing roared out that verſe of *Homer*.

Ζεῦ πάτερ οὔτις σεῖο ὀλοώτερος ἄλλος·

None is, O Jove, more miſchievous than thou: or elſe that,

Ἢ μ᾽ ἀνάειρ᾽, ἢ ἐγώ σε·

Diſpatch thou me,
Or I will thee.

whereupon *Seneca* inferrs what extreme folly was that to think that either *Jupiter* could not hurt him, or that he could hurt *Jupiter*.

Zuin.Theat. vol. 1. l. 2. p. 197. 19. The ſervants of the *Moſcovites* (yea and their Wives too) do often complain of their Lords, that they are not well beaten by them, for they look upon it as a ſign of their indignation and diſpleaſure with them, if they are not frequently reproached and beaten by them.

Sabell. Ex. l. 4. c. 1. p. 179. 20. In the worſhip of *Hercules Lyndius*, it was the manner, that ſuch as ſtood by him that embowelled the ſacrifice, did curſe the bowels, and wiſh heavy Imprecations upon them.

Ælian. var. hiſt. l 8. c. 4. p.215,216. 21. *Poliarchus*, the *Athenian*, was arrived at that height of Luxury and Folly, that if any of his Dogs, or Cocks that he loved, chanced to die, he made publick Funerals for them, invited his friends, and buried them with great ſumptuouſneſs: erecting Pillars upon their Monuments, upon which alſo he cauſed their Epitaphs to be engraven.

CHAP. XXVII.

Of ſuch as have been at vaſt Expences about unprofitable Attempts ; and where-from they have been enforced to deſiſt, or whereof they have had ſmall or no benefit.

THere is ſcarce any thing of that difficulty, but ſome one or other have had the confidence to undertake it ; and there have been ſome men of that nature, as to deſire nothing more than to effect that which others have looked upon as altogether impoſſible. Some of theſe coſtly deſigns have been given over as ſuddenly, as they were raſhly adventured upon, and others made to miſcarry by ſome accident or other.

Ortel.Epit. fol. 55. Camer.oper. ſubc.cent.1. c.81.p.374. 1. In the Province of *Northgoia*, a part of *Bavaria*, the Emperour *Charles* the great, cauſed a Ditch to be begun, which ſhould have been in length two thouſand paces, and in breadth three hundred, whereby through the help of the Rivers *Regnitz* and *Altmul*, he meant to have made a paſſage for Boats from the *Danubius* into the River of *Rhine*, which begun-work was hindred by continual rains, and the Mariſhneſs of the Grounds.

Herod. l. 2. p. 137. Sandys Relat. l. 2. p.128,129. Heyl. Coſm. l.4. p.923. Bellon. Lithgows Travels p. 311. Diod.Sicul. rerum Ant. l.1.c.2. p. 29. Knowles Turk. hiſt. p. 544. 2. Full Weſt of the City of *Memphis*, cloſe upon the *Libyan* Deſarts, aloft on a rocky level adjoining to the Valley, ſtand thoſe Pyramids (the barbarous Monuments of Prodigality and vain glory) ſo univerſally celebrated the Regal Sepulchers of the *Ægyptians*. The greateſt of the three and chiefeſt of the Worlds ſeven wonders, being ſquare at the bottom, is ſuppoſed to take up eight Acres of ground, every ſquare being three hundred ſingle paces in length. The ſquare at the top conſiſting of three ſtones only, yet large enough for threeſcore to ſtand upon, aſcended by two hundred fifty five ſteps, each ſtep above three foot high, of a breadth proportionable. No ſtone ſo little throughout the whole, as to be drawn by our Carriages ; yet were theſe hewen out of the *Trojan* Mountains far off in *Arabia*, a wonder how conveyed hither, how ſo mounted a greater. Twenty years it was in building by three hundred ſixty ſix thouſand men continually wrought upon, who only in Radiſhes , Garlick, and Onions, are ſaid to have conſumed one thouſand and eight hundred Talents. It hath ſtood (as may be probably conjectured) about three thouſand two hundred years, and now rather old than ruinous. *Herodotus* reports, That King *Cleops* became ſo poor by the building hereof, that he was compelled to proſtitute his daughter , charging her to take whatſoever ſhe could get.

3. *Arſinoe* is eighty Miles diſtant from *Cairo*, the ancient Kings of *Ægypt* (ſeeking by vain and wonderful works to eternize the memory of themſelves) had with incredible charge and coſt, cut through all that main Land, ſo that Veſſels of good burden might come up the ſame from *Arſinoe* to *Cairo* : which great cut or ditch *Seſoſtris*, the mighty King of *Ægypt* , and long after him *Ptolomaeus Philadelphus* purpoſed to have made a great deal wider and deeper , and thereby to have let the Red Sea into the Mediterranean, for the readier Tranſportation of the *Indian* Merchandize to *Cairo*, and to *Alexandria*: which mad work *Seſoſtris* (prevented by death) could not perform ; and *Ptolomaeus* (otherwiſe perſwaded by skilful men) in time gave over for fear, leſt by letting in the great South Sea into the Mediterranean, he ſhould thereby (as it were with another general Deluge) have drowned the greateſt part of *Grecia*, and many other goodly Countries of *Aſia* : and with exceeding charge (inſtead of honour) have purchaſed himſelf eternal infamy. Knowles Turk. hiſt. p. 670.

4. The Emperour *Caius Caligula* deſired nothing more earneſtly, than to effect that which others thought was utterly impoſſible to be brought to paſs : And hereupon it was, that he made a Bridge which extended it ſelf from *Baia* to *Puteoli*, that is, three Miles and ſix hundred paces out-right ; to this purpoſe, he cauſed Ships of burden to be brought from all parts, theſe he placed at Anchor in double order, or two by two in breadth, and caſt a huge quantity of earth upon them, till ſuch time as he had brought his Bridge into the form of the *Appian* way. Camer. oper. ſubc. cent. 1. c.81.p.370.

5. *Claudius Caeſar*, ſucceſſour to the forementioned *Caligula*, propounded to himſelf to let dry the *Fucine* Lake ; this he hoped ſpeedily to effect with ſmall coſt, and to his great honour : the rather becauſe ſome private perſons had offered to perform it at their own charge, provided, that the drained Lands ſhould be granted them as the reward of their labours. For three Miles ſpace therefore, partly by levelling, and partly by digging in the Mountain, he at laſt with great difficulty finiſhed his intended Channel , when he had ſpent eleven years about it, and kept thirty thouſand men at work therein continually, and without intermiſſion. Camer. oper. ſubc.cent. 1. c.81.p.371.

6. *Severus* and *Celer* were the Contrivers and Engineers, who had the boldneſs and confidence to attempt to perform by Art that which Nature had denied , and to mock the great power and wealth of *Nero*, for they promiſed to cut out a Navigable River from the Lake *Avernus*, unto the mouth of *Tyber*, the ground being all the way rugged and dry , or interpoſed Mountains to make their way through, and no way of encreaſing the water, unleſs by the *Pomptine* Fenns, Camer.oper. ſubc. cent. 1. c.81.p.372. Tacit. Annal. l. 5. Sueton. in Neron. l. 6. c.31.p.291.

all elſe was ſo craggy and dry, that to dig through them was intolerable labour, without any ſufficient cauſe or occaſion for it. Notwithſtanding all which, *Nero* (as he was ambitious to be thought the performer of incredible things) attempted to digg through the Mountains neareſt unto *Avernus*, and the Monuments and footſteps of his vain and exploded hopes are yet remaining to be ſeen. *Suetonius* makes mention of this Channel, begun as far as from *Avernus* to *Oſtia*, wherein Ships ſhould have ſailed, and yet not by Sea, to the length of an hundred and ſixty Miles; and the breadth of it was ſuch, as that two Ships might meet and paſs by each other in it. For the perfecting of this Work, *Nero* cauſed all the Priſons every where to be ranſacked, and the men to be Tranſported into *Italy*; and even thoſe that were convicted of Capital Crimes, he ſuffered not to be any other way condemned, but only to theſe works of his.

Camer. oper. ſubc. cent. 1. c. 81. p. 373. 7. *Seleucus Nicanor* endeavoured to cut through that *Iſthmus*, or neck of Land, that lies betwixt the *Euxine* and the *Caſpian* Sea; but he lived not to finiſh it, for he was ſlain by *Ptolomæus Ceraunus*.

Camer. oper. ſubc. cent. 1. c. 81. p. 373. 8. Some of the *Ægyptian* Kings cut a mighty Channel or Paſſage, in length four daies ſail, and in breadth, ſuch as two Galleys might ſafely meet in it. In the digging and cutting of this in the Reign of *Neco*, King of *Ægypt*, there were no leſs than an hundred and twenty thouſand *Ægyptians* that periſhed: The marks and Mines of this great work are to be ſeen ſtill near unto *Sues*. The deſign they drave herein was, to ſail from the River *Nilus* into the Red Sea, or to *Sinus Arabicus*; but all theſe expences came to nothing, but were fruſtrate in their end.

Camer. oper. ſubc. cent. 1. c. 81. p. 373. 9. *Trajanus* the Emperour, as *Dion* reports, attempted to cut a Channel, whereby he might bring *Euphrates* into the River *Tygris*; but when he underſtood that the Channel of *Euphrates* lay much higher than that of *Tigris*; he deſiſted from his Enterprize, fearing leſt *Euphrates* being brought thus down into a lower way ſhould not flow as it was wont.

Camer. oper. ſubc. cent. 1. c. 81. p. 375. 10. *Anno* 1569. the *Turks* with a mighty number of Souldiers and ſlaves, attempted to bring the River *Volga* (the greateſt River of the *Aſiatick Sarmatia*, and which by ſeventy mouths exonerates it ſelf into the *Caſpian* Sea) into the ſame Channel with the River *Tanais*, which divides *Europe* from *Aſia*: To this purpoſe they were to digg through a high Mountain, called by the *Muſcovites Peremteka*, about ſeven Miles in the aſcent and deſcent of it; but thoſe *Turks* were conſumed in their labour, partly by Famine, and over-working, and partly by venemous creatures, and the Incurſions of the *Tartars*: ſo that after great expence of blood and money, nothing came of it.

CHAP. XXVIII.

Of falſe Accuſers; and how the Accuſed have been acquitted.

Were it enough to accuſe, there would no man be innocent. But Innocency is under ſuch a Protection and Guardianſhip, as ſeldom ſo deſerts it: but that uſually the means of its eſcape are as ſtrange, as the contrivances againſt it were impudent and daring. It is true, ſome have been brought off at a cheaper rate, than he who follows, who foreſaw his ruine, unleſs he took care that he could not be guilty.

1. *Combalus* was a beautiful young man, and having received orders from *Seleucus* his Lord and King, to conduct his Queen *Stratonice* into *Syria*; fearing the worſt, before he went he took ſuch effectual order with himſelf, that at his return he might free his fidelity from all manner of ſuſpicion. The Queen fell in love with him by the way: but he refuſing to comply with her deſires, was by her at her return accuſed of incontinency, to the King her husband; and thereupon caſt into Priſon; the day of hearing being appointed, to the admiration of the beholders, he made it appear that he was no man, and thereby ſufficiently cleared his innocency. *Burt. Mel. par. 3. ſ. 3. p. 566. Purchaſ. Pilg. tom. 1. l. 1. c. 15. p. 79.*

2. *Democritus* looked upon all the occurrences of humane life with laughter: and he was ſo far carried with this Ironical paſſion, that the Citizens of *Abdera* took him to be mad: They ſent therefore Embaſſadours to *Hippocrates* the Phyſician that he would exerciſe his skill upon him. When *Hippocrates* was come, the people of *Abdera* came flocking about him, ſome weeping, ſome entreating of him that he would do his beſt. After ſome little repaſt, he went to ſee *Democritus*, the people following him, whom he found in his Garden in the Suburbs, all alone, ſitting upon a ſtone, under a Plane Tree, without Hoſe or Shooes, with a Book on his knees, cutting up ſeveral beaſts, and buſie at his ſtudy: The multitude ſtood gazing round about to ſee the Congreſs; *Hippocrates* having ſaluted him, demanded of him what he was doing? He told him, That he was buſie in cutting up ſeveral Beaſts, to find out the cauſes of Madneſs and Melancholy; *Hippocrates* commended his work, admiring his happineſs and leiſure: And why, quoth *Democritus*, have not you that leiſure? Becauſe, replied he, Domeſtical affairs hinder, neceſſarie to be done for our ſelves, Neighbours, Friends, Expences, Diſeaſes, Frailties, and mortalities which happen to Wife, Children, Servants, and ſuch buſineſſes which deprive us of our time. At this ſpeech, *Democritus* profuſely laughed (his friends and the people ſtanding by, weeping in the mean time and lamenting his madneſs) *Hippocrates* asked the reaſon why he laughed? He told him, At the vanities and fopperies of the time, to ſee men ſo empty of all vertuous actions, to hunt ſo after Gold, having no end of Ambition, to take ſuch infinite pains for a little glory, and to be favoured of men, and to make ſuch deep Mines in the Earth for Gold, and many times to find nothing, *Hippocrat. Epiſt. ad Damaget. Burt. Mel. in his Ep. to the Reader, p. 23, 24, 25, &c.*

thing, with loſs of their lives and fortunes: Some to love Doggs, others Horſes: Some to deſire to be obeyed in many Provinces, and yet themſelves will know no obedience; ſome to love their Wives dearly at firſt, and after to forſake them, and hate them: begetting children, with care and coſt for their education; yet when they grow to mans Eſtate, to leave them naked to the worlds mercy. Do not theſe behaviours expreſs their intolerable folly? When they are poor and needy, they ſeek Riches: and when they have them, they do not enjoy them, but either hide them under ground, or elſe waſtfully ſpend them: There is no truth or Juſtice found amongſt them, for they daily plead one againſt another, and all this for Riches, whereof after death there can be no poſſeſſion. When *Hippocrates* heard theſe, and ſuch other words, ſo readily uttered without premeditation, to declare the Worlds vanity, full of ridiculous contrariety, and having further diſcourſed with him at large, he left him; and no ſooner was he come away, when the Citizens came flocking about him, to know how he liked him? He told them in brief, that notwithſtanding thoſe ſmall neglects of his attire, body, diet, *&c.* the world had not a wiſer, a more learned, a more honeſt man, and they were much deceived to ſay that he was mad.

Val. Max. l. 3. c. 7. p. 86.

3. *M. Scaurus* was by a ſtudyed Oration, accuſed publickly to the people, that he had received a great ſumm of money from King *Mithridates*, and was hired therewith to betray the Common-wealth: *Scaurus* pleaded for himſelf on this manner, It is ſomewhat unequal, O ye Citizens of *Rome*, that I ſhould be compelled to render an account of my actions to ſuch perſons as I have had but little converſation with. Yet (though moſt of you have not been with me in my honours and employments) I ſhall be bold to ask you this one queſtion, *Varius Sucronenſis* ſaith that *Æmylius Scaurus* is corrupted with the Kings money to betray the *Roman* Republick; *Æmylius Scaurus* denies that he is any way guilty of ſuch a crime: Which of us two will ye believe? The people moved with this ſaying of his, with loud clamours forbad his accuſer to proceed any further in his action.

Val. Max. l. 3. c. 7. p. 84. Lon. Theat. p. 373.

4. *M. Nevius*, a Tribune of the people (or as ſome ſay the two *Petilii*) accuſed *Pub. Scipio Africanus* in the *Forum* to the people and Senate: he came into the *Forum*, with a great retinue, and aſcending the Pulpit, with a triumphal Crown upon his head, This day, ſaid he, O *Romans*, I enforced proud *Carthage* to receive the Law from you, and therefore it is meet, that you ſhould accompany me to the Capitol, there to make ſupplication for the continuance of your proſperity. The event was agreeable to the gallantry of his words, for the whole Senate, Knights of *Rome*, and all the Commonalty went along with him; it remained, that his Accuſer ſhould either ſtand alone in the midſt of his confuſion, or join himſelf with the reſt, which he did, and from an Accuſer, became one of the honourers of *Scipio*.

Lipſ. monit. l. 2. c. 11. p. 293.

5. *M. Marcellus* had taken *Syracuſe*, and made uſe of his Victory with an uncommon moderation: but the *Sicilians* unmindful hereof, and ſtirred up by his enemies, came to the Senate to make complaint of him: he was then Conſul, and his Colleague *Valerius Levinus* fortuned not to be preſent at that time in the Senate: how eaſie was it for him to diſturb the buſineſs, and to ſend them away deluded. But he would have their complaint heard, and when his Colleague was come, removed himſelf and ſate in a lower place. When they had made their Accuſation, the Senate commanded them to withdraw, but he deſired they might be preſent alſo at his defence, which done, he departed the Court, leaving every man his liberty to vote as he pleaſed. Here it was that his innocence and their impudence was manifeſt to all men, yea even to themſelves: ſo that of Accuſers, they became Suppliants, and requeſted him to become the Patron of *Sicily*; which he undertook, and with that fidelity diſcharged his truſt, that forgetting all injuries, he did ſeveral good Offices for them.

Zuin. Theat. vol. 3. l. 5. p. 766.

6. The two *Cælii* were accuſed of Parricide, in as much as *Titus Cælius* their father, was found murdered in his bed, the two brethren lying in a bed in the ſame Room, and there was no ſervant or freed-man, who were under the ſuſpicion of this murther: But they were both acquitted upon this account; full proof was made to the Judges, that they were found both of them faſt aſleep, and the Chamber door ſtanding open. This ſleep of theirs was looked upon as the Index of an innocent ſecurity; and it was adjudged that Nature could not away with it, to ſleep upon the wounds and blood of a newly murdered father, and by this means they were pronounced not guilty.

Val. Max. l. 3. c. 7. p. 86.

7. *M. Antonius*, the Orator, as *Queſtor* was going into *Aſia*, and was got as far as *Brunduſium*, where by Letters he underſtood that he was accuſed of Inceſt before *L. Caſſius*, the Prætor, whoſe Tribunal was by reaſon of an over ſeverity called the Rock of the guilty. He might have eſcaped by the benefit of the *Memmian* Law, that forbad any ſhould be accuſed that were abſent upon publick affairs. But he immediately returned to the City, and hereby declaring an innocent confidence, he ſoon obtained a ſpeedy abſolution, and a more honourable diſmiſſion.

Simſon Ch. hiſt. l. 4. cent. 4. p. 486, 491. Socrat. Eccl. hiſt. l. 1, c. 20. p. 245.

8. Such was the malice and falſhood of the *Arrians* againſt *Athanaſius*, that they accuſed him of Fornication, Magick, the ſlaying of *Arſenius* and cutting off his hand, the overthrowing of the Holy Table, breaking of the Cup, and burning of the Scriptures: thus he was accuſed at the Council of *Tyrus*, where all things were carryed with partiality, clamour, confuſion, and unrighteous dealing; *Athanaſius* going to the Emperour to complain hereof, was depoſed in his abſence, that *Arſenius* ſetting his Hand to the Inſtrument, whom they feigned he had murdered, at the Council of *Sardica*: all theſe accuſations were found to be a Maſs of forged lies and calumnies, which the *Arrians* had not the confidence to appear to, before thoſe uncorrupted Judges: ſo the Innocency of *Athanaſius* was cleared, and he reſtored.

Stowes An. p. 719.

9. In the Reign of Queen *Elizabeth*, *Thomas Lovelace*, by forged Letters, ſought to have three of his Couſin-Germans brought into queſtion for their lives about matters of High Treaſon; the malice and forgery of this wicked buſineſs being found out, the falſe accuſer had judgement, to be carried on Horſe-back about *Weſtminſter*-Hall, with his face to the Horſe-tail, and a Paper on his back containing his offence; from thence to be carried in the ſame manner, and ſet on the Pillory in the Palace-yard, and

there to have one of his ears cut off; alſo to be ſet on the Pillory on a Market-day at Cheapſide, with the like Paper; after that to be carried into *Kent*, and at the next Aſſize there, to be ſet on the Pillory with the like Paper, and his other ear to be there cut off; alſo to ſtand in the Pillory one Market-day at *Canterbury*, another at *Rocheſter*; and in all theſe places his offence to be openly read: which ſentence was accordingly executed.

CHAP. XXIX.

Of Perjured perſons, and how they have been puniſhed.

AN Oath is the moſt ſolemn and Sacred ſecurity that one man can poſſibly give to another: notwithſtanding which, there are a multitude of men who bear no more regard to what they have ſworn, than if they had been words which had never been ſaid. *Nemeſis* is in purſuit of all theſe ſons of falſhood and fraud, and having once overtaken them will, no doubt, inflict a vengeance upon them agreeable to their merit.

Knowles Turk. hiſt. p. 299. Din. mem. l. 3. p. 166, 167. Jov. Elog. l. 2. p. 100. Beards Theat. l. 1. c. 27. p. 169, 170.

1. *Uladiſlaus*, King of *Poland* and *Hungary*, had fortunately fought againſt the *Turks* at the Mountain *Hæmus*, and taken *Carambey*, the General of their Army; by means of this Victory, he occaſioned *Amurath*, the *Turkiſh* King, to ſue to him for Peace: the terms of it were both honourable, and every way advantageous: it was mutally ſworn to by the King upon the holy *Evangeliſts*; and *Amurath*, by his Embaſſadours, upon the *Turkiſh Alcoran*. This known to the Pope, and other Chriſtian Princes, they ſpake of it as unſeaſonable, unprofitable, and diſhonourable; whereupon the Cardinal *Julian* is ſent by the Pope as his Legate to break the Peace, and to abſolve the King from his Oath. The young King therefore at their inſtance, breaks the League, and undertakes the War with greater preparations and vigour than his former; he advances with his Army to *Varna*, a City upon the *Pontick* Shore, doing all the miſchief he was able to the Enemies Country; which ſo ſoon as the *Turk* had knowledge of, he returns out of *Cilicia*, and enters battel with the Chriſtians; where at firſt the *Turks* were made to retire by the King and *Huniades* with great ſlaughter, and almoſt to flye; *Amurath* ſeeing all brought into extreme danger, beholding the Picture of the Crucifix in the diſplayed Enſigns of the voluntary Chriſtians, pluck'd the writing out of his boſom, wherein the late League was comprized, and holding it up in his hand, with his eyes caſt up to Heaven, ſaid, Behold thou Crucified Chriſt, this is the League thy Chriſtians in thy name made with me, which they have without cauſe violated: now if thou be a God, as they ſay thou art, and as we dream, revenge the wrong now done unto thy Name and me, and ſhew thy power upon thy Perjured people, who in their deeds deny thee their God. It was not long e're the battel turned, *Uladiſlaus* was ſlain, his head cut off by *Ferizes* an old *Janizary*, and faſtened on the end of a Launce, Proclamation was made that it was the head of the Chriſtian King, by which the reſt were ſo daunted that they fled; the Legate alſo who exhorted to this War was ſlain, and his dead Corpſe laden with the outrage and contumelies of the Infidels, for that being a Prieſt he had contrary to the Law of Nations, adviſed and perſwaded to break the Peace. This battel was fought *Anno* 1444.

Camer. oper. ſubc. cent. 2. c. 78. p. 308. Knowles Turk. hiſt. p. 654.

2. *Ibraim* Baſſa, Grand Vizier, the Minion and darling favorite of *Solyman* the Magnificent, upon a time in familiar conference with his Lord and Maſter, beſought him that he would not perſiſt to accumulate ſo many honours upon him, leſt flouriſhing and being improved to an unbecoming height, his Majeſty e're long ſhould think it fit to tumble him headlong from that high Pinacle of honour whereunto he had raiſed him, by putting him to death; *Solyman* then aſſured him with an Oath, That ſo long as he lived he ſhould never be put to death by his order. Afterwards this ſo fortunate *Ibraim* grew into diſlike with his Maſter; and *Solyman* having purpoſed his death, was yet ſomewhat troubled about the Oath that he had before made him, when one of the Prieſts told him, That when a man is aſleep he cannot be ſaid to live, ſeeing that life is a continual Vigil and Watch; that therefore opportunity ſhould be ſought to find the Baſſa aſleep, and then he might be conveniently ſent out of the World, without breach of the Princes Oath. *Solyman* liked well of this baſe and fradulent device, and one time when the Vizier was ſleeping, ſent an Eunuch with a Razour to cut his Throat, as accordingly he did.

Zuin. Theat. vol. 2. l. 4. p. 341. Fulg. l. 9. c. 6. p. 1230.

3. *Ludovicus*, the ſon of *Boſo*, King of *Burgundy*, came into *Italy* againſt the Emperour *Berengarius* the ſecond, where he was by him overcome in Battel and taken; but as a ſingular inſtance of humanity in *Berengarius*, he was by him ſet free, having firſt received his Oath, That during his life he ſhould no more return into *Italy*: but the ungrateful Prince unmindful both of his own Oath, and the others benefits, not long after enters *Italy* a ſecond time with mighty Forces, and about *Verona* was again made Priſoner, and had his eyes put out by the Victor as a puniſhment of his ingratitude and breach of Faith.

Zuin. Theat. vol. 2. l. 7. p. 522.

4. *Anno* 1070. or thereabouts, ſo great a feud aroſe betwixt the Emperour *Henry* the fourth, and Pope *Gregory* the ſeventh, that the Pope excommunicated him, and depriving him of his Imperial Dignity, cauſed that *Rodulphus*, Duke of *Suevia*, ſhould be (as he was) by ſome of the *German* Princes ſubſtituted in his ſtead; there was therefore a great Battel betwixt them, at the River *Elleſter*, where the Emperour *Henry* had the Victory: *Rodulphus* by a terrible blow had his right arm ſtruck off from his body, at which he cryed out, Behold, O ye Nobles, that right hand of mine which I gave to Lord *Henry*, in confirmation of the fidelity I had ſworn to him, which Oath, notwithſtanding, contrary to all Juſtice and Equity, I have violated, and am now thus juſtly puniſhed.

Lipſ. monit. l. 2. c. 5. p. 208, 209. Fulg. l. 9. c. 6. p. 1216. Beard's Theat. l. 1. c. 27. p. 169.

5. *Ptolomæus*, one of the Succeſſours of *Alexander* the Great, having driven out *Antigonus*, had ſeized upon *Macedonia*, made Peace with *Antiochus*, and a League with affinity with *Pyrrhus*: So that now he was ſecure on all hands, except his own Siſter and the Children ſhe had:

It was *Arſinoe*, who had been the Wife of *Lyſimachus* King of *Macedon*; he therefore bent his mind and uſed all his arts to take her, together with her Children; but finding her cautious, adviſed and fearing all things, he made uſe of the ſtrongeſt engine with the weaker ſex, which is Love; ſhe was his Siſter, but that was nothing in the *Eaſt*, where ſuch relation is rather an incentive than otherwiſe. He therefore ſent his Embaſſadours with preſents and letters; he offers her the ſociety of the Kingdom and the inheritance of it to her Children; and profeſſes, that he had employed his Arms upon it for no other end, than that he might leave it to them; the truth of this he was ready to depoſe upon oath, whereever ſhe pleaſed to appoint, even at the holieſt Altars and Temples ſhe ſhould make choice of. In ſhort, *Arſinoe* is perſwaded, ſhe ſends the moſt faithful of her Friends to receive the Kings Oath, which he immediately gave them in an ancient Temple touching the Altar, and Images of the gods; curſing himſelf with horrid and utmoſt execrations, if he did not ſincerely deſire the marriage of his Siſter, if he did not make her his Queen, and her Children his Heirs, and no other. *Arſinoe* now full of hopes, comes to an enterview and conference with him; who in his countenance and eyes carried nothing but love; he marries her, ſets the Diadem upon her head in ſight of the People and Souldiery, and calls her Queen; *Arſinoe* overjoyed, went before to *Caſſandrea* a well fortified City, where her Treaſures and her Children were (this was the only thing he ſought) ſhe brings in her Husband, to receive and feaſt him there; the Wayes, Temples and Houſes were adorned, ſacrifices offered; her Son *Lyſimachus* of ſixteen, and *Philip* of thirteen years old were commanded to go meet their Unkle, whom he met and greedily embraced without the Gates, and brought along with him. Being entred the Gate and Caſtle, he layes aſide his Mask, and reſumes his own countenance and affections; having brought in his Souldiers, he immediately commands the Royal youths to be ſlain, and that in the lap of their Mother whither they had fled; ſhe (the more miſerable in this that ſhe might not dye with them) having in vain interpoſed her ſelf betwixt them and the Swords of their Executioners, was driven into exile, with the allowance only of two Maids to attend her there. But *Ptolomy* did not long triumph in his victory; for an inundation of *Gauls* breaking into *Macedonia*, overcame and took him, cut off his head, and fixing it at the end of a Spear, carried it about to ſtrike terrour into others.

Beard.Thea. l. 1. c. 28. p. 178.

6. In the raign of Queen *Elizabeth*, there was in the City of *London*, one *Ann Averies* Widow, who forſwore her ſelf for a little mony, that ſhe ſhould have paid for ſix pound of Flax, at a ſhop in *Woodſtreet*, upon which ſhe was ſuddenly ſurpriſed with the juſtice of God, and fell down immediately ſpeechleſs, caſting up at her mouth, what nature had ordained to paſs another way, and in this agony died.

Herb. Trav. l. 2. p. 190.

7. *Melech Bahamen*, a King that commanded many Hills and Dales in *Gelack* and *Taurus*, was looked upon by the Covetous and ambitious eye of *Shaw Abbas*, King of *Perſia*; he ſent therefore *Methicuculi Beg* with an Army of *Cooſelbaſhawes* to perfect his deſigns upon him, commanding his General not to deſcend thence without victory. *Bahaman* having intelligence hereof, after he had like an experienced Souldier, performed all other things requiſite, put Himſelf, his Queen, two Sons, and ten thouſand able men in a large and impregnable Caſtle, victualled for many years, not fearing any thing the *Perſian* could attempt againſt him. *Methicuculi*, having viewed this inacceſſible Fortreſs, and finding force not valuable, turns Politician, ſummons them to a Parlee; which granted, he aſſaults them with proteſtations of truce and friendſhip, entreating the King to deſcend and taſte a Banquet, ſwearing by *Mortis Alli*, the head of *Shaw Abbas*, by Paradiſe, by eight Tranſparent Orbes he ſhould have Royal quarter, come and go as pleaſed him. By theſe *Paynim* atteſtations, and rich preſents, he ſo allured the peaceful King that was unuſed to deceit, that at laſt he trained the King and his two Sons to his treacherous Banquet; whereat upon a ſign given, three *Cooſelbaſhes* ſtanding by, at one inſtant with their ſlicing Scimitars whipt off their heads: e're this villany was ſpred abroad, by vertue of their Seals he cauſed the men above to deſcend and yield up the Caſtle unto him, ſome receiving mercy, others deſtruction. By this deteſted policy he yoked in ſlavery this late thought indomitable Nation.

Biſhop Godwin, p. 73.

8. *Stigand* thruſt himſelf into the Archbiſhoprick of *Canterbury*, and with it held *Wincheſter*; he raiſed the *Kentiſh* men againſt *William* the Conqueror, who thereupon bore a grudge againſt him; underhand procured Legates from *Rome* to deprive him; and he was likewiſe clapt up in the Caſtle of *Wincheſter*, and hardly uſed, even well near famiſhed, which uſage was to make him confeſs where his treaſure lay. But he proteſted with Oaths that he had no mony; yet after his death a little Key was found about his neck, the lock whereof being carefully ſought out, ſhewed a note or direction of infinite treaſures hid under ground in divers places; he dyed in the year 1069.

Speeds hiſt. p. 380. Chetw. hiſt. collect. cent. 7. p. 198.

9. *Elfrid*, a Noble man, intending to have put out the eyes of King *Ethelſtan*, his treaſon being known, was apprehended and ſent to *Rome*; where at the Altar of St. *Peter*, and before Pope *John* the tenth, he abjured the fact; and thereupon immediately fell down to the earth, ſo that his Servants bore him to the *Engliſh* School, where within three dayes after he dyed; the Pope denying him Chriſtian buryal, till he knew King *Ethelſtan*'s pleaſure.

Speeds map. p. 9.

10. From *Baſham* in *Suſſex*, Earle *Harold* for his pleaſure putting to Sea in a ſmall Boat, was driven upon the Coaſt of *Normandy*, where by Duke *William* he was detained till he had ſworn to make him King of *England*, after *Edward* the Confeſſors death; he afterwards without any regard to his oath, placed himſelf in the Throne. Duke *William* thereupon arrived at *Penſey*, and with his Sword revenged the perjury of *Harold*, at *Battel* in the ſame County, and with ſuch ſeverity, that there fell that day, King *Harold* himſelf, with ſixty ſeven thouſand nine hundred ſeventy and four *Engliſh* men; the Conquerour thereby putting himſelf into full poſſeſſion.

Radau. Orat. Ext. pars 2. c. 10. p. 260.

11. *Ludovicus*, King of *Burgundy*, made war upon the Emperour, and being taken priſoner by him, the Emperour gave him his liberty, having firſt made him ſwear, that he ſhould never more make war upon him. *Ludovicus* was no ſooner free in his perſon, but as if he had been free of his oath too, he came upon the Empe-

rour with greater preparations, and a ſtronger Army than before: But he was overcome the ſecond time, and loſt all; his eyes alſo were plucked out, and upon his forehead from ear to ear, were theſe words imprinted with a hot Iron, This man was ſaved by Clemency, and loſt by Perjury.

Camer. oper. ſubciſ. cent. 2. c. 77. p. 303.

12. In the reign of the Emperour *Ludovicus*, the Son of *Arnulphus*, *Adelbert* Palatine of the Oriental *France* was accuſed of having ſlain the Emperours Son; and thereupon was cloſely beſieged by the Emperour in the Caſtle of *Aldenburg* near *Pabeberg*; but the Caſtle was ſo well fortified both by Art and Nature, that the Emperour deſpaired of forcing it, or prevailing with the defenders of it, to ſurrender themſelves. *Hatto* the Biſhop of *Mentz*, goes to *Adelbert* (who was his near Kinſman, and therefore the more liable to be overreached by his fraud) and invites him to treat with the Emperour; and that if things ſhould not prove to his own mind, he ſwore to him, that he would ſee him ſafe returned into his Caſtle of Strength. *Adelbert* accepts of the motion, the Biſhop and he went out of the Gates; when the Biſhop looking upon the Sun, told him the journey was long, and an early hour of the day, and therefore he thought it beſt to return to the Caſtle, and refreſh themſelves with a Breakfaſt, that they might afterwards travel the better. *Adelbert* ſuſpecting no evil, with great courteſie invites him back with him; they returned, and after Breakfaſt again they ſet forward. As ſoon as *Adelbert* came in preſence of the Emperour, he is there yielded up into the power of his enemy, and condemned to death. Upon which (with as great boldneſs as truth) he accuſed *Hatto* of his treachery and perjury, who replied that he had performed his Oath, in returning with him to Breakfaſt in his Caſtle. *Adelbert* (by the Emperours command) was executed; and ſoon after the noble Family of the Palatines of the Oriental *France* was extinct; and ſo the Caſtle, together with all his other Territories fell into the hands of the Emperour.

Camer. oper. ſubciſ. cent. 2. c. 77. p. 303.

13. *Paches*, the *Athenian* General, called out *Hippias* Captain of the *Arcadians*, and Governour of the Town of *Notium*, to a Treaty, upon this ſworn condition, That in caſe they ſhould not agree amongſt themſelves, he would ſet him in ſafety within the Town. When *Hippias* was come forth to him, he ſet a Guard upon him; and forthwith leading his Army againſt the Town, he aſſaulted and took it, put all the *Arcadians* and *Barbarians* he found there to the Sword. This done he took *Hippias* along with him to the City, where he gave him his liberty, as he ſaid, according to their agreement, but ſoon after cauſing him again to be apprehended, he appointed him to be put to death.

Liv. hiſt. Clark. mir. c. 95. p. 429.

14. The *Æqui* having made a League with the *Romans* and ſworn to the ſame; afterwards revolted, choſe a General of their own, ſpoiled the Fields and Territories belonging to *Rome*. Ambaſſadours were thereupon ſent to complain of the wrong, and to demand ſatisfaction. But the General ſo little eſteemed them, that he bad them deliver their meſſage to an Oak that grew thereby. Accordingly one of the Ambaſſadors turning to the Oak ſaid, Thou hallowed Oak, and whatſoever elſe belongs to the gods in this place, hear and bear witneſs of this perfidiouſneſs, and favour our juſt complaints, that by the aſſiſtance of the Gods, we may be revenged for this perjury. So returning, the *Romans* gathered an Army, and having in Battle overthrown the *Æqui*, they utterly deſtroyed that perjured Nation.

CHAP. XXX.

Of the Inconſtancy of ſome Men in their Nature and Diſpoſition.

IN the Country of the *Troglodytæ*, they ſay there is a Lake, the taſte of whoſe Waters is bitter and ſalt thrice in a day, then it returns to ſweet again, and in the ſame manner it is with it in the night alſo: whereupon it hath gained the name of the mad River. Men are no leſs unequal and inconſtant in their manners, than theſe Waters are in their taſte; now courteous, and then rough; now prodigal, and ſtraight ſordid; one while extreamly kind, and e're long vehemently hating, where they paſſionately loved before.

Oroſii hiſt. l. 6. c. 18. p. 266.

1. *Mena* was the Freed-man of *Sextus Pompeius*, and in the War betwixt him and *Octavianus Cæſar*, he revolted from his Maſter with ſixty Ships in his company, of all which *Cæſar* made him the Admiral: not long after *Cæſar* having loſt moſt of his Navy by ſhipwrack, *Mena* returned to *Pompeius* his forſaken Lord, carrying along with him ſix Ships, and was received by him with great humanity: here endeavouring to repair his formerly loſt honour, he burnt divers of *Cæſars* Ships: and yet after all this when he found himſelf circumvented and overcome by *Agrippa* in a Naval fight, he again went over to *Cæſars* ſide with ſix Gallies; this Runnagate the third time was received by *Cæſar*, who indeed indulged him his life, but left him without employment under him.

Sabellic. Exemp. l. 6. c. 3. p. 324. Plin. l. 34. c. 6. p. 492.

2. As long as *Marius* the younger, managed the War with proſperity and ſucceſs, he was then called by the people of *Rome*, the Son of *Mars*; but no ſooner did fortune begin to frown upon him, but they altered their ſtile, and called him the Son of *Venus*: ſuch is the levity and vanity of the inconſtant multitude; and brake down the Statues made for him in every ſtreet.

Sabell. Ex. l. 8. c. 8. p. 461.

3. Pope *Innocent*, while as yet he was a private man, uſed more than all others to cry out of the Popes, that they did not employ the uttermoſt of their endeavours to root out that ſchiſm, under which the Church of *Rome* had ſo long laboured; and that they did not oppoſe with all their might, the enemies of the Chriſtian faith. But when this man had himſelf attained to the Popedom, he was ſo altered in his opinion and manners, that divers perſons are ſuppoſed to be proſecuted by him with great violence upon no other account, than that they earneſtly exhorted him to the performance of thoſe things, the want of which he had ſo blamed in his Predeceſſors.

Clark. mir. c. 72. p. 314. Plin. l. 34. c. 6. p. 492.

4. The *Athenians* had given Divine Honours to *Demetrius Phalaraus*, in a baſe manner had flattered him during his victories, had ſet up

two hundred Statues in his honour; but when they heard of his overthrow by *Ptolomy* King of *Egypt*, and that he was coming to them for ſuccour, they ſent ſome to meet him, to let him know, he ſhould not come near them, for they had made a decree that no King ſhould come into *Athens*. They ſubverted and took down all thoſe Statues which they had before erected, and that alſo while *Demetrius* was living, and before either ruſt or duſt had any way diſfigured them; three hundred and ſixty Statues, ſaith *Pliny*, and brake before the year was out.

Xiphil. in Caligulâ, p. 95.

5. *Caius Caligula* was ſo inconſtant, and difficult in the management of affairs, that no man knew what was fit for him to ſay or do in his preſence; ſometimes he delighted in a numerous and full attendance, and ſoon after he was in love with ſolitude; he would often be angry when nothing was begged of him; and at other times, when any thing was asked he would haſte away with all the ſpeed imaginable, to the performance of this or that, and when he came upon the place, do little or nothing in it: he was prodigal in the expending, and ſordid in the procurement of monys; he was now pleaſed with flatterers, and ſuch as ſpake freely in his preſence, and immediately incenſed againſt both; he diſmiſſed many villanous perſons without any puniſhment; and cauſed many excellent perſons to be killed by his command; and he freequently treated his beſt friends with ſeverity, and in an injurious manner.

Plut. in Alcibiad. p. 203. Sabell. Ex. l. 8. c. 8. p. 462.

6. *Alcibiades* varied his manners according to the cuſtom of thoſe he converſed with, he paſſed through more mutations, than the Cameleon doth colurs. In *Sparta* he was very frequent in exerciſes, fed ſparingly, went frugally, was auſtere, and kept himſelf to their black broth, no way differing from the natural *Spartans*. In *Ionia* he was voluptuous, merry and ſlothful: in *Thrace* he gave himſelf to riding and drinking of Wine; and when he was with *Tiſſaphernes* he ſtrove to exceed the very *Perſians* themſelves, in all ſorts of pomp and luxury.

Fullers worthies p. 82. Barkſhire.

7. *Bray* is a Village well known in *Barkſhire*, the vivacious Vicar hereof, living under King *Henry* the eighth, King *Edward* the ſixth, Queen *Mary*, and Queen *Elizabeth*, was firſt a Papiſt, then a Proteſtant, then a Papiſt, and then a Proteſtant again: this Vicar being taxed by one for being a Turn-coat, and an inconſtant changeling; Not ſo, ſaid he, for I have alwayes kept my principle, which is to live and dye the Vicar of *Bray*.

Heyl. Coſm. p. 553.

8. *Marcus Antonius de Dominis*, Archbiſhop of *Spalato*, ſeeming to loath the *Roman* Superſtition, came for refuge into *England Anno* 1616. and having here both by Preaching and Writing, laboured to overthrow the Church of *Rome*, upon I know not what projects he declared himſelf to be of another mind *Anno* 1622. and returned again to *Rome*, where he wrote as reproachfully of the Church of *England*; but the infatuated man was not long after impriſoned in the Caſtle of *Angelo*, and his dead body burnt to aſhes.

Heyl. ibid. Socrat. Eccleſ. hiſt. l. 3. c. 11. p. 304.

9. *Socrates* in his Eccleſiaſtical Hiſtory, ſaith of *Ecebolius*, that he was under *Conſtantine* a Chriſtian, under *Julian* a Pagan, and a Chriſtian again under *Jovinian*: ſo wavering and inconſtant a Turncoat was *Ecebolius*, ſaith he, from his beginning to his end.

Baker. Chro. p. 514.

10. —— *Lydington* was a man of the greateſt underſtanding in the *Scottiſh* affairs, and a perſon of an excellent wit, but withall ſo variable and inconſtant, that *George Buchanan* uſed to give him the ſirname of Chameleon.

Petron. Arb. in Satyr. p. 140, 141, &c.

11. There was a Matron in *Epheſus* of ſo noted a chaſtity, that the Women of the neighbouring parts flocked thither on purpoſe to behold her. She when ſhe buried her Husband, was not content with the common uſages to follow the Herſe with diſchevelled hair, or in the ſight of the aſſiſtants to beat upon her bare breaſts; but ſhe alſo followed the deceaſed into the very monument; and having ſeen it laid there in its peculiar apartment, (after the *Greek* manner) ſhe remained there to keep the body, and to lament it for whole nights and dayes together. Her Parents nor Kindred could prevail to get her away; and the Magiſtrates themſelves having attempted it in vain were departed. All men bewailed a Woman of ſo ſingular an example, and it was the fifth day ſince ſhe had taſted any food. The faithful Maid ſate by her mournfull Miſtreſs; and when her own tears were ſpent, lent her others, repairing alſo the light in the Monument, as oft as it required it. She was therefore the only diſcourſe of the City, and it was confeſſed by all men, that that was the only true and moſt illuſtrious example of conjugal chaſtity and love. In the mean time the Governour of the Province, had commanded that certain thieves ſhould be crucified near to that very Dormitory, where the Matron lamented her lately departed Husband. The next night therefore the Souldier that was ſet to guard the Croſſes, leſt any ſhould ſteal the bodies thence, and bury them, perceiving a clear light amongſt the Monuments, and hearing the ſighs of ſome Mourner, in a curioſity that is incident to humane nature, he was deſirous to know who was there, and what they did: He thereupon deſcends into the Monument, where beholding a moſt beautiful woman, at firſt he ſtood immoveable; ſoon after eſpying the dead body that lay there, conſidering her tears, and thoſe injuries ſhe had done to her face with her nails, judging of the matter as it was, that the woman was ſuch as was not able to bear the death of her Husband; he went and fetcht his Supper into the Monument, and began to exhort the Mourner, that ſhe would not perſiſt in a vain grief, or diſtend her heart with unprofitable ſighs: he repreſented that the ſame fate waited upon all; that all muſt come at laſt to that long home: and ſpake ſuch other things, as ſerve to appeaſe ſuch hearts as are exaſperated with grief. But ſhe wounded with an unknown conſolation, rent her breaſts with greater vehemence, and pulling off her hair, ſhe laid it upon the breaſt of her deceaſed Husband, that lay before her. Notwithſtanding all which the Souldier left not the place, but with the ſame exhortation, attempted to bring the woman to taſte of ſome food. At laſt the Maid (corrupted 'tis likely by the odour of the Wine) reached out her conquered hand, to receive the humanity of him that invited her: and having refreſhed her ſelf with meat and drink, ſhe began to attempt upon the obſtinacy of her Miſtreſs: What, ſaid ſhe, is this like to advantage you, if you ſhall periſh by famine, if you ſhall bury your ſelf alive, if you ſhall render up your uncondemned breath, before ſuch time as the fates do require it?

Think you the Ghoſts, or aſhes of the dead,
Regard what tears their ſupervivours ſhed?

Will you reſtore him to life again, in deſpight of all the deſtinies that oppoſe it; or will you rather deſerting a feminine errour enjoy the comforts of life as long as you may be permitted? That very body that lies extended before you, ought to put you in mind, that you ſhould indeavour to live. No man is unwilling to hear when he is intreated to live. And therefore the woman dry with ſeveral dayes abſtinence, ſuffered her obſtinacy to be prevailed upon, and filled her ſelf with meat as greedily as her Maid had before done. But you know what it is that for the moſt part is wont to tempt humane ſatiety; with the ſame blandiſhments wherewith the Souldier had prevailed with the Matron to live, with the ſame he attempts her chaſtity alſo. The young man ſeemed to this chaſte one neither unhanſome nor uneloquent; and the Maid too ſeeking to get him into her favour, repeated ever and anon,

And wilt thou fight with pleaſing Loves, nor care
Within what ſolitary fields we are?

To cut ſhort, the woman abſtained not as to that part of the body, the victorious Souldier overcame in both; they therefore lay together, not only that night but the next, and a third after, the entrance of the Monument being cloſed, that it might be ſuppoſed that the moſt chaſt woman had expired upon the Corpſe of her Husband. But the Souldier delighted with the beauty of the woman, and alſo with the privacy, bought what he was able; and at the entrance of the night brought it to the Monument: the Parents therefore of one of the Thieves lately crucified, perceiving how ſlightly the bodys were guarded, took down their Son from the Croſs, and committed him to the earth. But the Souldier in the morning perceiving that one of the Croſſes was without its Carcaſe, and fearing the puniſhment of his neglect; told the woman what had hapned, and withall that he would not expect the ſentence, but would pronounce upon his ſloth, with his own Sword, beſeeching her to afford him a place, and to make a fatal repoſitory, for her Friend as well as for her Husband. The woman (no leſs compaſſionate than chaſte) Certainly, ſaid ſhe, the gods will not ſuffer, that at the ſame time, I ſhould behold the funerals of two men, the deareſt unto me of all other; I had rather part with the dead than ſlaughter the living; and having ſaid this, ſhe commands the body of her dead Husband to be taken out of his Coffin, cuts off his noſe to disfigure his face, and delivers him to be faſtned to the Croſs that was empty. The Souldier made uſe of the wit of the wiſe woman; and the next day it was the wonder of the people, which way the dead Thief was again got upon his Croſs.

Cœl. Rhod. lect. Antiq. l. 11. c. 13. p. 499. Bruſon. facetiar. l. 4. c. 7. p. 278.

12. *Portius Latro*, an excellent Oratour, of whom *Seneca* ſays, that he was too much in every thing, and conſtant in nothing; for he neither knew how to leave his ſtudies, nor when he had, how to get to them again: when he once ſet himſelf to writing, he remained at it night and day; and followed it without any intermiſſion, till ſuch time as he fainted; and on the other ſide, when he was riſen from it, he yielded up himſelf as intirely to paſtime, jeſting and merriment. When he was got into the Mountains and Woods, he contended with the beſt and hardieſt of all them that were born in thoſe places, for patience in Labour, and Pains and diligence in Hunting; and fell into ſuch deſires of living in that manner, that he had much ado to perſwade himſelf back to his former courſe of life. But being once returned, he gave up himſelf with ſuch eagerneſs to his ſtudies, as if he had never departed from them. This man afterwards fell into the diſeaſe of a double Quartan, which was ſo tedious to him, that not able to endure it, he laid violent hands upon himſelf, and ſo dyed.

CHAP. XXXI.

Of the Covetous and Greedy diſpoſition of ſome Men.

Cauſ. hol. Court, tom. 1. l. 2. p. 56.

THe great and learned *Hippocrates*, wiſhed a conſultation of all the Phyſicians in the World, that they might adviſe together upon the means how to cure Covetouſneſs: It is now above two thouſand years ago, ſince he had this deſire; after him a thouſand and a thouſand Philoſophers have employed their endeavour to cure this inſatiable Dropſy. All of them have loſt their labour therein, the evil rather encreaſes, than declines under the multitude of remedies. There have been a number in former ages ſick of it; and this wide Hoſpital of the World is ſtill as full of ſuch Patients as ever it was. We read of

Zonar. Ann. tom. 1. fol. 42.

1. *Herod*, the *Aſcalonite*, after his vaſt expences, that he grew to ſuch a Covetous humour, that having heard how *Hircanus* his predeceſſor had opened the Monument of King *David*, and carried thence three thouſand talents of Silver; he taking along with him, a party of his choicer friends (leſt the deſign ſhould take air) went in the night time, opened and entred the ſame Monument; and though he found nothing of Silver, as *Hircanus* had before done, yet he found there much furniture, and ſeveral utenſils of Gold, all which he cauſed to be carried away; which done, he paſſed on to the more inward Cells and Repoſitories, where the bodies of the two Kings *David* and *Solomon* lay embalmed; endeavouring to enter there, two of his Courtiers were ſtruck dead; and as it is conſtantly affirmed, he himſelf (frighted with the eruption of fire and flame from thoſe apartments) went his way. After this deed of his, it was obſerved that his affairs ſucceeded not with his wonted proſperity; and in his family there was a kind of continual Civil War, which after did not end without the blood of more perſons than one.

Plut. in vita Craſſi, p. 543. Plin. l. 3. c. 10. p. 479.

2. *Marcus Craſſus*, the *Roman*, at the beginning had not much more than three hundred talents left him; yet by his covetous practiſes got ſuch a vaſt eſtate, that when he was Conſul, he made a great ſacrifice to *Hercules*, and kept an open feaſt for all *Rome*, upon a thouſand Tables, and

gave

Zuin.Theat. vol. 3. l. 1. p. 616. Hak. Apol. l.4.c.5.§.1. p. 352. gave to every Citizen Corn to find him three months; and yet before his *Parthian* expedition, being deſirous to know what all he had was worth, found that it amounted to ſeven thouſand and one hundred talents, but even this would not content him; but thirſting after the *Parthian* Gold, he led an Army againſt them, by whom he was overthrown; his head was chopt off by *Surinas* the *Parthian* General, who alſo cauſed molten Gold to be poured down his throat, upbraiding by that action his unquenchable avarice.

Clarks mir. c.33.p.113. 3. Cardinal *Angelot* was ſo baſely covetous, that by a private way he uſed to go into the Stable, and ſteal the Oats from his own Horſes: on a time the Maſter of his Horſe going into the Stable in the dark, and finding him there, taking him for a Thief, beat him ſoundly; he was alſo ſo hard to his Servants, that his Chamberlain watching his opportunity ſlew him.

Herod. l. 1. p. 77, 78. 4. *Nitocris*, Queen of *Babylon*, built her Sepulchre over the moſt eminent Gate in that City; and cauſed to be ingraven upon her Tomb, What King ſoever that comes after me, and ſhall want mony, let him open this Sepulchre and take thence ſo much as he pleaſes, but let him not open it unleſs he want, for he ſhall not find it for his advantage. *Darius* long after finding this inſcription brake open the Sepulchre, but inſtead of Treaſure he only found this Inſcription within; Unleſs thou wert a wicked man, and baſely covetous, thou wouldſt never have violated the Dormitories of the dead.

Full.worth. p.84. Barkſ. 5. *Arthur Bulkley*, the covetous Biſhop of *Bangor*, in the reign of King *Henry* the eighth, had ſacrilegiouſly ſold the five fair Bells of his Cathedral, to be tranſported beyond the Seas, and went down himſelf to ſee them ſhipped; they ſuddenly ſunk down with the Veſſel in the Haven, and the Biſhop fell inſtantly blind, and ſo continued to the day of his death.

Full.ch.hiſt. l. 10. cent. 17. p. 57. 6. One reports this *Paſquin* of *Bancroft*, Archbiſhop of *Canterbury*, for his covetouſneſs,

Here lies his Grace in cold clay clad,
Who dy'd for want of what he had.

Lipſ. monit. l. 1. c. 5. p. 73, 74. 7. *Anno* 712. *Rodericus* was the laſt King of the *Goths*: there was a Palace in *Toledo*, that was ſhut up, and made faſt with ſtrong Iron bars; the Univerſal Tradition concerning which was, That the opening of it ſhould be the deſtruction of *Spain*: *Rodericus* laugh'd at it, and ſuppoſing that Treaſure was hid in it, cauſed it to be broke open; no Treaſure was found, but there was a great Cheſt, and in it a linnen cloath, wherein was depainted ſeveral ſtrange faces, and uncouth habits in a Military poſture; alſo there was an Inſcription in Latin to this purpoſe, That *Spain* ſhould be deſtroyed by ſuch a Nation as that; and the Prediction was in ſome ſort verified: for Count *Julianus* having his daughter raviſhed by the King, in Revenge thereof he called in the Moors from *Africa*, who ſlew the King and ruinated the Country.

Fulg. l. 9. c.4.p.1191. 8. *Perſes*, the laſt King of *Macedon*, a little before he was taken, was deſerted by all his Souldiers, ſaving only a few *Cretans*, whom he retained with the hope of mighty promiſes, having before-hand put into their hands ſome Veſſels of Gold, as a pledge of his juſt meaning; by means of theſe men he was brought into a ſafe place, where promiſing to pay them in money, he took back his Veſſels, and refuſed to give them any thing in lieu of them; whereupon being deſerted by the *Cretans* alſo, he fled into *Samothracia* without other company than his Gold, was taken by *Æmylius*, and led in Triumph through *Rome*; and loſt both his Kingdom and Liberty as his Covetouſneſs deſerved.

Fulg. l. 9. c.4.p.1199. 9. Pope *Benedict* the ninth was ſo very deſirous of Gold, that he ſold the very Popedom it ſelf to *Gregory* the ſixth for money; and 'tis very probable that he would have ſold himſelf, his liberty and life too, in caſe he could have found a purchaſer that would part with good ſtore of Coin.

Val. Max. l. 7. c. 10. p. 206. 10. In the Siege of *Caſſilinum*, where *Hannibal* had reduced them within to a grievous Famine, there was a Souldier that had taken a Mouſe, and ſold it to another for two hundred pence, rather than he would eat it himſelf to aſſwage his cruel hunger: but the event was both to the buyer and ſeller as each did deſerve, for the ſeller was conſumed with Famine, and ſo enjoyed not his money; the buyer though he paid dear for his Morſel, yet ſaved his life by it.

Val. Max. l. 9. c. 4. p. 256. 11. *Quintus Caſſius* being in *Spain*, *M. Silius*, and *A. Culpurnius*, were purpoſed to ſlay him: as they went about it they were ſeized upon with their Daggers in their hands, the whole matter was confeſſed by them; but ſuch was the extreme covetouſneſs of *Caſſius*, that he let them both go, having agreed with one for fifty, and the other for ſixty thouſand Seſterces. It is ſcarce to be doubted but that this man would willingly have ſold his own Throat to them in caſe he had had another.

Val. Max. l. 9. c. 4. p. 256. 12. *Ptolomaus*, King of *Cyprus*, by ſordid means had heaped up much Treaſure, and ſaw that for the ſake of his Riches he muſt periſh; he therefore embarked himſelf, together with all his Treaſure, in a Ship, and put to Sea, that he might bore the bottom of his Veſſel, die as himſelf pleaſed, and withal diſappoint the expectation of his enemies that gaped for the prey: but alas, the covetous wretch could not find in his heart to ſink ſo much Gold and Silver as he had with him, but returned back with thoſe Riches which ſhould be the reward of his death.

Sueton. l. 10. c.16.p.313. Hak. Apol. l.4.c.5.§.4. p. 357. 13. *Veſpaſian* the Emperour practiſed ſuch kind of Traffick as even a private man would ſhame to do, taking up Commodities at a cheap, that he might vend them at a dearer rate. He ſpared not to ſell Honours to ſuch as ſued for them; or Pardons to ſuch as were accuſed, whether they proved guilty or guiltleſs. He made choice of the moſt ravenous polling Officers he could any where find out, advanced them to the higheſt Places, that thereby being grown Rich, he might condemn their perſons, and confiſcate their Eſtates. Theſe men he was commonly ſaid to uſe as Spunges, becauſe he both moiſtened them when dry, and ſqueezed them when wet. When ſome of his ſpecial Friends for his honour intended to erect to him a ſumptuous Statue worth a Million of Seſterces, *Vos vero inquit mihi argentum date*, he deſired rather to receive from them the value thereof in ready Coin, as being leſs troubleſom to them, and more acceptable to him.

Sueton. l. 4. c.42.p.190. 14. *C. Caligula* was the Succeſſour of *Tiberius*, as well in Vice as the Empire; ſome with threats he forced to name him their heir, and if they re-

Hak. Apol. l.4.c.5.§.4. p. 357.

covered after the making of their Wills, he diſpatched them by poyſon, holding it ridiculous that they ſhould live long after their Wills were made. For the bringing in of money he ſet up Stews both of Boyes and Women in the Palace it ſelf, and ſent ſome through the Streets to invite perſons thither, for the increaſing of the Emperours Revenues; and having by this, and ſuch like wretched means, amaſſed huge heaps of Treaſure (to ſatiate his appetite being inflamed with a longing deſire of touching money) he would ſometimes walk upon heaps of Gold, and ſometimes as the pieces lay ſpread abroad in a large Room, he would rowle himſelf over them ſtark naked. Moſt tranſcendent and exceſſive covetouſneſs, which blinded ſo great a Prince, and caſt him into ſuch an extremity of baſeneſs, as to become a publick Pander and Poyſoner for the love of money.

Sueton. l.7. c.12.p.277. Hak. Apol. l.4.c.5.§.3. p. 355. Fulg. Ex. l. 9. c. 4. p. 1194.

15. *Galba* being Proconſul in *Spain* under *Nero*, the *Tarraconians* ſent him for a Preſent a Crown of Gold, affirming that it weighed fifteen pounds: he received it, and cauſed it to be weighed, found it to want three pounds, which he exacted from them (laying a ſide all ſhame) as if it had been a true debt: And to ſhew he was no Changling, after his coming to the Empire, he gave with his own hands to a certain Muſician that pleaſed him (out of his own Purſe) twenty Seſterces, about three ſhillings *Engliſh* money; and to his Steward at making up of his Books of Account, a reward from his Table.

Zuin.Theat. vol. 2. l. 5. p. 408.

16. *Lewis* the eleventh in fear of his father *Charles* the ſeventh, abode in *Burgundy*, where he contracted a familiarity with one *Conon* an Herbman: ſucceeding his father in the Kingdom, *Conon* took his Journey to *Paris* to preſent the King with ſome Turnips, which he had obſerved him to eat heartily of when he ſometimes came from Hunting: in the way hunger conſtrained him to eat them all up, ſave only one of an unuſual bigneſs, and this he preſented the King with. The King delighted with the ſimplicity of the man, commanded him a thouſand Crowns; and the Turnip wrapt up in Silk to be reſerved amongſt his Treaſures: a covetous Courtier had obſerved this, and having already in his mind devoured a greater ſumm, bought a very handſome Horſe, and made a Preſent of him to the King, who chearfully accepted the gift, and gave order that the Turnip ſhould be brought him; when unwrapt, and that it was ſeen what it was, the Courtier complained he was deluded: No, ſaid the King, here is no deluſion, thou haſt that which coſt me a thouſand Crowns for a Horſe that is ſcarcely to be valued at an hundred.

CHAP. XXXII.

Of the Tributes and Taxes ſome Princes have impoſed upon their Subjects.

I Have read of *Henry* the ſecond, King of *England*, that he never laid any Tax or Tribute on his Subjects in all his Reign, and yet when he died he left nine hundred thouſand pounds in his Treaſury: a mighty and vaſt ſumm, if we conſider the time wherein this was. There are waies it ſeems for Princes to be Rich, without ſullying their Conſciences with heavy and unheard of Oppreſſions of their Subjects: ſome indeed of the following impoſts were but a moderate ſheering of the Sheep; but others were the fleaing off skin and all, and the Princes tyrannically ſporting of themſelves with the bitter Oppreſſion, and woful miſeries of their overburdened people. Thus

Cauſ.hol. Court.tom. 2. Max.12. p. 399.

1. *Johannes Baſilides* the great and cruel Duke of *Muſcovia*, commanded from his Subjects, a Tribute of Sweat, and of Nightingales in the midſt of Winter.

Appian. bell. civil. l. 5. p. 104. Hak. Apol. l. 4. c. 5. p. 355.

2. *Sylla* raiſed out of the leſſer *Aſia* alone, twenty thouſand Talents yearly; yet *Brutus* and *Caſſius* went further, forcing them to pay the Tribute of ten years within the ſpace of two, and *Antonius* in one, by which computation they paid in one year two hundred thouſand Talents, a mighty ſumm.

Petr. Greg. de Repub. l.3.c.5.§.9. p. 54.

3. There was heretofore amongſt the *Grecians* a Tribute called *Chryſargurum*, by which every Beggar, every Whore, every divorced woman, every ſervant or freed-man paid ſomething to the Treaſury: ſomething was exacted from every Male for Dung, for Cattel, for Dogs; both in City and Country every man and woman paid a Silver penny for their heads; for every Horſe, Ox, and Mule as much as was demanded; but for every Aſs or Dog ſix half-pence: for which Tribute, when there was great lamentation in the City, ſeeing it was exacted without mercy, *Anaſtaſius Dicorus* the Emperour aboliſh'd it, and burnt the Tables (wherein the Tribute was deſcribed) in the Cirque, in the preſence of all the people.

Liv. l. 7. p. 126. Sueton. in Neron.c.10. p. 237.

4. *Caius Manlius*, the Conſul, by a new example, propounded a Law in his Camp at *Sutrium*, by which throughout all the Tribes all that were manumitted ſhould pay the twentieth part of what they were worth; and becauſe that by this Law a great in-come and addition was to be made to their impoveriſhed Treaſure, the fathers of the Senate were agreed it ſhould paſs; this Law was abrogated by *Nero* in the beginning of his Reign, that he might thereby be the more gracious with the people.

Petr. Greg. de Repub. l. 3. c. 5. p. 55.

5. *Baſilius* the younger, Emperour of the Eaſt, ordained a Tribute wherein that which could not be paid by the poor, was to be exacted upon the Rich: the Tribute was called ἀλληλέγγυον, *Allelengyon*; this kind of Tribute was taken away by *Romanus Argyrus* the Emperour, and had been before that by *Conſtantine*, but that death prevented him.

Hak. Apol. l. 4. c. 5. p. 357.

6. The Emperour *Fl. Veſpatianus* laid an Impoſition upon Urine, and being by his ſon *Titus*

put

Petr. Greg. de Repub. l. 3. c. 6. p. 56.

put in mind of the baſeneſs of it, he took a piece of money received upon that account, and reaching it to his ſons Noſtrils, demanded of him, whether he felt any other ſavour from it than from any other kind of money, adding withal, *Bonus odor Lucri ex re qualibet*, The ſmell of gain is good and pleaſant from whenceſoever it ariſeth; the like Tribute upon Urine, was exacted by *Ferdinand*, King of *Naples*, upon the Citizens of *Capua*, by which he alſo got an infamous note upon himſelf.

Sueton. in Caligul. c. 40. p. 189.

7. *Cajus Caligula*, the *Roman* Emperour, exacted new and unheard of Tributes; he gathered them at firſt by Publicans: but perceiving the gain on their ſide was much, he afterwards gathered them by Centurions, and Pretorian Tribunes; nor was there any ſort of men, nor any kind of thing but what was Aſſeſſed at ſomething. For all manner of eatable things throughout the whole City, he had a certain rate upon them; for all manner of Law-ſuits and Judgements, whereſoever commenced or decided, he had the fortieth part of the ſumm about which they contended; and if any man was convicted to have compounded or given away his right, he was ſure to be puniſhed; he had the eighth part out of the daily gains of Porters; out of the gets of common Proſtitutes, he received as much as they earned by once lying with a man; it was alſo annexed to the Chapter of the Law, That not only Strumpets, but all ſuch as kept ſuch houſes of baſeneſs, ſhould be liable to this Tribute: nay that even wedded perſons ſhould pay for their uſe of marriage.

Petr. Greg. de Repub. l. 3. c. 6. p. 57.

8. In the laſt Wars in *Lorrain*, and in the year 1594. whereas before there were ſundry ſorts of Tributes impoſed, this was at that time added, That every Family ſhould contribute ſo much to the preſent Tax, as it did uſually expend in victuals in one day.

Petr. Greg. l. 3. c. 6. p. 57.

9. The *Lampſaceni* at ſuch time as they wanted money, took this courſe in the Collection of it, They impoſed a further rate than uſual upon all vendible things, ſo that what was the former price of the Commodities, that the ſeller did reſerve to himſelf, and what was over and above, was paid to the Publick.

Herodian. Lamprid.

10. The Emperour *Commodus* upon his birthday, demanded of each of the Senators Wives, and from each of their Children two Crowns; and this Tribute he called his Firſt-fruits; and of all the Senators, that were in the reſt of the Cities and Provinces, he exacted five Drachma's a man: when notwithſtanding all this, money ſtill failed, he feigned a neceſſity of his paſſing over into *Africa* to ſettle the Affairs thereof, that ſo he might have an occaſion of Collecting ſo much as might bear the charge of his Expences.

Petr. Greg. de Repub. l. 3. c. 4. p. 51. §. 13.

11. *Iſaacius Comnenus*, Emperour of the Eaſt, had a new and extraordinary way of Taxing: and it was on this manner, Upon every Street wherein there were thirty Chimneys, or Tunnels, he impoſed one Crown in Gold, two in Silver, one Sheep, ſix ſtrikes of Barley, ſix meaſures of Wine, ſix meaſures of Brann, and thirty Hens; upon one that had twenty, the eighth part of a Crown in Gold, a Crown in Silver, half a Lamb, four meaſures of Barley, four meaſures of Wine, and twenty Hens; upon a Street that had ten, he fixed as his Tribute, five pieces of Silver, a young Lamb, two meaſures of Barley, and ten Hens.

Petr. Greg. de Repub. l. 3. c. 4. p. 52.

12. *Margareta*, the Queen of *Denmark* and *Norway*, upon the overthrow of *Albertus* by the *Swedes*, being advanced to the Kingdom, exhauſted the *Suernes* and *Goths* by intolerable exactions and impoſts, ſhe demanded a certain ſumm of money for every Tail of the greater Cattle, a Floren for every Hearth or fire, and a mark of *Stockholme* value from every Marriage: beſides divers other heavy Taxes that were levyed every Week or Month upon them.

Lipſ. de Conſtantiâ, l. 2. c. 23. p. 210, 211.

13. Almoſt all the Provinces of the *Roman* Empire, ſaith *Lipſius*, paid yearly the fifth part of the profits of their Paſture, and the tenth of their Arable. Nor did *Anthony* and *Cæſar* forbear to exact the Tributes of nine or ten years to be paid in one. When *Julius Cæſar* was ſlain, and Arms were taken up for their liberty, every Citizen was commanded to pay down the five and twentieth part of all their Goods. And more than this, all that were Senators paid for every Tile of their houſe ſix Aſſes, an immenſe contribution above the reach of our ſenſes, as well as of our Eſtates. But *Octavianus Cæſar* (probably with ſome reference to his name) exacted and received of all freed men the eighth part of their Eſtates. I omit what the Triumvirs, and other Tyrants have done, leſt I ſhould teach thoſe of our times by the recital of them.

Alex. ab Alexandr. l. 4. c. 10. p. Herod. l. 3.

14. *Alexander Severus*, who was accounted amongſt the beſt of the Emperours, was yet ſevere this way, for he impoſed a Tribute upon all Taylours, Boat-men, or Barge-men, Apple-women and Citron ſellers, Skinners and Leather-ſellers, Wain-wrights, Silver-ſmiths and Gold-ſmiths, and other Arts and Handicrafts, for the adorning of thoſe Baths which he had Founded. And, ſaith *Herodian*, deceaſing in the eighteenth year of his Reign, he left to his Children and Succeſſours ſuch a ſumm of money as none before him had done; and ſo great an Army as no force could be able to reſiſt.

Zuin. Theatr. vol. 3. l. 6. p. 812.

15. The Tribute called *Cunigeſteura* and *Fanolehe*, was by the inſtitution of *Charles* the Great: Every meaſure of Bread-corn paid yearly five pence; every man, who by reaſon of ſickneſs or age, deſired an exemption from the War, was fined at the ſame ſumm: nor were the Churches or Church-men themſelves freed of Contribution in this kind. This Prince had with him an account of all Farms, Stipends, Fields, Meadows, Vineyards, Villages, the annual Rents and value of all theſe, with the Tributes impoſed upon them; as alſo a ſtated account of great and ſmall Cattel, and number of ſervants: not only ſo, but he had the very houſhold-ſtuff of all Prefects, Preſidents, Prelates, Monks, and Nuns, written down and Regiſtred.

Bak. Chron. p. 16.

16. King *Athelſtan* impoſed, as a Tribute on the Prince of North-*Wales*, to pay three hundred Wolves yearly, which continued three years: and in the fourth there was not one Wolf to be found, whereby the Province was cleared of infinite trouble and danger, the great abundance of them had formerly occaſioned.

Rad. orat. Extemp. pars 2. c. 12. p. 283, 284.

17. *Ludovicus Sfortia* ſent F. *Marcheſius* to the *Genoans* to demand of them a mighty Tribute: The *Genoans* received the Embaſſadour with all manner of civility, they led him into a Garden, and there ſhewed him the herb *Baſil* (it is the Emblem of an afflicted Common-wealth) they deſired him to take ſome of that weak Herb and ſmell to it, he did ſo, and told them that it ſmelt

very ſweet: they then wiſhed him that he would preſs and rub it betwixt his fingers, and ſo ſmell to it: he did ſo, And now, ſaith he, it ſtinks: In like manner, ſaid the *Genoans*, if the Prince deal graciouſly and mercifully with us, he will oblige us to all chearfulneſs and readineſs in his ſervice, but if he ſhall proceed to grind and oppreſs us, he will then find the bitter and troubleſome effects of it.

Plin. nat. hiſt. l. 12. *c.* 1. *p.* 358. *Magiri. Polymn. p.* 2213.

18. The Plane Tree was firſt brought over the *Ionian* Sea, into the Iſland *Diomedia* to beautifie the Tomb of *Diomedes*; from thence tranſlated into *Sicily*; and ſo at length brought into *Italy*, and planted as a ſingular, rare, and ſpecial Tree; but now it is carryed as far as *Terwin* and *Tourney* in *France*, where it is counted an appurtenance to the very ſoil that payeth Tribute; inſomuch as people that will but walk and refreſh themſelves under the ſhadow of it, muſt pay a Tribute and Cuſtom thereupon to the people of *Rome*.

Magiri. Polymn. p. 2214.

19. *Dionyſius* the elder exacted a vaſt ſumm of money of the *Syracuſans*, and when he ſaw that they lamented, pretended poverty, and deſired to be freed of it, he then appointed a new Impoſt or Tax to be laid upon them: and this he cauſed to be collected twice or thrice. At laſt when he had commanded the ſame ſhould be paid again; and that he obſerved thereupon that the people laugh'd, and as they walked together caſt out ſharp words and jeſts upon him, he gave order that the Tribute ſhould be demanded no more, for, ſaith he, ſince they begin to contemn us, it is a ſign that they have no money at all left.

Magiri. Polymn. p. 2213.

20. *Licinius*, the Prefect of *Gallia*, proceeded ſo far in his avaricious deſign, that whereas the *Gauls* were to pay their Tribute every Month, he ordained that there ſhould be fourteen Months accounted to the year; *December* he ſaid was indeed the Tenth Month, but after that he would have two other to ſucceed (which he called the *Auguſti*) for the eleventh and twelfth Months, for theſe interpoſed Months he required the ſame Tribute to be paid, as in any other two of the year.

Magiri. Polymn. p. 2214.

21. *Druſus* had impoſed a Tribute upon the *Friſons*, a ſmall one and agreeable to their poverty; it was that for Military uſes they ſhould pay a certain number of Ox Hides, not determining either the meaſure or ſtrength of them. *Olennius* was afterwards made Governour of that people, and he choſe out certain Bulls Hides, according to the meaſure and ſtrength of which their Tribute ſhould be accepted: if otherwiſe, not. This was hard to other Nations, but eſpecially to the *Germans*, who had Foreſts indeed of mighty Beaſts that were wild, but had few Herds of them at home: and therefore they firſt delivered up their Oxen themſelves; afterwards their Lands; and at laſt not able to pay their Tribute, they gave up their own bodies, thoſe of their Wives and Servants to be Slaves in lieu of it. Hereupon began firſt complaints, and then indignation; and becauſe they were not able to remedy theſe things by a juſt War, they ſeized upon thoſe Souldiers that were appointed to collect the Tribute, and hung them upon Gibbets.

Magiri. Polymn. p. 2214.

22. *Antigonus* laid heavy Impoſitions upon the Nations of *Aſia*, and when one told him that *Alexander* did not uſe to do ſo, he ſaid it was true indeed, for *Alexander* did only Mow *Aſia*, and that he was to gather the Stubble. Βλακεννόμιον was the name of a Tribute that was impoſed upon the Aſtrologers, and ſuch as were figure-ſetters, and by that appellation they uſed to reproach ſuch as conſulted the Mathematicians and Calculators of Nativities.

Magiri. Polymn. p. 2213.

Plin. nat. hiſt. l. 12. *c.* 4. *p.* 360.

23. Every three years the *Æthiopians* were wont to pay by way of Tribute unto the Kings of *Perſia*, as *Herodotus* ſaith, two hundred Billets of the Timber of the Ebony Tree, together with Gold and Ivory, the yearly Tribute of which laſt was twenty great and Maſſy Elephants Teeth.

Petr. Greg. de Repub. l. 3. *c.* 6. *p.* 57.

24. *Mauſolus*, King of *Caria*, had ſundry ſubtil and injurious waies whereby he uſed to extort money from his Subjects; he feigned that another King demanded Tribute of him which he was not able to pay, and that therefore he muſt be ſupplyed by the purſes of his people; he got a great ſumm from the *Myllacenſes*, pretending that their Mother City was to be invaded by the enemy, and whereas it wanted a Wall he had not wherewith to build one. By *Condalus* his Lieutenant he divers waies drained and exhauſted the people; for ſuch Cattel as were given him he left in the hand of the Donours for ſome years, and then demanded them, together with all the increaſe of them within ſuch a time as they were firſt given; he ſold the Fruits of ſuch Trees at a price as hung over any part of the Kings High-waies; he demanded a Tributary Drachm for the burial of any Souldier that deceaſed. And whereas the *Lycians* rejoyced and delighted in their hair, he feigned an Edict from the King, That they ſhould have it cut off, unleſs every man ſhould redeem his at a certain rate by him at pleaſure impoſed.

CHAP. XXXIII.

Of Cheats; and the extraordinary boldneſs of ſome in their Thefts.

THe Emperour *Aurelius Alexander* (ſaith *Lampridius*) was ſo perfect a hater of all Thieves, that if he chanced but to ſee any of them, he had his finger ready to pull out one of their eyes; and not only ſo, but it ſeems that ſo great was his Antipathy towards all that laboured under that kind of Infamy, that at the caſual ſight of any ſuch, with the very commotion of his mind, he would vomit up choler, and ſuch a ſudden burning would come into his face that he could not ſpeak for the preſent ſo much as one ſingle word. Great ſure is that filthineſs which excited a loathing in ſo gallant and great a man; but the Hiſtories of theſe bold and ſubtil practitioners will not (I hope) prove altogether ſo nauſeous.

Dugdale's Antiq. Warwickſh. p. 38.

1. *Richard Smyth* of *Shirford* in *Warwickſhire*, having but one only daughter called *Margaret*, and doubting of iſſue Male, treated with Sir *John Littleton* of *Frankley* in *Worceſterſhire*, for a marriage betwixt his ſaid daughter and *William Littleton*, third ſon to the ſaid Sir *John*: In conſideration whereof he agreed to ſettle all his Lands in remainder, after his own deceaſe without

other iſſue upon the ſaid *William* and *Margaret* and the Heirs of their two bodies lawfully begotten, but for lack of ſuch iſſue, to return to his own right Heirs. And having writings drawn accordingly, truſted the ſaid Sir *John Littleton* to get them engroſſed, which being effected, and a day appointed for ſealing, Mr. *Smith* came over to *Frankley*, where he found very noble entertainment; and ſome of Sir *John*'s friends to bear him company, in whoſe preſence the writings were brought forth and begun to be read; but before they came to the uſes, ſtept in Sir *John Littletons* Keeper in a ſweat, and told them that there were a brace of Bucks at Lare in the Park, which carryed a Glaſs in their Tayls for Mr. *Smiths* Dogs to look in (for he loved courſing well and had his Grey-hounds there) but if they made not haſte, thoſe Market people which paſſed through the Park would undoubtedly rouſe them. Whereupon Sir *John Littleton* earneſtly moved Mr. *Smith* to ſeal the Writings without further reading, proteſting they were according to the draughts he had ſeen, and without any alteration. Which bold aſſeverations putting him out of all ſuſpicion of ſiniſter dealing, cauſed him forthwith to ſeal them, and go into the Park. Hereupon the two children (for they were not above nine years old a piece) were married together, and lived in the Houſe with Sir *John*; but about ſix years after the young man dyed by a fall from his Horſe; and Mr. *Smith* reſolved to take his Daughter away: Sir *John* deſigning to marry her again to *George* his ſecond Son, refuſed to deliver her, till which Mr. *Smith* never ſuſpected any thing in the deed formerly ſo ſealed as hath been ſaid, but then upon the difference betwixt him and Sir *John*, it appeared that for want of iſſue, by the before ſpecified *William* and *Margaret* the Lands were to devolve unto the right Heirs of the ſaid *William*, which was *Gilbert Littleton* his eldeſt Brother, contrary to the plain agreement at firſt made. What ſucceſs attended all this take in ſhort: From *Gilbert* theſe Lands deſcended to *John* his Son, from him to the Crown, as being one of the Conſpiracy with *Eſſex*, in the forty ſecond of *Eliz.* and dyed in Priſon. After which *Muriel* his Widdow, petitioned King *James* for a reſtitution of his Lands, and obtained it; but doubting further troubles by ſutes with Mr. *Smith*, ſold them away to Serjeant *Hele* a great Lawyer, who conſidering the firſt foundation of *Littletons* Title, that they might be the better defended, diſpoſed of them to his five ſons; but ſuch is the fate that follows theſe poſſeſſions, that for want of a publick adverſary, theſe Brothers are now at ſuit among themſelves for them. And as none of the line of *Gilbert Littleton* to whom they deſcended (by the fore-ſpecified fraud) doth enjoy a foot of them, ſo 'tis no leſs obſervable, that the Son and Heir of *George* by the ſame *Margaret*, to wit *Stephen Littleton* of *Holbeach* in *Worceſterſhire* was attended with a very hard fate, being one of the Gunpowder Conſpirators in 3 *Jac.* for which he loſt his life and eſtate.

Full. Chur. hiſt. l. 2. cent. 11. p. 142. Burt. Mel. part.3.§.2. p. 452.

2. Earle *Godwin* caſt a covetous eye on the fair *Nunnery* of *Berkley* in *Glouceſterſhire*, and thus contrived it for himſelf: he left there a handſome Young Man, really or ſeemingly ſick, for their charity to recover, who quickly grew well and wanton. He is toying, tempting, taking, ſuch fire and flax quickly make a flame; The Siſters loſe their chaſtity, and without taking Wife in the way, are ready to make Mothers. The Young Man if ſick, returns to Earl *Godwin* in health, leaving the healthful Nuns ſick behind him. The fame hereof fills the Country, flies to Court, is complained of by Earl *Godwin* to the King: Officers are ſent to enquire, they return it to be true; the Nuns are turned out, their houſe and lands forfeited, both beſtowed on Earl *Godwin*: ſurprized weakneſs being put out, and deſigning wickedneſs placed in the room thereof.

Full. Chur. hiſt. l. 2. cent. 11. p. 142.

3. At another time the ſaid Earl had a mind to the rich mannour of *Boſeham* in *Suſſex*, and complemented it out of *Robert* Archbiſhop of *Canterbury* on this manner: Coming to the Archbiſhop, he ſaid *Da mihi Baſium*, that is, give me a buſs or kiſs, an uſual favour from ſuch a Prelate: The Archbiſhop returns, *Do tibi Baſium*, kiſſing him there with an holy Kiſs (perchance) as given, but a crafty one as taken, for *Godwin* preſently poaſts to *Boſeham*, and takes poſſeſſion thereof, and though here was neither real intention in him who paſſed it away, nor valuable conſideration to him, but a meer circumvention; yet ſuch was *Godwins* power, and the Archbiſhops poorneſs of Spirit, that he quietly enjoyed it. Theſe rich and ancient Mannors of *Berkley* and *Boſeham*, (Earl *Godwins* brace of Cheats) and diſtant an hundred miles from each other, are now both met in the Right Honourable *George Berkley* as Heir apparent thereof, his Anceſtors being long ſince poſſeſſed of them.

Eraſ. Collo. in Conviv. Fabuloſ. p. 313.

4. *Maccus*, a famous Cheat, came into the Shop of a Shoomaker at *Leyden* and ſaluted him, caſting his eye upon a pair of Boots that hung up; the Shoomaker asked if he would buy them, the other ſeemed willing, they were taken down, drawn on and fitted him very well: Now ſaith he, how well would a pair of double ſole Shoos fit theſe Boots! They were found and fitted to his feet upon the Boots. Now, ſaith *Maccus*, tell me true, doth it never ſo fall out, that ſuch as you have ſo fitted for a race as you have now done me, run away without paying? Never ſaid the other; but ſaid he, if it ſhould be ſo, what would you then do? I would follow him ſaid the Shoomaker. Well ſaith *Maccus* I will try, and thereupon began to run; the Shoomaker immediately followed crying ſtop thief, ſtop thief, at which the Citizens came out of their Houſes; but *Maccus* laughing, Let no man, ſaid he, hinder our race, for we run for a Cup of Ale; whereupon all ſet themſelves quiet ſpectators of the courſe, till *Maccus* had run quite away; and the poor Shoomaker returned ſweating and out of breath, and declared how he had been dealt with.

Eraſ. Collo. in Conviv. Fabuloſ. p. 314.

5. At *Antwerp* not long ſince, there was a Prieſt, who had received a pretty round ſum in Silver, which he had put into a great Purſe that hung upon his Girdle; a certain Cheat had obſerved it, who came, and ſaluting of him civilly, tells him, that he was appointed by the Pariſh where he lived to buy a new Surplice; he humbly begs therefore, that he would pleaſe to go with him to the place where they were ſold, that he might be the better fitted, in as much as he was of the very ſame pitch and habit of body with the Prieſt of their Pariſh; he prevailed and together they went, a Surplice was brought forth, and put upon him; the Seller ſaid

it fitted exactly; the cheat when he had ſurveyed the Prieſt, now before and then behind, ſaid it was too ſhort before; that's not the fault of the Surplice, ſaid the Shop-keeper, but is occaſioned by the diſtenſion of the Purſe: the Prieſt therefore laid down his Purſe, that they might view it again, but no ſooner had he turned his back but the Cheat catched up the Purſe, and away he ran with it; the Prieſt followed in the Surplice as he was, the Shop-keeper purſued the Prieſt, the Prieſt called ſtop the Thief, the Shop-keeper ſaid ſtop the Prieſt, the Cheat ſaid ſtop the Prieſt for he is mad; the people eaſily believed no leſs, when they ſaw him running in publick, and ſo habited, ſo that while one was a hindrance to the other, the Cheat got off clear with the purſe and mony of the poor Prieſt.

Camer. oper. ſubciſ. cent. 1. c. 64. p. 290.

6. In the reign of King *Francis* the firſt of that name, King of *France*, a notable Thief, apparrelled like a Gentleman, as he was diving into a great pouch, which *John* Cardinal of *Lorrain* had by his ſide, was eſpyed by the King being at Maſs and ſtanding right over againſt the Cardinal; the Thief perceiving himſelf diſcovered, held up his finger to the King, making a ſign he ſhould ſay nothing, and he ſhould ſee good ſport. The King glad of ſuch merriment towards, let him alone, and within a while after coming to the Cardinal, took occaſion in talking with him, to make the Cardinal go to his Pouch, who miſſing what he had put therein, begins to wonder; but the King who had ſeen the Play, was merry on the other ſide: after the King had even wearied himſelf with laughter, he would gladly that the Cardinal ſhould have again what was taken from him, as indeed he made account that the meaning of the taker was. But whereas the King thought he was an honeſt Gentleman, and of ſome account, in that he had ſhewed himſelf ſo reſolute, and held his countenance ſo well; experience ſhewed that he was a moſt cunning Thief, that meant not to jeſt, but making as if he jeſted was in good earneſt. Then the Cardinal turned all the laughter againſt the King, who uſing his wonted Oath, ſwore by the faith of a Gentleman, that it was the firſt time that ever a Thief had made him his Companion.

Camer. oper. ſubciſ. cent. 1. c. 64. p. 291.

7. The Emperour *Charles* the fifth, commanding a remove; while every man was buſied in putting up his ſtuff, there entred a good Fellow into the Hall, where the Emperour then was, being meanly accompanied, and ready to take Horſe; this Thief (for ſo he was) having made great reverence, preſently went about the taking down of the Hangings; making great haſte, as if he had much buſineſs to do; and though it was not his profeſſion, yet he went about it ſo nimbly, that he whoſe charge it was to take them down, coming to do it, found that ſome body had eaſed him of that labour, and which was worſe, of carrying them away too.

Camer. oper. ſubciſ. cent. 1. c. 64. p. 291.

8. Great was the boldneſs of an *Italian* Thief, who in the time of Pope *Paul* the third, played this prank. A certain Cardinal having made a great feaſt in his houſe; and the Silver Veſſels being locked up in a Trunk, that ſtood in a Parlour next the Hall where the Feaſt had been; while many were ſitting and waiting in this room for their Maſters, there came a man in, with a Torch carried before him, bearing the countenance of the Steward, and having a Jacket on, who prayed thoſe that ſate on the Trunk to riſe up from it, becauſe he was to uſe the ſame; which they having done, he made it to be taken up by certain Porters that followed him in, and went clean away with it. And this was done while the Steward and all the Servants of the Houſe were at Supper.

Lonic. Theat. p. 523.

9. The Emperour *Charles* the fifth, had a little Watch, of admirable and rare Workmanſhip; in a great croud he was robbed of it, by a Courtier that attended upon him; but the Watch it ſelf betrayed the Thief, for it ſtruck the hour of the day in his pocket: at the ſound of which, the poor man ſurprized and affrighted, caſt himſelf on his knees before the Emperour imploring his pardon, which the Emperour eaſily granted, ſaying that the fear of ignominy had been far more to him than the hope of gain could ever be.

Camer. oper. ſubciſ. cent. 1. c. 65. p. 294.

10. When the Emperour makes his entrance into the Imperial Cities, the cuſtome is that the Deputies of the ſaid Cities (in congratulation of his coming) preſent him with certain gifts: Theſe gifts are moſt commonly great Cups of Gold, or other Veſſels curiouſly wrought, and of great value, filled ſometimes with pieces of Gold, ſtamped with the Impreſs of the Cities that have the priviledge to Coin mony. In one of the chiefeſt Cities of *Germany* ſuch preſents being made to the Emperour *Maximilian* the firſt in the preſence of ſome of his greateſt favourites, they were left in his Chamber, and placed upon the Cupboard, even as they were preſented; at which time in the ſtreets ſome pleaſant Paſtimes, and Shews were made to delight the Emperour with: all the Courtiers were ſo intent to look upon theſe, that they had filled all the Windows of the Emperours Chamber. One of the Emperours greateſt Familiars thinking his Lord and Maſter would be as buſie in beholding the ſports as the reſt, pretending in kindneſs to leave his place to one that ſtood by him, a greater man than himſelf, he withdrew himſelf back into the Chamber by the Cupboard, and ſeeing all was clear, puts his hand into the Cup that was given, and takes out an handful of Gold, and puts it into his Pocket, aſſuring himſelf that no man ſaw him. But the Emperour who ſeemed as if he thought of nothing but the Shews, took heed to ſomething elſe; for he wore on his finger a Ring ſet with a certain Stone, which would ſhew all that was done behind him; wherefore caſting his eye upon it, he looked where one would not think he did. The Paſtimes ended, the Courtiers ſtood in the Chamber waiting what the Emperour would ſay, when he called him that had fingered part of the Preſent, bidding him to put his hand in the Cup, and to take out as much as he could of that which was in it. The Thief not knowing whereunto it tended, and confounded with the ſting of a guilty Conſcience, took but a very few of the pieces, which having done, the Emperour willed him to tell them, while the reſt waited very attentively, not knowing what this Ceremony tended to; and thinking thoſe pieces ſhould be diſtributed amongſt them all. The Emperour ſmiling ſaid to the Thief, Draw me now out thoſe other pieces which thou didſt put up into thy Pocket a while ſince, that I may ſee whether thou didſt gripe more then, or now. The poor ſoul confounded with that word, begins to frame excuſes and prayers; in the end he emptied his Pocket upon the Table, and tells before them all the pieces of Gold he had put up; the number

of which being far greater than thoſe he took the ſecond time, the Emperour ſaid unto him, Take all theſe pieces to thee to defray the charges of thy Journy, and be gone, and take heed thou never come any more in my ſight; and thus was the Courtier baniſhed the Court with ſhame enough.

Camer. oper. ſubciſ. cent. 1. c. 64. p. 291, 292. Sabell. hiſt. Venet. decad. 3. l. 6. Zuin. Thea. vol. 3. l. 1. p. 604.

11. A certain *Candiot* called *Stamat*, being at *Venice*, when the treaſure was ſhewed in kindneſs to the Duke of *Ferrara*, entred into the Chapel ſo boldly, that he was taken for one of the Dukes domeſtical ſervants; and wondring at ſo much wealth, inſtead of contenting himſelf with the ſight, intended to purloin thence a part at leaſt for himſelf. St. *Markes* Church gilded well nigh all over with pure Gold, is built at the bottom round about, within and without with pieces or tables of Marble. This *Grecian* Thief with marvellous cunning, deviſed to take out finely by night one of thoſe tables or ſtones of Marble, againſt that place of the Church, where the Altar ſtands, called the Childrens Altar, thereby to make himſelf an entrance into the treaſury; and having laboured a night, becauſe in that time the Wall could not be wrought through, he laid the Stone handſomly into its place again, and fitted it ſo well, that no man could perceive any ſhew of opening it at all. As for the Stones and Rubbiſh which he took out of the wall, he carried it away ſo nimbly, and ſo cleanly, and all before day, that he was never diſcovered. Having wrought thus many nights, he got at length to the Treaſure, and began to carry away much riches of divers kinds. He had a God-father in the City, a Gentleman of the ſame Iſle of *Candy*, called *Zacharias Grio*, an honeſt man and of a good Conſcience: *Stamat* taking him one day aſide, and near to the Altar, and drawing a promiſe from him that he ſhould keep ſecret that which he ſhould impart to him, diſcovered from the beginning to the end all that he had done, and then carries him to his Houſe, where he ſhews him the ineſtimable Riches he had ſtollen. The Gentleman being vertuous, ſtood amazed at the ſight; and quaking at the horror of the offence, began to reel, and was ſcarce able to ſtand. Whereupon *Stamat* as a deſperate Villain was about to kill him in the place; and as his will of doing it encreaſed, *Grio* miſtruſting him, ſtayed the blow by ſaying, That the extream joy which he conceived in ſeeing ſo many precious things, whereof he never thought to have had any part, had made him as it were beſides himſelf. *Stamat* contented with that excuſe, let him alone, and as a gift gave *Grio* a Precious Stone, of exceeding great value, and is the ſame that is now worn in the fore part of the Dukes Crown. *Grio* pretended ſome weighty matter to diſpatch; forth he goes and haſtens to the Palace, where having obtained acceſs to the Duke, he revealeth all the matter, ſaying withal, that there needed expedition, otherwiſe *Stamat* might rowſe himſelf, look about him, diſguiſe himſelf and be gone. To gain the more credit to his words, he drew forth of his boſome that Precious Stone that had been given him: Which ſeen, ſome that were preſent were immediately ſent away to the Houſe, where they laid hold on *Stamat*, and all that he had ſtollen, which amounted to the value of two millions of Gold, nothing thereof being as yet removed. So he was hanged betwixt two Pillars, and the Informer beſides a rich recompence, which he at that time received, had a yearly penſion aſſigned him out of the publick treaſury, for ſo long as he lived.

Wieri oper. lib. de irâ, p. 140, 141, 142.

12. *Anno Dom.* 1560. when *Hadrianus Turnebus* read in *Paris* Lectures upon *Ariſtophanes*, he openly averred, That heretofore in that City, he had ſeen a crafty fellow, called *Petrus Brabantius*, who as often as he pleaſed would ſpeak from his Belly, with his mouth indeed open, but his lips unmoved, and that this way he put divers cheats upon ſeveral perſons; Amongſt others this was well known: There was a Merchant of *Lions*, who was lately dead, that had attained to a great eſtate by unjuſt arts, as all men believed. *Brabantius* comes to *Cornutus*, the only Son and Heir of this Merchant, as he walked in a Portico, behind the Church-yard, and tells him that he was ſent to inform him, of what was to be done by him, that it was more requiſite for him to think of the ſoul and reputation of his Father, than his death. Upon the ſudden, while they are diſcourſing a voice is heard, as if it was that of the Father (which though it proceeded from the belly of *Brabantius*, yet he feigned to be wonderfully affrighted at it). The voice was to inform the Son, what ſtate his Father was now in, by reaſon of his injuſtice, what tortures he endured in Purgatory, both upon his own and his Sons account, whom he had left Heir of his ill-gotten goods, that no freedom thence was to be expected by him, without juſt expiation by his Son, by alms to ſuch as ſtood moſt in need, which were the Chriſtians who were taken by the Turks; That he ſhould credit the man, who was by ſpecial providence come to him, to be employed by Religious perſons, for the redemption of ſuch perſons that were captive at *Conſtantinople*. *Cornutus* a good man (though loth to part with his mony) told him that he would adviſe upon it that day, that on the next *Brabantius* ſhould meet him in the ſame place. In the mean time he ſuſpected there might be ſome fraud in the place, becauſe ſhady, dark, and apt enough for echoes or other deluſions. The next day therefore he takes him into an open plain place, where no buſh nor bryar was; where notwithſtanding he heard the ſame ſong, with this addition, that he ſhould deliver *Brabantius* ſix thouſand Franks, and purchaſe three Maſſes daily to be ſaid for him, or elſe the miſerable ſoul of his Father could not be freed. *Cornutus* bound by Conſcience, Duty and Religion (though loth) yet delivered him the mony, without witneſs of the receipt or payment of it; and having diſmiſſed him, and hearing no more of his Father, he was ſomewhat more pleaſant than uſual. Thoſe that ſate at Table with him, wondred at it: at laſt he told them what had befallen him; and thereupon was ſo derided by all, that at once he ſhould be cheated of brain and mony, that for meer grief, within ſome few days after he died.

CHAP. XXXIV.

Of perſons of baſe birth, who aſſumed the names of Illuſtrious Perſons.

THey ſay there is a Pool in *Comagena* that ſends forth a mud, that burns in ſuch manner, as that it is no way to be quenched till a quantity of earth be caſt upon it; and *Virgil* hath it of the Bees (thoſe little Birds) that when they ſwarm, and have furiouſly commenced a civil war amongſt themſelves, caſt a handful of duſt upon them, and they return to their wonted quietneſs.

Hi motus animorum atque hac certamina tanta
Pulveris exigui jactu compreſſa quieſcunt.

Their fierce reſolves, and bloody battle's ceaſe
When duſt is thrown; and they return to peace.

The mud and dregs of men are ſometimes ſo inflamed with a paſſionate deſire after greatneſs, that they cannot reſt till they are forced to their old obſcurity, or laid down in the duſt of death.

Lipſ. monit. l. 2. c. 5. p. 188.

1. *Andriſcus* was of ſo mean a condition in *Macedonia*, that he had no other way to ſuſtain himſelf, but by his daily labour; yet this man ſuddainly feigned himſelf to be *Philip*, the Son of King *Perſeus*, and the feature of his face was ſomewhat like his. He ſaid it, and others believed it, or at leaſt pretended they did; eſpecially the *Macedonians* and *Thracians*, out of wearineſs of the *Roman* Government, which with the novelty and rigour of it diſpleaſed them. He had therefore ſpeedily gathered mighty forces, with which he overthrew a *Roman* Prætor; at laſt he was overcome by *Metellus*, led in chains to *Rome*, and there triumphed over.

Speeds hiſt. p. 706.

2. *Lambert Symnel*, pretended himſelf to be *Richard* Duke of *York*, the ſecond Son of *Edward* the fourth, and thereupon came to claim the *Engliſh* Crown; after a terrible battle fought in his quarrel, he was taken alive, and by order of King *Henry* the ſeventh, put firſt into his Kitchin to turn the Spits, and was afterwards advanced to be his Falconer, in which office he lived and dyed.

Knowles Turk. hiſt. p. 255, 256, &c. Lipſ. monit. l. 2. c. 5. p. 200.

3. *Amurath* the ſecond, having newly aſcended the Throne of his Father *Mahomet*; at *Theſſalonica* an obſcure fellow, crept as it were out of a Chimneys Corner, took upon him the name and perſon of *Muſtapha*, the Son of *Bajazet*, who was ſlain many years before, in the great battle at Mount *Stella* againſt *Tamerlain*. This counterfeit *Muſtapha*, animated by the *Greek* Princes, ſet ſo good a Countenance upon the matter, with ſuch a Grace and Majeſty, that not only the Country people, but men of great place and calling repaired to him as their Natural Prince and Soveraign; ſo that in a ſhort time he was honoured as a King in all parts of the *Turkiſh* Kingdom in *Europe*. *Amurath* to repreſs this growing miſchief, ſent *Bajazet* Baſſa with a ſtrong Army into *Europe*, where he was forſaken of his Army, and for ſafety of his life compelled to yield up himſelf to *Muſtapha*. Much trouble he afterwards created to *Amurath*, at laſt being entrapped by the policy of *Eivaces* Baſſa, he fled when none purſued, being taken, he was brought bound to *Amurath*, then at *Adrianople*, by whoſe order he was hanged from the battlements of one of the higheſt Towers in the City, and there left to the Worlds wonder.

Val. Max. l. 9. c. 15. p. 274.

4. *Herophilus* a Farrier, by challenging *C. Marius* (who had been ſeven times Conſul) to be his Grandfather, gained ſuch a reputation to himſelf, that divers of the Colonies of the Veterane Souldiers, divers good Towns, and almoſt all the Colledges made choice of him for their Patron. So that *C. Caſar*, having newly oppreſſed *Cn. Pompeius* the younger in *Spain*, and admitting the people into his Gardens, this man was ſaluted in the next Cloyſters, by almoſt as great a Company, and unleſs *Caſar* had interpoſed, the Republick had had a wound imprinted upon it by ſo baſe a hand; but *Caſar* baniſhed him from the ſight of *Italy*, yet after his death he returned, and then entred into a Conſpiracy of killing all the Senators, upon which account by their command he was executed in Priſon.

Val. Max. l. 9. c. 15. p. 275.

5. In the reign of *Auguſtus Caſar*, there was one who pretended, that he was born of his Siſter *Octavia*, and that by reaſon of the extream weakneſs of his body, he (to whom he was ſet forth) kept him as his own Son, and ſent away his own Son in his room; but while he was thus carried with the full ſayls of impudence to an act of the higheſt boldneſs, he was by *Auguſtus* adjudged to tug at an Oar in one of the publick Gallies.

Lipſ. Ex. polit. l. 2. c. 5. p. 188. Petr. Greg. de Repub. l. 7. c. 18. p. 295.

6. In the reign of *Tiberius*, there was one *Clemens*, who was indeed the ſervant of *Agrippa Poſthumus*, the Grandchild of *Auguſtus* by *Julia*, and whom he had baniſhed into the Iſle *Planaſia*, but ſoon after by fraud and fame became *Poſthumus* himſelf. For hearing of the death of *Auguſtus*, he with great courage went to bring forth his Maſter (by ſtealth) out of the Iſle, and ſo to recommend him to the *Germane* or other Armies: but ſayling ſlowly, and finding that *Agrippa* was already ſlain, he took his name upon him, came into *Etruria*, where he ſuffered his Hair and Beard to grow, then gave out what he was, ſometimes ſhewed himſelf in private, then went he to *Oſtia*, and thence into the City, where he was applauded in divers Companies. At laſt *Tiberius* having notice thereof, by the help of *Saluſtius Criſpus*, at a convenient time, cauſed him to be ſuddenly apprehended, his mouth ſtopped, and brought to the Palace; where *Tiberius* asking him how he came to be *Agrippa*; How came you, ſaid he, to be *Caſar?* He was ſecretly made away, having expreſſed great conſtancy in his torments, for he would not diſcover one of thoſe that were in the Conſpiracy with him.

Juſtin. hiſt. l. 35. p. 268. Lipſ. Ex. polit. l. 2. c. 5. p. 190. Petr. Greg. de Repub. l. 7. c. 18. p. 295.

7. *Demetrius Soter*, who reigned in *Syria*, being for a certain and juſt cauſe offended with them of *Antioch*, made War upon them; they fearing the worſt, fly to new remedies, ſet up a baſe perſon, whom they ſalute for *Alexander* the Son of *Antiochus*, and encourage him to ſeek after his Fathers Kingdom of *Syria*; what through the hatred of *Demetrius*, and the deſire of novelty, this new *Alexander* was generally followed and embraced: he admires himſelf at his new fortune, and the Troops he commanded; he fought with *Demetrius*, and not only overcame,

but ſlew him upon the place. By this means he became the peaceable poſſeſſor of all *Syria* for nine years and ten months, when giving up himſelf to all kinds of debauchery, he was ſet upon by the young ſon of *Demetrius* (now grown up) overthrown and ſlain : the end of this *Scenick* and imaginary King.

Lipſ. mon. l. 2. c. 5. p. 193. 8. In *Germany*, *Anno* 1284. in the Reign of *Rudolphus* of *Hapſburg* the then Emperour, there aroſe one who gave out himſelf to be the old Emperour *Frederick* (who had been dead more than twenty two years before.) The Emperor *Rudolphus* at that time laid Siege to *Colmaria*, but not a little moved that this Impoſtour had got together a great Force, and that divers of the Nobles and Cities in the Lower *Germany* took part with him, he deſiſted from his Siege, came down the *Rhine*, as one that made haſt to pay his obeyſance to the old Emperour : but having once ſeized upon him, and demanded, Who? Whence? and for what reaſon he had done ſuch things? he cauſed him to be burnt in the Town of *Witzlar*.

Lipſ. Ex. polit. l. 2. c. 5. p. 194. 9. In the ſame *Germany*, *Anno* 1348. there was a notable Impoſtour about *Voldemarus* Marqueſs of *Brandenburgh*; the Marqueſs had been abroad and miſſing, whether loſt or dead for thirty one years; when *Rudolphus*, Duke of *Saxony*, conſidered which way he might deprive *Ludovicus Bavarus* of his Marquiſate of *Brandenburgh*. To this purpoſe, he kept privately about him a Miller, whom he inſtructed with all requiſite art and ſubtilty, and gave out that he was the Marqueſs; divers Caſtles and Towns were hereupon yielded up to him; the *Bavarians* and their Aſſiſtants were overthrown by him in one great Battel, wherein *Rudolphus* Count *Palatine* of the *Rhine*, with ſeventy nine Knights were taken Priſoners; three years did this Miller bear up, till at laſt he was taken, and adjudged to the flames, to the Infamy of his Abettours.

Lipſ. Ex. polit. l. 2. c. 5. p. 195. 10. *Balwine* the eighth, was Earl of *Flanders* and *Hannonia*, afterwards Emperour of *Conſtantinople*, ſlain in a Battel againſt the *Bulgarians*. Twenty years after his death, *Bernardus Rainſius* a *Campanian*, gave himſelf out to be the Emperour, long impriſoned but now at liberty; the gravity of his Countenance, the remembrance of former men and things, the exact knowledge of his Pedegree, deceived even the moſt cautious and circumſpect; much trouble he created, till at laſt cited before *Lewis* the eighth, King of *France*, and not able to anſwer ſuch queſtions as were by him propounded, he was reputed and ſent away as an Impoſtour; after which, taken in *Burgundy*, he was ſent to *Joanna*, Counteſs of *Flanders*, and by her order ſtrangled.

Lipſ. monit. l. 2. c. 5. p. 200. 11. The like to this fell out in *Spain*, when *Alphonſus* was King of *Arragon*; a youth of about eleven years of age, and under the Government of his mother, there roſe up one who gave out of himſelf, That he was that old *Alphonſus*, twenty eight years paſt reported to be ſlain at *Fraga*; to colour his abſence all that while, he ſaid, How that out of a wearineſs of humane affairs, he went into *Aſia*, and the Holy Land, where he had fought in the Wars for God and Religion, that having now expiated his ſins, he was returned to his Subjects. The matter took with many, and he had undoubtedly raiſed ſome conſiderable ſtirs there, but that being taken at *Auguſta*, he there hang'd himſelf.

CHAP. XXXV.

Of the huge Ambition of ſome men, and their thirſt after Soveraignty.

Cauſ. holy Cour. tom. 1. l. 2. p. 57. H*Eliogabalus* ſometimes took his Courtiers, and commanded them to be ty'd and truſſed faſt to a great Wheel, and then turned and rolled them up and down in the water, taking infinite pleaſure to ſee them ſometimes aloft, ſometime below, ſometime to taſt the ſweetneſs of the air, and ſometime to be deeply plunged in the water, where of neceſſity they drank more than enough. Ambitious men daily act the ſame play, but they perſonate it tragically; and therefore it was well adviſed by one of the Kings of *France*, when his Chancellour ſhewed him his own lively Effigies upon a piece of *Arras*, ſtanding upon the uppermoſt part of Fortunes Wheel: You would do well, ſaid he, to pin it faſt leſt it ſhould turn again. Yet all conſiderations of this kind are two little, to rebate the keenneſs of ſome mens ſoaring minds, who are in continual Fevors to be great, though for never ſo little a time, and at what rate ſoever.

Hiſt. of the Cardinals par. 3. l. 1. p. 248. 1. At the Election of the Pope, the great Ambition of Cardinal *William Rhotomagenſis* was viſible even in the ſcrutiny, for being timerous and fearful things would not happen as he expected, ſeeing Cardinal *Æneas* going towards the *Schedule*, he ſaid to him with an humble and ſubmiſſive voice, *Æneas*, I recommend my ſelf to thee, remember me I beſeech thee, and have compaſſion on me; *Æneas* anſwered him only thus, Poor Worm thou miſtakeſt in recommending thy ſelf to me. His Ambition was moreover conſpicuous in the prayers he went mumbling about, yet ſo as his Neighbours might underſtand him, lifting up his eyes and his voice to Heaven, and joining his hands, he cried out, *Deus propitius eſto mihi peccatori*, God be merciful unto me a ſinner. The ſcrutiny being publiſhed it appeared that *Æneas* had three voices more than *Rotomagenſis*; and by the acceſſion of Cardinal *Proſper Colonna* was then made Pope.

Lipſ. mon. l. 2. c. 5. p. 223. 2. When *Stephen*, that good and great King of *Poland* was dead, and that the uſual Aſſembly was called for the Election of a new King, the Great *Cham* of *Tartary* was alſo there by his Embaſſadours, who in his name told them, That he was a Potent Prince able of his own Subjects to lead many Myriads of Horſe into the Field, for either the defence or inlargement of *Poland*. That he was alſo frugal and temperate; and ſetting aſide all delicate diſhes his manner was to aſſwage his hunger with only Horſes fleſh. In the next place as to matters of Religion (concerning which he heard they were in diſpute) their Pope ſhould be his Pope, and their *Luther* his *Luther*. No marvel if this Embaſſy was received with laughter, when they beheld a man ready to part at once with Religion and all things Sacred, for the very deſire he had after Rule.

Plut. in Sertorio, p. 582. 3. After the Noble exploits of *Sertorius* in *Spain*, had put thoſe on his part almoſt in equal hopes with their enemies, *Perpenna* too much re-

relying upon the Nobility of his Deſcent, ambitiouſly aſpired to the power of *Sertorius*: to that purpoſe he ſowed the ſeeds of diſſention in the Army and amongſt the Captains; and the Conſpiracy being ripe he invited *Sertorius*, with other his Officers (Confederate with him) to ſupper, and there cauſed him to be murdered. Immediately the *Spaniards* revolted from *Perpenna*, and by their Embaſſadours yielded themſelves to *Pompey* and *Metellus*. *Perpenna* ſoon ſhewed he was a man that knew neither how to command nor to obey; he was ſpeedily broken and taken by *Pompey*; nor did he bear his laſt misfortune in ſuch manner as became a General, for having the Papers of *Sertorius* in his hands, he promiſed to *Pompey* to ſhew him Letters from conſular perſons, and under the hands of the chiefeſt men in the City, whereby *Sertorius* was invited into *Italy*: *Pompey* burnt the Letters, and all *Sertorius* his Papers, not looking upon any of them himſelf, nor ſuffering any other, and then cauſed *Perpenna* to be diſpatched, that he might free the City of a mighty fear; and this was the end of the fooliſh Ambition of *Perpenna*.

Pezel. Mell. tom. 1. *p.*333,338. *Clarks mir. c.* 102. *p.* 472. 4. *Alexander* was at the Siege of *Tyrus*, when a ſecond time there came to him Embaſſadours from *Darius*, declaring that their Maſter would give him ten thouſand Talents if he would ſet at liberty his Mother, Wife, and Children, that were taken by him; moreover if he would marry the daughter of *Darius*, he would give with her in Dowry all the Land that lay betwixt *Euphrates* and the *Helleſpont*. The Contents of this Embaſſage were diſcuſſed in *Alexanders* Council, when *Parmenio* ſaid, That for his part, were he in *Alexanders* ſtead, he would accept of thoſe conditions and put an end to the War. *Alexander* on the other ſide anſwered, That were he *Parmenio* he would do ſo too, but whereas he was *Alexander*, he would return ſuch anſwer as ſhould be worthy of himſelf, which was this, That they ſhould tell their Maſter that he ſtood in no need of his money, neither would he accept of a part for the whole; that all his money and Country was his own; that he could marry the daughter of *Darius* if he pleaſed, and could do it without his conſent; that if he would experience the humanity of *Alexander*, he ſhould ſpeedily come in to him. After this, he ſent other Embaſſadours with theſe offers, Thanks for his civilities to his captive Relations, the greater part of his Kingdom, his daughter for his Wife, and thirty thouſand Talents for the reſt of the Captives; to which he replyed that he would do what he deſired, if he would content himſelf with the ſecond place, and not pretend to equality with him, but as the World would not endure two Suns, neither could the earth endure two Soveraign Emperours, without permutation of the ſtate of all things; that therefore he ſhould either yield up himſelf to day, or prepare for War to morrow.

Clarks mir. c. 102. *p.*471. 5. *Solon*, the *Athenian* Law-giver, ſaid it of one of his prime Citizens called *Piſiſtratus*, That if he could but pluck out of his head the worm of Ambition, and heal him of his greedy deſire to Rule, that then there could not be a man of more vertue than he.

*Clarks mir. c.*86.*p.*373. 6. *Richard*, Duke of *Glouceſter*, afterwards King of *England*, by the name of *Richard* the third, ſtopped at nothing how impious or villainous ſoever, to remove all obſtructions between him and the Crown: He is ſaid to have murthered King *Henry* the ſixth in the Tower, and his ſon Prince *Edward* at *Tewkſbury*; he cauſed his own brother *George*, Duke of *Clarence*, to be drown'd in a Butt of *Malmſey*; he was ſuſpected to have made away *Edward* the fourth, his brother and King, by poyſon; he beheaded *Rivers*, *Vaughan*, *Grey*, and the Lord *Haſtings*, as the known impediments of his Uſurpation; and the Duke of *Buckingham* his old friend, when he ſaw he declined his ſervice in the murder of his Nephews, which yet he got performed upon the bodies of thoſe two innocent Princes: But the juſt judgement of God overtook him for the ſpilling of all this innocent blood. His only ſon was taken away by death; his own conſcience was ſo diſquieted, that he was in continual fears in the day, and his ſleeps diſturb'd and broken with frightful Viſions and Dreams. At laſt he was ſlain in *Boſworth* Field, his Carkaſs was found naked amongſt the ſlain, filthily polluted with blood and dirt, truſſed upon an Horſe behind a Purſivant at Arms, his head and arms hanging down on the one ſide of the Horſe, and his leggs on the other, like a Calf, and ſo he was interred at *Leiceſter*, with as baſe a Funeral as he formerly beſtowed upon his Nephews in the Tower.

7. *Caſar Borgia*, the ſon of Pope *Alexander*, was a moſt ambitious man, he cauſed his brother *Candianus*, then General over the Popes Forces, to be murdered in the Streets, and his dead body to be caſt into the River *Tyber*; and then caſting off his Prieſtly Robes, and Cardinals habit, he took upon him the leading of his Fathers Army; and with exceeding prodigality he bound faſt to him many deſperate Ruffians, for the execution of his horrible devices. Having thus ſtrengthened himſelf, he became a terrour to all the Nobility of *Rome*; he firſt drave out the honourable Family of the *Columnii*; and then by execrable treachery poyſoned or killed the chief Perſonages of the great Houſes of the *Urſini* and *Cajetani*, ſeizing upon their Lands and Eſtates. He ſtrangled at once four Noble men of the *Camertes*; drave *Guido Feltrius* out of *Urbin*; took the City of *Faventia* from *Aſtor Manfredus*, whom he firſt beaſtly abuſed and then ſtrangled. In his thoughts he had now made himſelf Maſter of all *Latium*, when he was caſt down when he leaſt feared. Being at ſupper with his Father, prepared on purpoſe for the death of certain rich Cardinals, by the miſtake of a Servant, he and his father were empoyſoned by deadly Wine prepared for the Gueſts. *Clarks mir. c.*86.*p.*377.

CHAP. XXXVI.

Of the great deſire of Glory in ſome Noble and other ignoble Perſons.

P*Liny* conſidering with himſelf the Nature of the Element of fire, how rapacious and devouring a thing it is, and quickly conſumes whatſoever it laies hold on, what ſtore of it is in the World; how 'tis in every Houſe, under every foot in Pebbles and Flints; above us in fiery Meteors, and beneath us in ſubterranean paſſages, begins to marvel that all the World was not conſumed with fire: When I conſider that almoſt every ſoul is wrapt about with this ardent deſire of Glory, how far a man is liable to be tranſported thereby: and that as *Tacitus* hath well obſerved, it is the laſt Garment that man parts with and denudes himſelf of; I cannot ſufficiently wonder that it hath done no more miſchief in the World, and that it hath burnt, though deſtructively in ſome, yet ſo harmleſly in others, as ſome of the following Examples will declare.

Sand.Relat. l.2.p.113.

1. The Tower of *Pharos* had the reputation of the Worlds ſeventh wonder, it was built by King *Ptolomy Philadelphus*, but *Soſtratus*, who was employed therein as the chief Architect, engraved upon it this Inſcription, *Soſtratus* of *Gnydos*, the ſon of *Dexiphanes*, to the Gods Protectors, for the ſafety of Sailers; this Writing he covered with Plaiſter, and upon the Plaiſter he inſcribed the Name and Title of the King: he knew that would ſoon waſte away, and then his own name written in Marble, he hoped would (as he had deſired) be celebrated to Eternity.

Guaz. de civili conver. l.2.p.329.

2. We read of one who publiſhed a Book of his, the Title whereof was, Of the Contempt of Glory; in this his work he endeavoured to ſhew by many and notable arguments, that it was a vanity unworthy of a man to hunt for popular applauſe by any of his performances. Yet this very perſon was afterwards convinced of the ſame errour he had ſo ſeverely reproved in others, in as much as he had ſet his name in the Frontiſpiece of his Book.

Zuin.Theat. vol.1. l.2. p.154. Guaz. de civ. conver. l.2.p.330. Fulg. Ex. l.8. c.15. p.1102.

3. *Cicero* accounted it ſo great a matter to ſpeak eloquently, and laboured therein with that anxiety, that being to plead a Cauſe before the Centumviri, when the day was come before he was prepared ſo fully as he deſired, and that his Servant *Eros* brought him word that the Tryal was put off to the next day, he was ſo over-joyed, that he gave him his freedom, who had brought him ſo acceptable tidings. So far alſo was he from diſſembling this his thirſt after Glory, that in a long Epiſtle he openly and earneſtly entreated *Luceius* a *Roman* Citizen, that he would gratifie him in theſe three things, Firſt, That he would write the Conſpiracy of *Catiline*, diſtinctly from all Foreign and external Wars, and thereby procure to him an immortal name. Secondly, That he would more ſtudiouſly adorn that than any other part of his Works, and that in ſome things he would rather conſult his love, than what the truth it ſelf would bear. And laſtly, That he would do this with the greateſt expedition, that he himſelf, while yet living, might enjoy ſome part of his Glory.

Guaz. ibid. l.2.p.331.

4. When *Alexander* the Great had demoliſhed the Walls of *Thebes*, *Phryne*, that beautiful and rich Curteſan, went to the *Thebans* and proffered to rebuild them at her own Charges, provided that to the eternal memory of her Name, ſhe might be permitted to engrave upon them theſe words, *Alexander* overthrew *Thebes*, and *Phryne* did in this manner reſtore it.

Muret. var. lect. l.12. c.12.p.317.

5. *Thales* the *Mileſian*, was a man of great and high reach, he found out many admirable things, as in other Arts, ſo alſo in that of Aſtronomy: when he had found out what proportion the Suns greatneſs did bear to the greatneſs of that Circle which he finiſheth in his annual courſe, and how by the Rules of *Geometry* this might be clearly demonſtrated; he communicated this experiment of his to a rich man of *Priene*, that was a curious enquirer into ſuch matters, who admiring the comprehenſive wit of *Thales*, together with the excellency of the Invention, bad him ask what reward he would: I, ſaid *Thales*, ask no other reward than this, That at no time you challenge the Glory of this Invention to your ſelf; but that if you are deſirous at any time to impart the ſecret to any other, you ſhall ever acknowledge that I was the man who firſt found it out: for (ſaith my Author) even the wiſeſt of men do not deſpiſe glory, much leſs are we able (who are not wiſe) to bear it patiently if any with impudence and injuſtice challenge to themſelves any praiſe worthy obſervation of ours.

Solinus c.43.p.384. Val. Max. l.8.c.14. p.240. Lon. Theatr. p.638. Din. mem. l.5.p.346.

6. *Eroſtratus*, a young man, ſeeing he could not make himſelf famous by any vertuous or praiſe worthy action, reſolved to perpetuate the memory of himſelf by performing ſomething of the higheſt infamy: having ſettled his mind upon ſuch a deſign, he ſet the Temple of *Diana* at *Epheſus* on fire, which for the ſtately Fabrick of it was worthily reputed amongſt the wonders of the World; he confeſſed it was for this only end, that he might be diſcourſed of in after times: which occaſioned the *Epheſians* by a ſevere Decree to prohibit ſo much as the mention of his name, that the memorial of him might be utterly aboliſhed: which had accordingly been, but that *Theopompus* an Hiſtorian of great eloquence did make mention of him in his writings.

Bak. Chron. p.349,350. Poly Virg. Din. l.5. p.347. Speeds hiſt. p.754.

7. In the Reign of *Henry* the ſeventh, there was a commotion begun in *Cornwall* about the payment of a Subſidy lately granted; the Ringleaders in this Inſurrection were *Thomas Flamock*, and *Michael Joſeph*, a Smith: for which they were ſoon after hang'd, drawn and quartered. It is memorable with what comfort *Joſeph* the Blackſmith cheared up himſelf at his going to Execution, ſaying, That yet he hoped by this that his Name and Memory ſhould be everlaſting. So dear even to vulgar Spirits is perpetuity of name, though joined with Infamy, what is it then to noble Spirits when it is joined with glory?

Plater. obſ. l.3.p.862.

8. *Platerus* ſpeaks of a Student in Phyſick that came to *Baſil* on purpoſe to Commence Doctor, *Anno* 1598. and falling grievouſly ſick, towards the cloſe of his life, he had an earneſt deſire that he might die a Doctor: to gratifie him therefore he was privately and in his bed created Doctor of Phyſick, with which he was well ſatiſfied.

Plut. in Themiſt. p.113,114. Val. Max. l.8.c.14. p.239. Lipſ. mon. l.2.c.17. p.404. Fulg. Ex. l.8. c.14. p.1001.

9. *Themiſtocles* was exceedingly enflamed with the love of Glory, and the ambition of performing great matters: being yet but young, he importuned with moſt earneſt entreaties, *Epicles* an Harper (in great eſteem with the *Athenians*) to practiſe his Art at his houſe, not that he himſelf would learn, but that divers perſons might enquire for his houſe, and by this means diſcourſe of him and it. When the Battel at *Marathon* was fought, and the famous exploits of *Miltiades* were celebrated; he was obſerved to be thoughtful for the moſt part, and to paſs the nights without ſleep, and to leave off his uſual compotations; and when they that were amazed at this change of his life, asked him the reaſon of it: The Trophies of *Miltiades*, ſaid he, will not ſuffer me to ſleep. Being choſen Admiral by the people, he referred the diſpatch of all kind of affairs that were brought

before him, to that day wherein he was to take Ship, that ſo at one and the ſame time, being buſied in ſo many matters, and called upon by ſo many ſeveral men, he might be looked upon as a perſon of great Authority. And when chiefly by his means *Xerxes* had received that notable defeat at Sea, *Themiſtocles* was preſent at the Olympick Games next after, where the Spectators not regarding thoſe that ſtrove for the Maſteries, faſtened their eyes upon him all the day; and (as admiring his vertue) ſhewed him to ſtrangers with great applauſe; he (tickled with Glory) turning to his Friends, told them he had now received the fruits of all his labours for *Greece*. The ſame man being once asked in the Theatre, whoſe voice it was that pleaſed him beſt? His (ſaid he) that ſings moſt in my praiſe.

Jov. Elog. Din. l. 5. p. 347.

10. *Gabrinius Fundulus*, the Tyrant of *Cremona*, when he was to loſe his head at *Millaine* for all his horrible crimes, and was exhorted by ſome to repent himſelf of his Villanies, and hope in God for pardon, he frowningly replyed, That he did not in the leaſt repent himſelf of what he had done in the right of War: but it was an eſpecial grief to him, that he had not executed one act, which once he had conceived in his mind to do, which was, That he had once determined to throw down head-long the Emperour *Sigiſmund*, the Pope, and *Balthazar Coſſa*, from the top of an high Tower (whereinto they were invited) into the Market-place below. And now at the cloſing up of his life, when he was not able to boaſt of the fact, yet he boaſted of the will and purpoſe he had to do it, and griev'd he had loſt the opportunity of doing a famous exploit as he thought it.

Sueton. l. 1. c. 7. p. 8. Din. l. 8. p. 498. Lipſ. mon. l. 2. c. 18. p. 405.

11. *C. Julius Cæſar* coming to *Gades* in *Spain*, and beholding there in the Temple of *Hercules* the Statue of *Alexander* the Great, he ſighed, deteſting his own ſloth, who (as he ſaid) had done nothing worthy of memory in ſuch an Age wherein *Alexander* had ſubjected the World unto himſelf. He therefore earneſtly deſired a ſpeedy diſmiſſion from that Province which had fallen to him as *Queſtor*, that he might ſeek out occaſions for great Enterprizes as ſoon as might be.

Lipſ. mon. l. 2. c. 18. p. 406.

12. *Pericles* was cited to the Aſſembly by the angry *Athenians*, for that he had ſpent ſo much Treaſure upon publick Works and Ornaments in the City: he mildly replied, Doth it therefore repent you, O Citizens? I ſhall then make you this Propoſition, Let my name be inſcribed upon each of theſe Works, and I will defray the expences therein at my own coſt and charge. At this all the Aſſembly cryed out, That he ſhould go on in the name of the gods, and that he ſhould not deſiſt from expences upon that account: behold an honourable conteſt for Glory betwixt him and the people.

Lipſ. mon. l. 2. c. 14. p. 406.

13. *Trajanus* the Emperour, did openly and almoſt every where aim at this: for whether he made any new Work, or repaired any that was old, even upon the moſt inconſiderable things he cauſed his name to be inſcribed, inſomuch that thereupon ſome in a ſcoffing manner termed him the *Wall Flower*, or *Pellitory* on the Wall.

Lipſ. mon. l. 2. c. 14. p. 407.

14. *Alexander* the Great took *Caliſthenes* along with him (a man famous for wiſdom and eloquence) on purpoſe to write the Hiſtory of his Exploits; and by his writings to ſpread abroad the glory of his Name. He alſo cheriſhed *Ariſtotle* upon the ſame account, and gave him a moſt liberal and magnificent allowance of eighty Talents, towards the compleating of that one Book of his Hiſtory of Animals, hoping his Name would thereby be perpetuated. When he came to *Sigæum*, and beheld there the Tomb of *Achilles*, he ſigh'd and cry'd out, O fortunate young man, who hadſt a *Homer* to Trumpet out thy fame. So alſo meeting with a Meſſenger, who by his geſture and countenance ſeemed to have ſome joyful matter to relate, What good News haſt thou, ſaid he? is *Homer* alive again? By that ſaying, expreſſing his ardent deſire to have had the moſt excellent Writer to have been the deſcriber of his Acts, and the publiſher of his Praiſes.

Fulg. Ex. l. 8. c. 15. p. 1099.

Lon. Theatr. p. 636. Fulg. Ex. l. 8. c. 15. p. 1106.

15. *Commodus* that blemiſh of the Empire, was yet deſirous of a great name and fame abroad, ſo that he called the City of *Carthage* after his own name *Commodiana*. He took off *Nero*'s head from the *Coloſſus*, and ſet his own upon it inſtead of the other. He alſo cauſed ſome Months to be called after him. But we find that fortune hath ſtill oppoſed them that have ſought Glory in an oblique line: For though in brave perſons, ſuch as *Alexander*, *Julius*, *Auguſtus*, their names do yet continue in Cities and Months; Yet not ſo to *Nero*, *Caligula*, *Commodus*, and others their like: For ſoon after their death all thoſe things were extinguiſhed, from whence they hoped for an eternity.

Val. Max. l. 8. c. 14. p. 240.

16. *Pauſanias*, one of near attendance upon the perſon of *Philip* King of *Macedon*, on a time asked *Hermocles* which way a man might ſuddenly become famous? Who replied, If he did kill ſome Illuſtrious Perſon, for by this means it would come to paſs, that the glory of that man ſhould redound to himſelf: hereupon he ſlew *Philip*: and indeed he obtained what he ſought, for he rendred himſelf as well known to poſterity by his Parricide as *Philip* did by his vertue.

Zuin. Theat. vol. 2. l. 5. p. 394. Feltham's Reſol. p. 47. Fulg. Ex. l. 8. c. 15. p. 1108, 1109.

17. There went a fame of a certain *Indian*, that he had ſuch a peculiar skill in ſhooting, that he could at pleaſure paſs his Arrows through a Ring ſet up at a convenient diſtance; this man was brought Priſoner and preſented to *Alexander* the Great, who deſired him to give him an inſtance of his Art in that kind. The *Indian* refuſed, whereat *Alexander* was ſo incenſed, that he commanded he ſhould be led away and ſlain; while he was leading on to the place of his intended puniſhment, he told the Souldiers, That he had for ſome time diſaccuſtomed himſelf from ſhooting, and that fearing (through want of exerciſe) that he ſhould not perform what he deſired, he had therefore refuſed the Emperours command. This was told again unto *Alexander*, who thereupon not only commanded he ſhould be ſet at liberty, but alſo gave him many gifts, admiring the greatneſs of his Spirit, that had rather die, than loſe any of that reputation he had formerly gained.

Sueton. l. 6. c. 55. p. 268.

18. *Nero* the Emperour was poſſeſſed with a deſire (though an inconſiderate one) of eternity, and perpetual fame, and thereupon aboliſhing the old names of many things and places, he gave them others from his own name. The Month *April* he would have called *Neroneus*; and he had determined to have named *Rome* it ſelf *Neropolis*, or *Nero*'s City.

Pezel. Mell. hiſt. tom. 2. p. 193.

19. *Ælius Adrianus* the Emperour was of an eager but various diſpoſition, he covered the im-

impetuouſneſs of his mind with a kind of Artifice, feigning Continence, Courteſie, and Clemency, and on the other ſide diſſembling and concealing as he could that burning deſire that he had after Glory. He envyed great Wits, both living and dead; he endeavoured to extenuate the glory of *Homer*; and gave order to celebrate the memory of *Antimachus* in his ſtead, whereas many had not ſo much as heard of his name before. He perſecuted even ſuch Handicrafts men as excelled in any particular thing, many of which he depreſſed and cruſhed, and many of them he cauſed to be ſlain: For whereas he himſelf was deſirous to be accounted ſuperexcellent in all things, he hated all others that had made themſelves remarkable in any thing. Having bought peace of divers Kings by private preſents, he boaſted that he had done more ſitting ſtill, than others by their Forces and Arms.

Fulg. Ex. l. 8. c. 15. p. 1104.

20. *Pompey* the Great purſued the Pirates in the *Piratick* War into *Creet*, where when he found they were oppoſed by *Metellus* the Pretor in that Iſland, inflamed with an over deſire of Glory, he defended them againſt *Metellus* with his own Forces, that he might have no *Roman* copartner with him in the *Piratick* Victory.

CHAP. XXXVII.

Of the intolerable Pride and haughtineſs of ſome Perſons.

Fullers hol. State, l. 1. c. 15. p. 45.

THe Pride of the Jeſuites is as generally as juſtly taxed, who being the youngeſt of all other Orders, and therefore by Canon to go laſt, will never go in Proceſſion with other Orders, becauſe they will not come behind them. An unworthy tumour of the ſoul this vice is, and ſuch a miſbecoming bliſter, that ſeldom or never is obſerved to riſe upon thoſe minds that are truly noble and generous; at leaſt not till they are intoxicated and put beſides themſelves by an over-liberal draught, out of the luſcious cup of fortunes. Continued proſperity and affluence of all things, has indeed unhinged the ſouls of many that were otherwiſe brave men, and made them do things that ſignified they had no ſentiments of mortality left within them; ſo that *Memento te eſſe hominem*, might ſeem no more than what is neceſſary, to ſome that are mentioned in the following Examples.

Cauſ. holy Court. tom. 3. Max. 15. p. 418. Camer. oper. ſubc. cent. 2. c. 38. p. 164. Sabell. l. 4. dec. 1. Zuin. vol. 2. l. 4. p 364.

1. *Dominicus Sylvius*, Duke of *Venice*, marryed a Gentlewoman of *Conſtantinople*, ſhe was plunged into ſenſuality with ſo much profuſion, that ſhe could not endure to lodge, but in Chambers full of delicious perfumes of the Eaſt; ſhe would not waſh her ſelf but in the dews of Heaven, which muſt be preſerved for her with much skill; her Garments were ſo pompous, that nothing remained but to ſeek for new ſtuffes in Heaven, for ſhe had exhauſted the Treaſures of Earth; her Viands ſo dainty that all the mouths of Kings taſted none ſo exquiſite; nor would ſhe touch her meat but with Golden Forks and precious ſtones. God to puniſh this curſed Pride and ſuperfluity, caſt her on a bed, and aſſailed her with a malady ſo hideous, ſo ſtinking and frightful, that all her neareſt Kindred were enforced to abandon her; none ſtayed about her but a poor old woman, throughly accuſtomed to ſtench and death: the delicate *Seniora* was infected with her own perfumes in ſuch manner, that from all her body there began to drop a moſt ſtinking humour, and a kind of matter ſo filthy to behold, and ſo noyſom to the ſmell, that every man plainly perceived that her diſſolute and exceſſive daintineſs had cauſed this infection in her.

Plut. in Lucullo, p. 505.

2. *Tigranes*, King of *Armenia*, had ever in his Court divers Kings that waited upon him, four of which alwaies attended upon his Perſon, as his Foot-men; and when he rode abroad they ran by his Stirrup in their Shirts; when he ſat in the Chair of State, they ſtood about him holding their hands together, with countenances that ſhewed the greateſt bondage and ſubjection imaginable, ſhewing thereby that they reſigned all their liberty, and offered their bodies to him, as their Lord and Maſter, and were perſons more ready to ſuffer than to do any thing.

Lipſ. mon. l. 2. c. 14. p. 342. Raleigh's hiſt. World, l. 2. c. 18. §. 6. p. 430.

3. *Seſoſtris*, King of *Ægypt*, though otherwiſe a Prince of great vertues, was yet of a moſt intolerable Pride: For he cauſed four of his Captive Kings, inſtead of Horſes, to draw his Chariot, when he was diſpoſed to be ſeen, and to ride in Triumph. One of theſe four, at ſuch time as *Seſoſtris* was carried out to take the air, caſt his head continually back upon the two formoſt Wheels next him, which *Seſoſtris* obſerving, asked him What he found worthy of his admiration in that motion. To whom the Captive King anſwered, That in thoſe he beheld the mutability of all worldly things, for that both the loweſt part of the Wheel was ſuddenly carried above, and became the higheſt; and the uppermoſt part was as ſuddenly turned downwards, and under all. Which when *Seſoſtris* had judiciouſly weighed it helped to prick the bliſter of his Pride, and he diſmiſſed thoſe Kings, and all other from the like ſervitude in the future.

Bak. Chron. p. 40.

4. *Aldred*, Arch-biſhop of *York*, had a certain ſuit to *William* the Conquerour, and having a repulſe therein, the Arch-biſhop in great diſcontent, offered to depart: The King ſtanding in awe of his diſpleaſure, ſtayed him, fell down at his feet, deſired pardon, and promiſed to grant his ſuit. The King all this while being down at the Arch-biſhops feet, the Noble-men that were preſent, put him in mind that he ſhould cauſe the King to ariſe: Nay, ſaith the Prelate, let him alone, let him find what it is to anger St. *Peter*.

Lon. Theat. p. 637.

5. *Anibal* was ſo exalted with the Victory he had got at *Cannas*, that afterwards he admitted not any of his Citizens of *Carthage* into his Camp; nor gave anſwer to any but by an Interpreter. Alſo when *Maherbal* ſaid at his Tent door, That he had found out a way whereby in a few daies (if he pleaſed) he might ſup in the Capitol, he deſpiſed him. So hard is it for felicity and moderation to keep company together.

Polyd. Virg. l. 13. p. 212. Speeds hiſt. p. 478.

6. King *Henry* the ſecond of *England*, *Anno Dom.* 1170. cauſed his ſon Prince *Henry* at ſeventeen years of age to be Crowned King, that he might in his own life-time participate in the Government with him: And on his Coronation day (for honours ſake) placed the firſt diſh on the Table himſelf, while the new King was ſate down: Whereupon the Arch-biſhop of *York*

ſaid pleaſantly to him, Be merry my beſt Son, for there is not another Prince in the whole World that hath ſuch a Servitor at his Table. To whom the young King ſcornfully anſwered, Why do you wonder at this? my Father doth not think that he doth more than becomes him: for he being a King only by the Mothers ſide, ſerveth me who have a King to my Father, and a Queen to my Mother.

M. de Serres hiſt. of France, p. 113, 114. Lon. Theatr. p. 641. Simſ. ch. hiſt. l. 1. cent. 12. p. 114.

7. *Frederick* the firſt, Sirnamed *Barbaroſſa*, in proſecution of Pope *Alexander* the third, had ſent his ſon *Otho* to purſue him with ſeventy five Galleys. The Pope had ſaved himſelf at *Venice*, and *Otho* was made Priſoner and carried to *Venice* by *Cian* the *Venetian* Admiral. Whereupon *Frederick* grew more mild, and accepted conditions of Peace preſcribed by *Alexander*, as that he ſhould crave abſolution on his knees; and in his own perſon ſhould lead his Army into *Aſia*. So *Frederick* comes to *Venice*, and being proſtrate at the Popes feet, in a ſolemn Aſſembly he asketh pardon: The Pope ſets his foot on his neck, and cries with a loud voice, *Super Aſpidem, & Baſiliſcum ambulabis.* The Emperour moved with this diſgrace, anſwers, *Non tibi ſed Petro*: The Pope replyed, *Et mihi & Petro.* This happened at *Venice*, *Anno* 1171. in the preſence of the Embaſſadours of the Kings and Princes, and of the greateſt States in *Europe*.

Delr. diſq. magic. p. 245. Polyd. Virg. hiſt. Angl. l. 15. p. 284. Bak. Chron. p. 110. Full. worth. p. 203.

8. *Simon Thurway*, born in *Cornwall*, bred in our *Engliſh* Univerſities, until he went over unto *Paris*, where he became ſo eminent a Logician, that all his Auditors were his Admirers. Moſt firm his memory, and fluent his expreſſion, and was knowing in all things, ſave in himſelf: For prophanely he advanced *Ariſtotle* above *Moſes*, and himſelf above both: But his Pride had a great and ſudden fall, loſing at the ſame inſtant both language and memory, becoming compleatly ἄλογος, without Reaſon or Speech. *Polydor Virgil* ſaith of him, *Juvene nihil acutius, ſene nihil obtuſius*, whilſt others add, That he made an inarticulate ſound, like unto lowing. This great Judgement befell him about the year of our Lord 1201.

Lon. Theatr. p. 638.

9. *Julius Cæſar*, after he had overcome *Pompey*, was created Dictatour in the Month of *July*, whereupon he gave it his name, whereas before it was called *Quintilis*. The Dictatorſhip which was a Dignity only of ſix Months, he took upon him for perpetuity. He greedily accepted of the Title of Imperatour, given him by the Senate. He challenged to himſelf the Title of *Pater Patriæ*; he placed his own *Statua* amongſt thoſe of the Kings. In the Senate he uſed a Seat of Gold to ſit in; he alſo permitted divine honours to be given to him: Nay, he was arrived to that exceſs of pride, that he would have whatever he ſpake to be received as Law; nor would he give the leaſt reſpect unto any that came to him. Through this inſolency he fell into an inexpiable hatred, and was ſlain in the Senate-houſe with twenty three wounds, in the fifty ſixth year of his age.

Lon. Theatr. p. 637.

10. The felicity and vertue of *Alexander* the Great was obſcured by three moſt evident tokens of inſolency and Pride, ſcorning *Philip*, he would have *Jupiter Ammon* for his Father; deſpiſing the *Macedonian* habit, he put on the *Perſian*; and thinking it little to be no more than a man, he would needs be adored as a god. Thus diſſembling at once the Son, the Citizen, and the Man.

Tacit. Ann. Lipſ. mon. l. 2. c. 16. p. 365.

11. *Pallas* the Freed-man of *Claudius* the Emperour was arrived to that exceſs of Pride, that within doors (to beget a kind of veneration in thoſe of his Family) he uſed no other way to expreſs what he would have done but with a nod of his head, or ſome ſign of his hand: or if things required any further explication than ſuch ſigns would admit of, he informed them of his pleaſure by writing, that he might ſave the labour of ſpending himſelf in ſpeech.

Grimſton's hiſt. of the Netherlands l. 1. p. 30.

12. *Staveren* was the chief Town of all *Frieſland*, rich and abounding in all wealth, the only Staple for all Merchandize, whither Ships came from all parts. The Inhabitants thereof (through eaſe) knew not what to do nor deſire, but ſhewed themſelves in all things exceſſive and licentious, not only in their apparel, but alſo in the furniture of their houſes, gilding the Seats before their Lodgings, *&c.* ſo that they were commonly called, The debauched Children of *Staveren*. But obſerve the juſt puniſhment of this their Pride. There was in the ſaid Town a Widow, who knew no end of her Wealth, the which made her proud and inſolent; ſhe did fraight out a Ship for *Damtzick*, giving the Maſter charge to return her in exchange of her Merchandize the rareſt ſtuffe he could find. The Maſter of the Ship finding no better Commodity than good Wheat, fraighted his Ship therewith, and ſo returned to *Staveren*; this did ſo diſcontent this fooliſh and glorious widow, that ſhe ſaid unto the Maſter, That if he had laden the ſaid Corn on the Star-board ſide of the Ship, he ſhould caſt it into the Sea on the Lar-board: the which was done, and all the Wheat poured into the Sea. But the whole Town, yea all the Province did ſmart for this one womans errour, for preſently in the ſame place whereas the Mariners had caſt the Corn into the Sea, there grew a great Bar of Sand, wherewith the Haven was ſo ſtopped as no great Ship could enter; and at this day the ſmalleſt Veſſels that will Anchor there muſt be very careful, leſt they ſtrike againſt this Flat or Sand-bank, the which ever ſince hath been called *Vrawelandt*, that is to ſay, The Womans Sand. Hereby the Town loſing their Staple and Traffick by little and little, came to decline. The Inhabitants alſo by reaſon of their Wealth and Pride being grown intolerable to the Nobility, who in ſumptuouſneſs could not endure to be braved by them: So that the ſaid Town is now become one of the pooreſt of the Province, although it be at this day one that hath the greateſt Priviledges amongſt all the *Hans* Towns.

Burt. Mel. par. 1. §. 2. p. 117.

13. *Plutarch*, in the Life of *Artaxerxes*, tells a ſtory of one *Chamus*, a Souldier, that wounded King *Cyrus* in Battel, and grew thereupon ſo proud and arrogant, that in a ſhort ſpace after he loſt his wits.

Ælian. var. hiſt. l. 1. c. 28. p. 124.

14. *Alcibiades* had his mind exceedingly puffed up with Pride, upon the account of his Riches and large Poſſeſſions in Land, which when *Socrates* obſerved, he took him along with him to a place where was hung up a Map of the World, and deſired him to find out *Attica* in that Map: which when he had done, Now, ſaid he, find me out your own Lands; and when he replied, that they were not at all ſet down: How is it then, ſaid *Socrates*, that thou art grown proud of the Poſſeſſion of that which is no part of the Earth?

15. *Parrhaſius*

Plin. l. 35. c. 10. p. 536. 15. *Parrhaſius* was an excellent Painter; but withal grew ſo proud thereupon, that no man ever ſhewed more inſolence than he. In this proud Spirit of his, he would take upon him divers Titles and additions to his name, he called himſelf *Abrodiatus*, that is, fine, delicate and ſumptuous; he went cloathed in Purple, with his Chaplets of Gold, his Staff headed with Gold, and his Shooe-buckles of the ſame; he called himſelf the Prince of Painters, and boaſted That the Art by him was made perfect and accompliſhed; he gave out, That in a right Line he was deſcended from *Apollo*. Having drawn the Picture of *Hercules* according to his full proportion, he gave out That *Hercules* had often appeared to him in his ſleep, on purpoſe that he might Paint him lively as he was: In this vein of pride and vanity, he was put down, in the Judgement of all preſent, by *Timanthes* a Painter in *Samos*, who ſhewed a Picture of *Ajax* that excelled the like that was made by the hand of *Parrhaſius*.

Biſh. Godwin, p. 90. Chetwin's hiſt. collect. cent. 5. p. 158. 16. *Hugo*, the Popes Legate, coming into *England*, a Convocation was ſummoned at *Weſtminſter*, where *Richard* Arch-biſhop of *Canterbury* being ſat at the right-hand of the Legate, *Roger* Arch-biſhop of *York* coming in, would needs have diſplaced him, which when the other would not ſuffer, he ſat down in his lap: all wonder at this inſolence, and the ſervants of *Canterbury* draw him by violence out of his ill choſen place, threw him down, tore his Robes, trod upon him, and uſed him very diſpitefully: he in this duſty pickle goes and complains to the King, who was at firſt angry, but when he was informed of the whole truth, he laughed at it, and ſaid he was rightly ſerved.

Laert. vit. Phil. l. 7. p. 208. 17. *Chryſippus* was an ingenious and acute perſon, but withal ſo lifted up and ſo conceited of his ſufficiency, that when one craved his advice, to whom he ſhould commit his ſon to be inſtructed? his anſwer was, To me, for, ſaid he, if I did but imagine any perſon that excelled my ſelf, I would read Philoſophy under him.

Plut. in vit. Sert. p. 579. Clark's mir. c. 102. p. 476. 18. *Metellus*, the *Roman* General, having once by chance overcome *Sertorius* in a Battel, he was ſo proud of his Victory, that he would needs be called Imperatour; would have the people ſet up Altars, and do Sacrifice to him in every City where he came; he wore Garlands of Flowers on his head; ſitting at Banquets in a Triumphal Robe, he had Images of Victory to go up and down the Room, moved by ſecret Engines, carrying Trophies of Gold, and Crowns and Garlands; and laſtly, had a number of delicate young and beautiful Boyes and Girles following, with Songs of Triumph that were compoſed in praiſe of him.

CHAP. XXXVIII.

Of the Inſolence of ſome men in Proſperity, and their abject baſeneſs in Adverſity.

Queen *Maud*, the wife of King *Henry* the firſt, hath this commendation left her,

Proſpera non latam fecere, nec aſpera triſtem;
Aſpera Riſus ei; proſpera terror erant.
Non decor effecit fragilem, nec ſceptra ſuperbam,
Sola potens humilis, ſola pudica decens.

When proſp'rous, not o'rejoy'd; when croſt, not ſad;
Things flouriſhing made her fear, adverſe made glad.
Sober, though fair; lowly, though in Throne plac'd;
Great, and yet humble; beautiful, yet chaſt.

People of the diſpoſition of this Princeſs, are as rare as black Swans, and few but degenerate into Pride or baſeneſs, according as the ſcene of their fortune turns and changes to black or white.

1. *Lepidus* was one of that Triumvirate that divided the *Roman* Empire amongſt them; coming out of *Africa*, he met with *Octavianus Caſar* in *Sicily*, who had newly been beaten by *Sextus Pompeius*; here *Lepidus* puffed up with Pride, that he had now about him twenty Legions of Souldiers, with terrour and threats demanded the chief place of command; he gave the ſpoil of *Meſſana* to his own Souldiers; and when *Caſar* repaired to him, he rejected him once and again, and cauſed ſame Darts to be thrown at him, which *Caſar* wrapping his Garment about his left hand difficultly bare off: ſpeedily therefore he ſet Spurs to his Horſe, and returned to his own Camp, diſpoſed his Souldiers into Military poſture, and led them immediately againſt thoſe of *Lepidus*: ſome were ſlain, and many Legions of the adverſe part were perſwaded to come over to *Caſars* part. Here *Lepidus* finding whereunto his former inſolency and vanity began now to tend, caſting off his Generals Coat, and having put on the habit of mourning, he became a miſerable ſuppliant to that *Caſar* whom he had but now deſpiſed, who gave him his Life and Goods, but condemned him to perpetual baniſhment. *Oroſ. hiſt. l. 6. c. 18. p. 267.*

2. The Duke of *Buckingham*, that great Favorite, ſent a Noble Gentleman to *Bacon*, then Atturney General, with this Meſſage, That he knew him to be a man of excellent parts, and as the times were fit to ſerve his Maſter in the Keepers place: but he alſo knew him of a baſe ungrateful diſpoſition, and an arrant knave, apt in his proſperity to ruine any that had raiſed him from adverſity: yet for all this he did ſo much ſtudy his Maſters ſervice, that he had obtained the ſeals for him, but with this aſſurance, ſhould he ever requite him, as he had done ſome others, he would caſt him down as much below ſcorn as he had now raiſed him high above any honour he could ever have expected. *Bacon* patiently hearing this Meſſage, replyed, I am glad my Noble Lord deals ſo friendly and freely with me: But, ſaith he, can my *Court of K. James, by A.W. p. 131, 132, &c.*

Lord know theſe abilities in me, and can he think when I have attained the higheſt preferment my profeſſion is capable of, I ſhall ſo much fail in my judgement and underſtanding, as to loſe thoſe abilities, and by my miſcarriage to ſo noble a Patron, caſt my ſelf headlong from the top of that honour to the very bottom of contempt and ſcorn? Surely my Lord cannot think ſo meanly of me. Now *Bacon* was inveſted in his Office, and within ten daies after the King goes to *Scotland*: *Bacon* inſtantly begins to believe himſelf King; lies in the Kings Lodgings; give Audience in the great Banquetting-houſe; makes all other Councellours attend his motions with the ſame ſtate the King uſed to come out, to give Audience to Embaſſadours. When any other Councellours ſat with him about the Kings affairs, he would (if they ſat near him) bid them know their diſtance: upon which Secretary *Winhood* roſe, went away, and would never ſit more, but diſpatched one to the King, to deſire him to make haſt back, for his Seat was already Uſurped. If *Buckingham* had ſent him any Letter, he would not vouchſafe the opening, or reading it in publick, though it was ſaid, it required ſpeedy diſpatch, nor would vouchſafe him any anſwer: In this poſture he lived until he heard the King was returning, and began to believe the Play was almoſt at an end, and therefore did reinveſt himſelf with his old rags of baſeneſs, which were ſo tattered and poor, at the Kings coming to *Windſor*, that he attended two daies at *Buckingham*'s Chamber, being not admitted to any better place than the Room where Trencher-ſcrapers and Lacquies attended, there ſitting upon an old wooden Cheſt, with his Purſe and Seal lying by him on that Cheſt. After two daies he had admittance, and at his firſt entrance he fell down flat on his face at the Dukes foot, kiſſing it, and vowing never to riſe till he had his pardon; then was he again reconciled; and ſince that time ſo very a ſlave to the Duke, and all that Family, that he durſt not deny the command of the meaneſt of the kindred, nor oppoſe any thing.

Plut. in Lucullo, p. 509. Clarks mir. c. 104. p. 500.

3. *Tigranes*, King of *Armenia*, when *Lucullus* came againſt him, had in his Army twenty thouſand Bow-men and Slingers, fifty five thouſand Horſe-men, whereof ſeventeen thouſand were men at Arms, Armed Cap-a-pee, and one hundred and fifty thouſand Armed Foot-men, of Pioneers, Carpenters, *&c.* thirty five thouſand that marched in the Reer. He was ſo puffed up with the ſight of his huge Army, that he vaunted amongſt his familiars, that nothing grieved him but that he ſhould fight with *Lucullus* alone, and not with the whole force of the *Romans*; he had divers Kings who attended upon his greatneſs, whom he uſed in a proud and inſolent manner; and when he ſaw the Forces of *Lucullus* upon the march towards him, he ſaid, If theſe men come as Embaſſadours, they are very many; if as Enemies, they are very few. Yet this man who bare himſelf ſo high in time of his proſperity, when he ſaw his Horſe-men give way, was himſelf one of the firſt that fled out of the Field, caſting away the very Diadem from his head into the plain field, leſt any thing about him might retard the ſwift-neſs of his flight, deploring with tears his own fate, and that of his ſons; and after all this, in great humility he laid down his Crown or his Diadem at the foot of *Pompey*, thereby reſigning his Kingdom to his pleaſure.

Plut. in P. Æmyl. p. 269.

4. *Perſeus*, the laſt King of the *Macedonians*, as he had many vices, and was above meaſure covetous, ſo he was alſo ſo puffed up with the pride of the Forces of his Kingdom, that he carried himſelf with inſolence enough divers waies; he ſeemed to contemn all the power of the *Romans*; he ſtirred up *Gentius*, King of the *Illyrians*, againſt them for the reward of three hundred Talents; then provoked him to kill the *Roman* Embaſſadour; and at laſt, when he ſaw he had far enough engaged him, refuſed to pay him the money. This man was, at laſt, overcome by and fell into the hands of *Paulus Æmylius*, and then he diſcovered as much baſeneſs in his Adverſity, as he had done arrogance in his proſperity. For when he came near the Conſul, the Conſul aroſe to him as to a great Perſon, who was fallen into adverſity by the frowns of fortune, and went to meet him with his friends, and with tears in his eyes: Then it was that *Perſeus* in an abject poſture caſt himſelf at the feet of the Conſul, embraced his knees, and ſpake words, and made Prayers ſo far from a man of any Spirit, that the Conſul could no longer endure them, but looking upon him with a ſtern and ſevere countenance, he told him, He was an unworthy enemy of the *Romans*, and one that by the meanneſs of his Spirit had caſt a diſhonour upon his Victory.

Stows A. p. 532, 547.

5. *Thomas Woolſey*, Cardinal, when he went his laſt Embaſſy into *France*, had in his retinue nine hundred Horſe of Nobles, Gentry, and others: he rode like a Cardinal very ſumptuouſly on his Mule, with his ſpare Mule and ſpare Horſe trapped in Crimſon Velvet upon Velvet, and his Stirrups gilt. Before him he had his two great Croſſes of Silver, his two great Pillars of Silver, the Kings Broad Seal of *England*, and his Cardinals Hat, and a Gentleman carrying his Valence of fine Scarlet all over richly embroydered with Gold, wherein was his Cloak; and his Harbingers before in every place to prepare lodging for his Train: As he was great in power, ſo no leſs in pride and inſolence; he told *Edward*, Duke of *Buckingham*, that he would ſit on his skirts, for ſpilling a little water on his Shooe; and did afterwards procure his head to be cut off; he preſumed to carry the Great Seal of *England* with him beyond the Seas; he demoliſhed forty Monaſteries to promote his own Buildings. And dared in Conference to ſay familiarly, *Ego & Rex meus*, I and my King. But when once he was declined in his favour with the King, and commanded to retire, he was upon the way at *Putney* met by Mr. *Norrice*, who had ſome comfortable words to deliver him from the King, and a Ring of Gold in token of his good will to him: The Cardinal at hearing of this, quickly lighted from his Mule alone, as though he had been the youngeſt of his men, and incontinent kneeled down in the dirt upon both his knees, holding up his hands for joy of the Kings comfortable Meſſage. Mr. *Norrice*, ſaid he, conſidering the joyful news you have brought me, I could do no leſs than rejoyce, every word pierced ſo my heart, that the ſudden joy ſurmounted my memory, having no regard or reſpect to the place, but I thought it my duty that in the ſame place where I received this comfort, to laud and praiſe God on my knees, and moſt humbly to render to my Soveraign Lord my hearty thanks for the ſame. Talking thus upon his knees to Mr. *Norrice*, he would have pulled

off a Velvet night-cap, which he wore under his ſcarlet Cap, but he could not undo the knot under his chin, wherefore with violence he rent the Laces of his Cap, and pulled his ſaid Cap from his Head, and kneeled bare-headed, when Mr. *Norrice* gave him the Ring: he ſaid, If I were Lord of the Realm, one half were too ſmall a reward for your pains and good news; but deſired him to accept a little Chain of Gold, with a Croſs of Gold, wherein was a piece of the Holy Croſs, which he ware about his Neck next his body, and ſaid he valued at more than a thouſand pounds.

CHAP. XXXIX.

Of the Vain-glorious Boaſting of ſome men.

WHen *Alcibiades* (then but young) was boaſting himſelf of his Riches and Lands, *Socrates* took him into a room, and ſhewed him the Map of the World; Now, ſaid he, where is the Country of *Attica?* When *Alcibiades* had pointed to it, Lay me then, ſaid he, your finger upon your own Lands there. When the other told him they were not there deſcribed; and what, ſaid *Socrates*, do you boaſt your ſelf of that, which is no part of the Earth? He that hath moſt hath nothing to boaſt of, and great boaſts (for the moſt part) as they betray great folly, ſo they end in as great deriſion.

Cauſ. hol. Court, tom. 2. p. 465.

1. *Oromazes* had an inchanted Egg, in which this Impoſtor boaſted that he had encloſed all the happineſs in the world; but when it was broken, there was found nothing in it but wind.

Clark. lives of ten eminent divin. p. 12.

2. Mr. *John Carter*, Vicar of *Bramford* in *Suffolk*, an excellent Scholar, and a modeſt perſon, being at Dinner at *Ipſwich* in one of the Magiſtrates Houſes, where divers other Miniſters were alſo at the Table; one amongſt the reſt, (who was old enough, and had learned enough to have taught him more humility) was very full of talk, bragged much of his parts and skill, &c. and made a challenge, ſaying, Here are many learned men, if any of you will propound any queſtion in Divinity or Philoſophy, I will diſpute with him, reſolve his doubts, and ſatisfie him fully. All at the Table (except himſelf) were ſilent for a while; then Mr. *Carter* when he ſaw that no other would ſpeak to him, calling him by his name, I will, ſaid he, go no further than my Trencher to puzle you; here is a Sole, now tell me the reaſon, why this fiſh that hath alwayes lived in the ſalt water, ſhould come out freſh? To this the forward Gentleman could ſay nothing, and ſo was laughed at, and ſhamed out of his vanity.

Athen. deip. l. 12. c. 9. p. 539.

3. *Ptolomæus Philadelphus* was a wiſe Prince, and learned amongſt the beſt of the *Egyptians*, but was ſo infatuated by unſeaſonable and high luxury, that he grew to that degree of ſottiſhneſs, as to boaſt that he alone had found out immortality, and that he ſhould never dye. Not long after being newly recovered of a ſharp fit of the Gout, and looking out of his Window, upon the *Egyptians* that dined and ſported on the banks of the River *Nilus*, with a deep ſigh he wiſhed he was one of them.

Full. hol. ſtat. l. 2. c. 4. p. 57.

4. *Eunomius* the Heretick, boaſted that he knew the Nature of God; at which time notwithſtanding St. *Baſil* puzled him in twenty one queſtions about the body of an Ant.

Full. hol. ſtat. l. 2. c. 3. p. 54.

5. *Paracelſus* boaſted that he could make a man immortal, and yet himſelf dyed at fourty ſeven years of age.

Clark. mir. c. 102. p. 471.

6. *Pompey* the Great (at ſuch time as the news of *Cæſars* paſſing *Rubicon* came to *Rome*) boaſted that if he ſhould but once ſtamp with his foot upon the earth of *Italy*, forthwith armed troops of Horſe and Foot would leap out thence; yet was he put to a ſhameful flight, by that enemy he ſo much deſpiſed.

Knowles Turk. hiſt. p. 205.

7. *Sigiſmund*, King of *Hungary*, beholding the greatneſs of his Army which he led againſt *Bajazet* the firſt, hearing of the coming of the *Turks* army, in his great jollity proudly ſaid, What need we fear the *Turk*, who need not at all to fear the falling of the Heavens, which if they ſhould fall, yet were we able to hold them up from falling upon us with the very points of our Spears and Halberds; yet this Inſolent was then vanquiſhed, and enforced to fly not unlike another *Xerxes*, being driven to paſs the *Danubius* in a ſingle and little Boat; this was at the Battle of *Nicopolis*, *Anno* 1396.

Biſh. Spotſ. hiſt. Chur. Scotland. li 2. p. 44.

8. *Abel* by bribes beſtowed in the Court of *Rome*, from Archdean of St. *Andrews*, got himſelf to be preferred Biſhop there, and was conſecrated by Pope *Innocent* the fourth; at his return he carried himſelf with great inſolence. They write of him, that in a vain-glorious humour one day, he did with a little Chalk, draw this line upon the Gate of the Church,

Hæc mihi ſunt tria, Lex, Canon, Philoſophia;

Bragging of his knowledge and skill in thoſe Profeſſions; and that going to Church the next day, he found another line drawn beneath the former, which ſaid,

Te levant abſque tria, Fraus, Favor, Vanaſophia.

this did ſo gall him, that taking his Bed, he dyed within a few dayes, having ſate Biſhop only ten months and two dayes; this was about *Anno* 1238.

CHAP. XL.

Of the Unadviſed Raſhneſs and Temerity of ſome perſons.

SUch men as expoſe themſelves to great perils upon light cauſes, were compared by *Auguſtus*, to them who fiſh with a Golden Hook, where all their gains would not recompence their one loſs. An heady and unconſulting precipitancy in affairs of importance is the mother of all miſchief; and when men ruſh upon the thing without taking any due proſpect of what is like to be the event, little is to be expected from ſuch inconſiderate haſtineſs,

neſs, beſides an unprofitable repentance, after irreparable loſſes.

Cauſ. hol. Court, tom. 1. Max. 1. p. 342.

1. Biſhop *Audas*, an ardent man, and unable to adapt his zeal to the occaſion of the times, would needs countenance the humour of the blind multitude, and went out in the midſt of the day, to deſtroy a Pyreum, which was a Temple wherein the *Perſians* kept fire to adore it. A great ſedition was raiſed, which ſoon came to the notice of King *Ildegerdes*; *Audas* is ſent for, to give an account of this act, he defendeth himſelf with much courage and little ſucceſs for the Chriſtians benefit: The King condemns him upon pain of death to reedifie the Temple he had demoliſhed, which he refuſing to do, was preſently ſacrificed to the fury of the *Pagans*; a violent perſecution followed, which almoſt proceeded to the ſubverſion of the foundations of the Chriſtian Religion in *Perſia*. Men were every where ſeen to be ſleyed and roaſted, pierced with Bodkins and Arrows, thereby becoming ſpectacles of pity and terror to all that beheld them.

Lipſ. monit. l. 2. c. 2. p. 154. Cauſ. hol. Court, tom. 1. l. 5. p. 144. Zonar. Annal. tom. 3. p. 123. Pezel. mell. hiſt. tom. 2. p. 293.

2. The Emperour *Theodoſius* the younger, uſed to ſign Petitions very raſhly, without ſo much as reading of them, repoſing his confidence in the recommendation, and ſuppoſed fidelity of others. His Siſter *Pulcheria* perceiving it, found out this honeſt fraud to amend it; She framed a Petition, and tenders it to him, wherein ſhe deſired that his Empreſs *Eudoxia* ſhould be given to her as her ſlave; he receives the Petition and forthwith ſubſcribes it. She therefore kept *Eudoxia* with her for ſome time; the Emperor wonders at it, and ſends for his Wife, his Siſter refuſes to ſend her, and returns that ſhe was hers by all the right in the world: She produces her Petition with the Emperors hand to it, at the ſight of which he was confounded; She was reſtored back to him, and it is probable he afterwards learned to read before he ſigned Petitions.

Val. Max. l. 9. c. 8. p. 261.

3. *Annibal* ſayling from *Petilia* to *Africa*, was brought into the narrow Sea betwixt *Sicily* and *Italy*; he not believing there was ſo ſmall a diſtance betwixt thoſe two, cauſed his Pilot to be forthwith ſlain, as one who had treacherouſly miſled him in his courſe; afterwards having more diligently conſidered the truth of the matter, he then acquitted him, when nothing further than the honour of a Sepulture could be allowed to his innocence.

Schenc. obſ. medic. l. 1. p. 5.

4. *Lewis* of *Bavaria* the Emperour, had made a league, and joyned his forces with the Cities near the *Rhine*, againſt thoſe, who in the diſſention of the Princes waſted *Germany*. While he was here, the Empreſs, *Mary* of *Brabant*, being at *Wer'd*, wrote two Letters, ſealed with one Seal, but yet with different Wax; that with the black Wax was for the Emperor her Lord, that with the Red for *Henry Ruchon*, a Commander in the Army, but through the miſtake of him that brought them, that with the red Wax was delivered to the Emperor, who having read it, ſuſpecting ſome love deſign, though cauſeleſly, diſſembled the thing, and leaving the Army at the *Rhine*, by as great journeys as he could, night and day he haſted to his Wife, whom (unheard) he condemned for Adultery, and cauſed to loſe her head; as conſcious with her he ſtabbed *Helica* with a Penknife, and cauſed the chief of the Ladies of honour, to be caſt headlong from a Tower, *Anno* 1256. Soon after this unadviſed cruelty, he had a fearful viſion in the night, through the fear of which he was turned all grey in a nights ſpace.

Patric. de Reg. l. 6. tit. 14. p. 387.

5. *Otho* the Emperour, when *Vitellius* came againſt him, was adviſed by all his to protract the fight and to delay a while, ſeeing that the enemy was equally preſſed and cumbred with want of proviſions, and the ſtraitneſs of the places through which they marched. *Otho* refuſing to liſten to this wholeſome advice, with an inconſiderate raſhneſs, put all upon the trial of a Battle, and ſo loſing at once both his Army and the Empire, he laid violent hands upon himſelf, and was buried at *Brixellum* without Funeral Pompe, or ſo much as a Monument over him.

Val. Max. l. 9. c. 8. p. 262.

6. The *Athenians* were raſh even to madneſs it ſelf, who at one time condemned to death ten of their chief Commanders, returning from a glorious Victory, for that they had not interred the dead bodies of their Souldiers, which they were hindred from doing, by the rage and tempeſtuouſneſs of the Sea: Thus they puniſhed Neceſſity, when they ſhould have honoured Vertue.

CHAP. XLI.

Of ſuch perſons as were diſcontented in their happieſt Fortunes.

It is a fiction of the Poets concerning *Phaethon*, that notwithſtanding he was mounted up into Heaven, yet even there he wept for anger and deſpight, that none would give him the rule and government of thoſe Horſes that drew the Chariot of the Sun his Father. There is nothing more in it than this, than to let us know that the heart of man widens according to the meaſure we endeavour to fill it; and that very rarely there is a fortune ſo conſiderable in the world, but labours of ſome ſuch defect or other, as makes us either wiſh beyond it, or ſick and weary of it.

Vaug. Flor. ſolit. p. 126, 127.

1. *Abner*, an Eaſtern King, as ſoon as his Son was born, gave order for his confinement to a ſtately and ſpacious Caſtle, where he ſhould be delicately brought up, and carefully kept from having any knowledge of humane calamities; he gave ſpecial command that no diſtreſſed perſon ſhould be admitted into his preſence, nothing ſad, nothing lamentable, nothing unfortunate, no poor man, no old man, none weeping, nor diſconſolate was to come near his Palace: Youthfulneſs, pleaſures and joy were alwayes in his preſence, nothing elſe was to be ſeen, nothing elſe was diſcourſed of in his company. But alas in proceſs of time, the Prince longed; this made him ſad in the very midſt of his joyes, and what ſhould he long for, but not to be ſo cumbred with delights. The grief of pleaſures made him requeſt his Father to looſe the bonds of his miſerable felicity; this ſute of the Son croſſed the intentions of the Father, who was forced to give over his device to keep him from ſadneſs, leſt by continuing it, he ſhould make him ſad. He gave him his liberty; but

charged his attendants to remove out of his way all objects of ſorrow; the blind, the maimed, the deformed, and the old muſt not come near him. But what diligence is ſufficient to conceal the miſeries of mortality? The Prince in his recreations meets with an old man, blind and leprous, the ſight aſtoniſhes him, he ſtartles, trembles and faints, like thoſe that ſwound at the apparition of a Spirit, enquires of his followers what that thing might be? And being inwardly perſwaded that it was ſome fruit of humane life; he diſliked pleaſures, condemned mirth, and deſpiſed life, he rejected his Kingdom and Royal dignity, and bad adue to all the blandiſhments of fortune at once.

Sutton. l.4. c.31.p.184.

3. *Caius Caligula* uſed often to complain of the ſtate of his times, that his raign was not made remarkable with any publick calamities; how that of *Auguſtus* was memorable for the ſlaughter of the Legions under *Quintilius Varus*; that of *Tiberius* by the ruine and fall of the Theatre at *Fidena*, but his ſhould be buryed in oblivion, through the proſperous courſe of all things: and therefore he often wiſhed the ſlaughter of his Armies, Famine, Peſtilence, Fires, or ſome opening of the Earth, or the like might fall out in his time.

Knowles Turk. hiſt. p.216.

3. *Bajazet* the firſt, after he had loſt the City of *Sebaſtia*, and therein *Orthobules* his eldeſt Son; as he marched with his great Army againſt *Tamerlane*, he heard a country Shepheard merrily repoſing himſelf with his homely Pipe, as he ſate upon the ſide of a Mountain, feeding his poor Flock. The King ſtood ſtill a great while liſtning unto him, to the great admiration of his Nobility about him; at laſt fetching a deep ſigh, he brake forth into theſe words, O happy Shepheard, which hadſt neither *Orthobules* nor *Sebaſtia* to loſe: bewraying therein his own diſcontent, and yet withal ſhewing that worldly happineſs conſiſteth not ſo much in poſſeſſing of much ſubject to danger, as enjoying in a little contentment devoid of fears.

Cauſ. hol. Court, tom. 2. §. 8. p. 471.

4. *Sidonius Apollinaris* relateth, how one *Maximus* arriving by unlawful and indirect means at the top of honour, was the very firſt day much wearied, and fetching a deep ſigh, ſaid thus, *Felicem te Damocle, qui non longius uno prandio regni neceſſitatem toleraſti*; O *Damocles*, how happy do I eſteem thee for having been a King but the ſpace of a Dinner; I have been one a whole day, and can bear it no longer.

Bruſon.ſacet. l.3. c. 36.p. 252.

5. *Flavius Veſpaſianus* the Emperour, upon the day of his Triumph was ſo over-wearied with the ſlowneſs and tediouſneſs of the pompous Shew as it paſſed on, that he brake forth into theſe words, I am, ſaid he, deſervedly puniſhed, who old as I am, muſt needs be deſirous of a Triumph, as if it was either due to, or ſo much as hoped for by any of my Anceſtors.

Sutton. l.2. c.28. p.69.

6. *Octavius Auguſtus* did twice think of reſigning the Empire, and reſtoring the Republick to its liberty; firſt after the overthrow of *M. Antonius*, as being mindful that it was objected againſt him by him, that he alone was the perſon that impeded it. Again, he had the ſame purpoſe, being wearied out and diſcontented with the tædium of his continual and daily ſickneſſes: Inſomuch that ſending for the Magiſtrates and Senate to his Houſe, he put into their hands the account of the Empire. But afterwards conſidering that he could not live private without danger, and that it was a piece of improvidence, to leave the Supream Power in the hands of many, he perſiſted in his reſolution to retain it himſelf.

Plut. in Mario, p. 432, 433. Patricii de Reg. l. 5. p. 350.

7. *C. Marius* having lived to ſeventy years of age, and who was the firſt who amongſt mortals was created Conſul the ſeventh time, having alſo the poſſeſſion of ſuch riches and treaſures, as were ſufficient for many Kings, did yet lament and complain of his hard hap, that he ſhould dye untimely, poor, and in want of thoſe things which he did deſire. *Alexander* the Great, hearing *Anaxarchus* the Philoſopher diſcourſing, and ſhewing that according to the ſenſe of his Maſter *Democritus*; there were infinite and innumerable Worlds; he (ſighing) ſaid, Alas, what a miſerable man am I, that have not ſubdued ſo much as one of all theſe? whereupon ſaith *Juvenal*,

Plut. de tranq. Animi, p. 147.

Juvenal. Satyr. 9.

Unus Pellæo Juveni non ſufficit Orbis,
Æſtuat infœlix anguſto limite Mundi.

For one Pellæan *Youth the World's too ſmall,*
As one pent up, he cannot breath at all.

Prid. intro. to hiſt. interv. 7. §. 10. p. 144, 145.

8. Pope *Adrian* the ſixth, perceiving that the *Lutherans* began to ſpread, and the *Turks* to approach, was ſo diſcontented, and ſo heart-broken with theſe and ſome other things, that he grew quite weary of the honour whereunto he had attained, ſo that he fell ſick and died in the ſecond year of his Papacy, leaving this Inſcription to be ſet upon his Tombe, *Hadrianus ſextus hic ſitus eſt, qui nihil ſibi infelicius im hâc vitâ, quam quod imperaret, duxit*; that is, Here lieth *Hadrian* the ſixth, who thought nothing fell out more unhappily to him in this world, than that he was advanced to the Papacy.

Clarks mir. c.88. p.388.

9. Pope *Pius* the fifth, when advanced to the Papacy led but an uneaſie life therein, as to the ſatisfaction of his mind in ſo great a Dignity; for he was heard to complain thus of himſelf, *Cum eſſem Religioſus, ſperabam bene de ſalute animæ meæ, Cardinalis factus extimui, Pontifex creatus pene deſpero*; When I was a Monk, I had ſome good hope of my Salvation; when I was made Cardinal, I had leſs; but being now raiſed to the Popedom, I almoſt deſpair of it.

Plut. moral. lib. de Tran. anim. p. 154.

10. *Dionyſius*, the elder of that name, was not contented and ſatisfied in his mind, that he was the moſt mighty and puiſſant Tyrant of his time: But becauſe he was not a better Poet than *Philoxenus*, nor able to diſcourſe and diſpute ſo learnedly as *Plato* the Philoſopher, as an argument of his great indignation and diſcontent, he caſt the one into a Dungeon within the Stone-quarries, where Malefactors, Felons and Slaves were put to puniſhment, and confined the other as a Caytiff, and ſent him away into the Iſle of *Ægina*.

Plut. lib. de Tran. anim. p. 147.

11. *Agamemnon*, the General of all the *Grecian* Forces againſt *Troy*, thought it an intolerable burden to be a King, and the Commander of ſo great a People, inſomuch that we find him complaining in ſuch language as this,

You ſee the Son of Atreus *here,*
King Agamemnon *hight*;
Whom Jupiter *clogs more with care*
Than any Mortal Wight.

Cœl. Rod. Lect. Anti. l. 8. c. 1. p. 343.

12. *Seleucus* as it ſhould ſeem found ſome more than ordinary irkſomneſs in the midſt of all Roy-

alty; for we read of him that he was wont to ſay, That if men did but ſufficiently comprehend how laborious and troubleſome a thing it was, but to write and read ſo many Epiſtles, as the variety and greatneſs of a Princes affairs would require, they would not ſo much as ſtoop to take up a Royal Diadem, though they ſhould find it lying in the High-way.

CHAP. XLII.

Of Litigious men, and bloody Quarrels upon ſlight occaſions.

WHen a matter of difference was fallen out betwixt two perſons, who were notoriouſly known to be men of a turbulent and contentious nature, it was brought before King *Philip*, that he might determine thereof according to his pleaſure; who is ſaid to have paſſed this Sentence, You, ſaid he (to one of them) I command immediately to run out of *Macedon*; and you (ſaid he to the other) ſee that you make all imaginable haſte after him. A good riddance of ſuch Salamanders as delight to live in the fire of contention, who commence quarrels upon trivial accounts, and withall know no time wherein to end them.

Camb. Brit. Full.Worth. p. 256. Glouceſt.

1. *Glouceſterſhire* did breed a Plaintiff and Defendant, which betwixt them (with many alternations) traverſed the longeſt ſuit that ever I read of in *England.* For a ſuit was commenced betwixt the Heirs of Sir *Thomas Talbot* Viſcount *Liſle* on the one part, and the Heirs of ——Lord *Barkely* on the other, about certain poſſeſſions lying in this County not far from *Woton Under-edge*; which ſuit began in the end of the reign of King *Edward* the fourth, was depending untill the beginning of King *James*, when (and was it not high time) it was finally compounded.

Camer. oper. ſubciſ. cent. 1. c. 92. p. 429.

2. There was in *Padua* an ancient Houſe called *de Limino*, two Brothers of this Family being in the Country on a Summers day, went abroad after Supper, talking of divers things together. As they were ſtanding and gazing upon the Stars that twinkled in the Firmament (being then very clear) one of them began (in merriment) to ſay to the other, Would I had as many Oxen as I ſee Stars in that Skie; The other preſently returns, And would I had a Paſture as wide as the Firmament: and therewith (turning towards his Brother) where then, ſaid he, wouldſt thou feed thine Oxen? marry in thy Paſture ſaid his Brother: But how if I would not ſuffer thee ſaid the other? I would, ſaid he, whether thou wouldſt or not: What, ſaid he, in deſpight of my teeth? yea ſaid the other, whatſoever thou couldſt do to the contrary. Hereupon their ſport turned to outragious words, and at laſt to fury; in the end they drew their Swords, and fell to it ſo hotly, that in the turn of a hand, they ran one the other through the body, ſo that one fell one and the other the other way, both weltring in their blood. The people in the Houſe hearing the buſtle, ran in to them, but came too late; they carried them into the Houſe, where both ſoon after gave up the Ghoſt.

Camer. oper. ſubciſ. cent. 1. c. 92. p. 430.

3. An extraordinary accident hath of late happened (ſaith *Juſtinianus*) in the Confines of *Tuſcany*. *John* Cardinal *de Medices*, Son to *Coſmo* Duke of *Florence*, a young Prince of Great eſtimation, got on Horſeback to ride on hunting, accompanied with two of his Brethren, *Fernand* and *Cartia*, attended with ſome others; their Dogs having followed a Hare a long time in the Plains, at laſt killed her; The Brothers thereupon began to debate about the firſt hold, each of them attributing the honour thereof to his Dog: one ſpeech drew on another, and from bare words they fell at laſt to taunts; the Cardinal not enduring to be ſet light by, and being of a haughty nature, gave his Brother *Cartia* (who expoſtulated with him) a box on the Ear; *Cartia* carried away with his choler, drew his Sword and gave ſuch a thruſt into his brother Cardinals thigh, that he preſently dyed. A Servant of the Cardinals (in revenge of his Maſter) gave *Cartia* a ſore wound; ſo that with the Veniſon, they carried home to Duke *Coſmo* one of his Sons dead; and for *Cartia*, his wound was alſo ſuch, as within a while after he dyed of it; thus for a matter of nothing the Father loſt two of his Sons, in a deplorable ſort.

Beda l. 3. c. 22. p. 118. Full. Chur. hiſt. l. 2. cent. 7. p. 83.

4. *Sigebert* was King of *Eſſex*, and the reſtorer of Religion in his Kingdom (which had formerly apoſtatized after the departure of *Mellitus*) a Valiant and Pious Prince, but murdered by two Villains; who being demanded the cauſe of their cruelty, why they killed ſo harmleſs and innocent a Prince, had nothing to ſay for themſelves, but they did it becauſe his goodneſs had done the Kingdom hurt; that ſuch was his proneneſs to pardon offenders (on their though but ſeeming ſubmiſſion) that his meekneſs made many Malefactors. The great quarrel they had with him (it ſeems) was only his being too good.

Lonic. Thea. p. 577.

5. The Chancellour of *Theodoricus* Arch-biſhop of *Magdeburg*, was attending upon the Duke of *Saxony*, and was ſate down with him at his Table in the City of *Berlin*; when the Citizens brake in upon them, drew out the Chancellour by a multitude of *Lictors* into the Market place of the City, and there ſever his head from his Shoulders, with the Sword of the publick Executioner; and all this for no other cauſe, but that a few dayes before going to the Bath, he met a Matron, courteouſly ſaluted her, and jeſting, asked her if ſhe would go into the Bath with him; which when ſhe had refuſed, he laughing diſmiſſed her; but this was ground ſufficient for the mad multitude, to proceed to ſuch extremities upon.

Fulgoſ. l. 9. c. 7. p. 1245. Joſeph. Ant. l. 20. c. 4. p. 519.

6. In the reign of *Claudius Cæſar*, *Cumanus* being then Preſident in *Jewry*; the Jews came up from all parts to *Jeruſalem* for the celebration of the Paſſover; there were then certain Cohorts of the *Roman* Souldiers, that lay about the Temple as a guard, whereof one diſcovered his privy parts, perhaps for no other reaſon than to eaſe himſelf of his Urine; but the Jews ſuppoſing that the uncircumciſed Idolater had done this in abuſe of the *Jewiſh* Nation and Religion, were ſo incenſed againſt the Souldiers, that they immediately fell upon them with Clubs and Stones; the Souldiers on the other ſide defended themſelves with their arms, till at laſt, the Jews oppreſſed with their own multitudes, and

the wounds they received, were enforced to give over the conflict, but not before there were twenty thouſand perſons of them ſlain upon the place.

Zuin. Thea. vol. 1. l. 1. p. 94. Fitz-Herb. Rel. & Pol. part. 1. c. 7. p. 57.

7. *Fabius Ambuſtus* had two Daughters, the elder he married to *Servius Sulpitius* then Conſul, the younger to *Licinius Stolo*, a gallant man, but of the *Plebeian* order. It fell out that the younger *Fabia* ſitting at her Siſters Houſe upon a viſit to her, in the interim came the Lictors, and ſmote upon the door of the Conſul, as the manner was when the Conſul came home. The younger, *Fabia*, was affrighted at the noiſe, as being ignorant of the cuſtom, for which reaſon ſhe was mocked at, and derided by her Siſter, as one ignorant of the City affairs. This contempt of her was afterwards an occaſion of great troubles in *Rome*. For the Father (vehemently importuned by his young Daughter) ceaſed not (though contrary to the Law and the mind of the greater part of the Senate) till he had made his Son *Stolo* Conſul, though a *Plebeian*; and extorted a Decree (through his practiſe with the people) that from thenceforth *Plebeians* might be Conſuls.

Fitz-Herb. Rel. & Pol. part. 1. c. 7. p. 57.

8. In the reign of King *Edward* the ſixth, there were two Siſters in Law, the one was Queen *Katharine Parre*, late Wife to King *Henry* the eighth, and then marryed to the Lord *Thomas Seymour*, Admiral of *England*; the other was the Dutcheſs of *Sommerſet*, Wife to the Lord Protector of *England*, Brother to the Admiral. Theſe two Ladies falling at variance for precedence (which either of them challenged, the one as Queen Dowager, the other as Wife to the Protector, who then governed the King and all the Realme) drew their Husbands into the quarrel, and ſo incenſed the one of them againſt the other, that the Protector procured the death of the Admiral his Brother. Whereupon alſo followed his own deſtruction ſhortly after. For being deprived of the aſſiſtance and ſupport of his Brother, he was eaſily overthrown by the Duke of *Northumberland*, who cauſed him to be convicted of Felony, and beheaded.

Fitz-Herb. Rel. & Pol. part. 1. c. 7. p. 58.

9. A famous and pernicious faction in *Italy* began, by the occaſion of a quarrel betwixt two Boys; whereof the one gave the other a box on the Ear, in revenge whereof the Father of the Boy that was ſtricken, cut off the hand of the other that gave the blow; whoſe Father making thereupon the quarrel his own, ſought the revenge of the injury done to his Son, and began the Faction of the *Neri* and *Bianchi*, that is to ſay, *Black* and *White*, which preſently ſpread it ſelf through *Italy*, and was the occaſion of ſpilling much Chriſtian blood.

Herb. Trav. l. 2. p. 172.

10. A poor diſtreſſed wretch, upon ſome buſineſs, beſtowed a long and tedious Pilgrimage from *Cabul* in *India*, to *Aſharaff* in *Hircania*; where (e're he knew how the ſucceſs would be) he reſted his weary limbs upon a Field Carpet, chooſing to refreſh himſelf rather upon the cool Graſs, than be tormented by thoſe mercileſs vermine of Gnats and Muskettos within the Town; but poor man he fell *à malo in pejus*, from ill to worſe; for lying aſleep upon the way at ſuch time as *Sha Abbas* the *Perſian* Monarch ſet forth to hunt, and many Nobles with him, his pampered Jade winded and ſtartled at him; the King examines not the cauſe, but ſent an eternal Arrow of ſleep into the poor mans heart, jeſting as *Iphicrates* did, when he ſlew his ſleepy Sentinel, I did the man no wrong, I found him ſleeping, and aſleep I left him: The Courtiers alſo to applaud his Juſtice, made the poor man their common mark, killing him an hundred times over, if ſo many lives could have been forfeited.

I. Huighen Linſchotens voyag. l. 1. c. 17. p. 30.

11. *Anno* 1568. the King of *Sian* had a white Elephant, which when the King of *Pegu* underſtood, he had an opinion of I know not what holineſs that was in the Elephant, and accordingly prayed unto it. He ſent his Ambaſſadors to the King of *Sian*, offering him whatſoever he would deſire if he would ſend the Elephant unto him, but the King of *Sian* would not part with him, either for love, mony, or any other conſideration. Whereupon he of *Pegu* was ſo moved to wrath, that with all the power he could make he invaded the other of *Sian*. Many hundred thouſand men were brought into the field, and a bloody Battle was fought, wherein the King of *Sian* was overthrown, his white Elephant taken, and he himſelf made tributary to the Monarch of *Pegu*.

Herb. Trav. l. 2. p. 171.

12. A needy Souldier under *Abbas* King of *Perſia*, draws up a Catalogue of his good ſervices, and cloſing it in his preſſing wants, humbly intreats the favour, and ſome ſtipend from his god of war, for ſuch and ſuch his exploits. The poor man for his ſawcineſs, with many terrible baſtinadoes on the ſoles of his feet, was almoſt drubbed to death. Beſides *Abbas* enquires who it was that wrote it: the Clerk made his apology; but the King quarrelled at his ſcurvy writing, and that he ſhould never write worſe makes his hand to be cut off.

CHAP. XLIII.

Of ſuch as have been too fearful of death, and over deſirous of Life.

A Weak mind complains before it is overtaken with evil, and as Birds are affrighted with the noiſe of the Sling, ſo the infirm ſoul anticipates its troubles by its own fearful apprehenſions, and falls under them before they are yet arrived. But what greater madneſs is there, than to be tormented with futurities, and not ſo much to reſerve our ſelves to miſeries againſt they come, as to invite and haſten them towards us of our own accord? The beſt remedy againſt this tottering ſtate of the ſoul, is a good and clear Conſcience; which if a man want, he will tremble in the midſt of all his armed guards.

Lonic. Theat. p. 356.

1. What a miſerable life Tyrants have by reaſon of their continual fears of death, we have exemplified in *Dionyſius* the *Syracuſan*, who finiſhed his thirty eight years Rule on this manner; Removing his Friends he gave the cuſtody of his body to ſome ſtrangers and *Barbarians*, and being in fear of Barbers, he taught his Daughters to ſhave him; and when they were grown up he durſt not truſt them with a Raſor, but taught them how they ſhould burn off his hair and Beard with the white filmes of Wall-

nut kernels. Whereas he had two Wives, *Ariſtomache* and *Doris*, he came not to them in the night before the place was throughly ſearched; and though he had drawn a large and deep Moat about the Room, and had made a paſſage by a wooden Bridge, himſelf drew it up after him when he went in. Not daring to ſpeak to the people out of the common Roſtrum or Pulpit for that purpoſe, he uſed to make Orations to them from the top of a Tower. When he played at Ball, he uſed to give his Sword and Cloak to a Boy whom he loved; and when one of his familiar Friends had jeſtingly ſaid, You now put your life into his hands, and that the Boy ſmiled, he commanded them both to be ſlain, one for ſhewing the way how he might be killed, and the other for approving it with a ſmile. At laſt overcome in Battle by the *Carthaginians*, he periſhed by the treaſon of his own Subjects.

Plut. in vitâ Pericl. p. 167. Fulgoſ. l. 9. c. 14. p. 1345. Zuin. Thea. vol. 1. l. 1. p. 81.

2. *Heraclides Ponticus* writes of one *Artemon*, a very skilful Engineer, but withal ſaith of him, that he was of a very timerous diſpoſition, and fooliſhly afraid of his own ſhadow; ſo that for the moſt part of his time, he never ſtirred out of his Houſe. That he had always two of his men by him, that held a Brazen Target over his head, for fear leſt any thing ſhould fall upon him; and if upon any occaſion he was forced to go from home, he would be carryed in a Litter hanging near to the ground, for fear of falling.

Baker. Chro. p. 270. Graſton. vol. 2. p. 599.

3. The Cardinal of *Wincheſter Henry Beaufort* (commonly called the Rich Cardinal) who procured the death of the good Duke of *Glouceſter*, in the reign of King *Henry* the ſixth, was ſoon after ſtruck with an incurable diſeaſe, and underſtanding by his Phyſicians that he could not live, murmuring and repining thereat (as Doctor *John Baker* his Chaplain and Privy-councellor writes) he fell into ſuch ſpeeches as theſe, Fye, will not death be hired? Will mony do nothing? Muſt I dye that have ſo great Riches? If the whole Realm of *England* would ſave my life, I am able either by policy to get it, or by riches to buy it: But the king of Terrors is not to be bribed by the Gold of *Ophir*; it is a pleaſure to him to mix the Brains of Princes and Politicians with common duſt; and how loth ſoever he was to depart, yet go he muſt, for he dyed of that diſeaſe, as little lamented as deſired.

Zuin. Thea. vol. 1. l. 1. p. 38.

4. *C. Mecænas*, the great Friend and Favourite of *Auguſtus*, was ſo ſoft and effeminate a perſon, that he was commonly called *Malcinus*. He was ſo much afraid of death, that (ſaith *Seneca*) he had often in his mouth, All things are to be endured ſo long as life is continued, of which thoſe Verſes are to be read,

Debilem facito manu,
Debilem pede coxa,
Tuber adſtrue gibberum,
Lubricos quate dentes,
Vita dum ſupereſt bene eſt.

Make me lame on either hand,
And of neither foot to ſtand,
Raiſe a bunch upon my back,
And make all my teeth to ſhake;
Nothing comes amiſs to me
So that life remaining be.

Sueton. l. 12. c. 14. p. 338.

5. The Emperour *Domitian* was in ſuch fear of receiving death by the hands of his Followers, and in ſuch a ſtrong ſuſpicion of treaſon againſt him, that he cauſed the Walls of the Galleries wherein he uſed to walk, to be ſet and garniſhed with the ſtone *Phengites*, to the end that by the light thereof, he might ſee all that was done behind him.

Phil. de Comines, l. 6. c. 12. p. 214, 215. Liſ. monit. l. 1. c. 3. p. 23. De Serres gen. hiſt. p. 415.

6. *Lewis* the eleventh, King of *France*, when he found himſelf ſick, ſent for one Fryer *Robert* out of *Calabria*, to come to him to *Toures*; the man was a Hermit, and famous for his ſanctity, and while in his laſt ſickneſs this holy man lay at *Pleſſis*, the King ſent continually to him, ſaying that if he pleaſed he could prolong his life. He had repoſed his whole confidence in Monſieur *James Cothier* his Phyſician, to whom he gave monthly ten thouſand Crowns, in hope he would prolong his life. Never man (ſaith *Comines*) feared death more than he, nor ſought ſo many wayes to avoid it as he did: Moreover (as he adds) in all his life time he had given commandment to all his Servants (as well to my ſelf as others) that when we ſhould ſee him in danger of death, we ſhould only move him to confeſs himſelf, and diſpoſe of his Conſcience, not ſounding in his ear this dreadful word Death, knowing that he ſhould not be able patiently to hear that cruel ſentence. His Phyſician aforeſaid uſed him ſo roughly, that a man could not have given his Servant ſo ſharp language, as he uſually gave the King; and yet the King ſo much feared him, that he durſt not command him out of his Preſence: For notwithſtanding that he complained to divers of him, yet durſt he not change him as he did all his other ſervants, becauſe this Phyſician ſaid once thus boldly to him, I know that one day you will command me away, as you do all your other Servants, but you ſhall not live eight days after it, binding it with a great Oath; which word put the King in ſuch fear, that ever after he flattered him, and beſtowed ſuch gifts upon him, that he received from him in five months time fifty four thouſand Crowns, beſides the Biſhoprick of *Amiens* for his Nephew, and other Offices and Lands for him and his Friends.

Zuin. Thea. vol. 1. l. 1. p. 78.

7. *Rhodius*, being through his unſeaſonable liberty of ſpeech caſt into a Den, by a Tyrant was there nouriſhed and kept as a hurtful beaſt, with great torment and ignominy; his hands were cut off, and his face disfigured with wounds: In this wretched caſe, when ſome of his Friends gave him advice, by voluntary abſtinence to put an end to his miſeries, by the end of his days; he replied, that while a man lives, all things are to be hoped for by him.

Val. Max. l. 9. c. 13. p. 271.

8. *Cn. Carbo*, in his third Conſulſhip, being by *Pompeys* order, ſent into *Sicily* to be puniſhed, begged of the Souldiers, with great humility, and with tears in his eyes, that they would permit him to attend the neceſſity of nature before he dyed, and this only that he might for a ſmall ſpace, protract his ſtay in a miſerable life: He delayed the time ſo long, till ſuch time as his head was ſevered from his body, as he ſate in a naſty place.

Val. Max. ibid. Zuin. Thea. vol. 1. l. 1. p. 38.

9. *D. Junius Brutus* bought a ſmall and unhappy moment of his life, with great infamy; for *Antonius* having ſent *Furius* to kill him, when he was taken, he not only did withdraw his Neck from the Sword, but being alſo exhorted to lay it down with more conſtancy, he ſwore

he would in theſe words, As I live I will give but ſome wretched delay to my fate.

Clark. mir. c. 39. p. 138.

10. A certain King of *Hungary*, being on a time very ſad, his Brother a jolly Courtier, would needs know of him what ailed him: Oh, Brother, ſaid he, I have been a great ſinner againſt God, and I fear to dye, and to appear before his Tribunal. Theſe are (ſaid his Brother) melancholy thoughts, and withal made a jeſt of them. The King replyed nothing for the preſent; but the cuſtome of the Country was, that if the Executioner came and ſounded a Trumpet before any mans door, he was preſently to be led to execution: The King in the dead time of the night, ſends the Headſman to ſound his Trumpet before his Brothers door; who hearing it, and ſeeing the meſſenger of death, ſprings in pale and trembling into his Brothers preſence, beſeeching him to tell him wherein he had offended. Oh, Brother, replyed the King, you have never offended me; but is the ſight of my Executioner ſo dreadful? and ſhall not I that have greatly and grievouſly offended God, fear that of his, that muſt carry me before his Judgement-Seat?

Laert. in vit. philoſ. l. 5. p. 123. Cicer. Tuſc. qu. l. 3. p. Zuin. Thea. vol. 1. l. 1. p. 38.

11. *Theophraſtus* the Philoſopher is ſaid at his death to have accuſed nature, that ſhe had indulged a long life to Stags and Crows, to whom it was of no advantage, but had given to man a ſhort one, to whom yet the length of it was of great concern, for thereby the life of man would be more excellent, being perfected with all Arts, and adorned with all kind of Learning; he complained therefore, that as ſoon as he had begun to perceive theſe things, he was forced to expire, yet he lived to the eighty fifth year of his age.

Herod. l. 2. p. 139, 140.

12. *Mycerinus*, the Son of *Cleops* King of *Egypt*, ſet open the Temples of the Gods, which his Father *Cleops*, and Uncle *Cephrenes* had cauſed to be ſhut up; he gave liberty to the people who were before oppreſſed, and reduced to extremity of calamity. He was alſo a lover and doer of Juſtice above all the Kings of his time, and was exceedingly beloved of his people. But from the Oracle of the City *Buti*, there was this prediction ſent him, that he ſhould live but ſix years and dye in the ſeventh. He reſented this meſſage ill, and ſent back to the Oracle reproaches and complaints; expoſtulating, that whereas his Father and his Uncle had been unmindful of the gods, and great oppreſſors of men, yet had they enjoyed a long life; but he having lived in great piety and juſtice, muſt ſhut up his days ſo ſpeedily. The Oracle returned, that therefore he dyed, becauſe he did not that which he ſhould have done; for *Egypt* ſhould have been afflicted one hundred and fifty years, which the two former Kings well underſtood, but himſelf had not. When *Mycerinus* heard this, and that he was thus condemned; he cauſed divers lamps to be made, which when night came on he lighted; by theſe he carowſed and indulged his genius: this courſe he intermitted not night nor day, but wandred through the Fenns and Woods, and ſuch places where the moſt convenient and pleaſurable reception was; and this he did for this purpoſe, that he might deceive the Oracle; and that whereas it had pronounced he ſhould live but ſix years, he intended this way to lengthen them out to twelve.

Clark. mir. c79. p. 354.

13. *Antigonus* obſerving one of his Souldiers to be a very valiant man, and ready to adventure upon any deſperate piece of ſervice, and yet withal taking notice that he looked very pale and lean, would needs know of him what he ailed? And finding that he had upon him a ſecret and dangerous diſeaſe, he cauſed all poſſible means to be uſed for his recovery; which when it was effected, the King perceived him to be leſs forward in ſervice, than formerly; and demanding the reaſon of it, he ingenuouſly confeſſed that now he felt the ſweets of life, and therefore was loth to loſe it.

Cœl. Rhod. 4. Lect. l. 30. c. 2. p. 1389.

14. The moſt renowned of the *Grecian* Generals, *Themiſtocles*, having paſſed the hundred and ſeventh year of his age, and finding ſuch ſenſible decayes growing upon him, as made him ſee he was haſtning to his end; he grieved that he muſt now depart, when as he ſaid it was but now chiefly that he began to grow wiſe.

Spartian. c. 25. p. 104. Lonic. Thea. p. 706. Camer. oper. ſubciſ. cent. 1. c. 97. p. 452.

15. The Emperour *Hadrianus* a little before his death, made this complaint, and ſorrowful Soliloquy,

Animula vagula, blandula,
Hoſpes comeſque corporis,
Quæ nunc abibis in loca,
Palidula, rigida, nudula,
Nec ut ſoles dabis Jocos?

Sueton. l. 11. c. 10. p. 324, 329.

16. *Titus Veſpaſianus* the Emperour, going towards the territories of the *Sabines*, at his firſt lodging and baiting place, was ſeiſed with a Fevor; whereupon removing thence in his Litter, it is ſaid that putting by the Curtains of the Window, he looked up to the Heavens, complaining heavily that his life ſhould be taken from him, who had not deſerved to dye ſo ſoon. For in all his life he had not done one action, whereof he thought he had reaſon to repent, unleſs it were one only; what that one was, neither did he himſelf declare at that time, nor is it otherwiſe known: he dyed about the forty ſecond year of his age.

Sueton. l. 4. c. 51. p. 195.

17. *C. Caligula*, the Emperour, was ſo exceeding afraid of death, that at the leaſt thunder and lightning he would wink cloſe with both eyes, cover his whole head; but if it were greater and any thing extraordinary, he would run under his Bed. He fled ſuddenly by night from *Meſſina* in *Sicily*, as affrighted with the ſmoak and rumbling noiſe of Mount *Ætna*. Beyond the River *Rhine*, he rode in a *German* Chariot between the *Straights*, and the Army marched in thick ſquadrons together; and when one on this occaſion had ſaid, here will be no ſmall hurliburly, in caſe any enemy ſhould now appear; he was ſo affrighted that he mounted his Horſe, and turned haſtily to the Bridges, and finding them full and choaked up with Slaves and Carriages, impatient of delay, he was from hand to hand, and over mens heads conveyed on the other ſide of the water. Soon after hearing of the revolt of the *Germans*, he provided to fly, and prepared Ships for his flight, reſting himſelf upon this only comfort, that he ſhould yet have Provinces beyond Sea, in caſe the Conquerors ſhould paſs the *Alpes*, or poſſeſs themſelves of the City of *Rome*.

Plut. de ſuperſtit. p. 268.

18. *Ameſtis* the Wife of the great Monarch *Xerxes*, buryed quick in the ground twelve perſons, and offered them to *Pluto* for the prolonging of her own life.

CHAP. XLIV.

Of the groſs Flatteries of ſome men.

AS the Heliotrope is alwayes turning it ſelf according to the courſe of the Sun, but ſhuts and cloſes up its leaves, as ſoon as that great Luminary hath forſaken the Horizon: So the Flatterer is alwayes fawning upon the Proſperous, till their fortune begins to frown upon them; in this not unlike to other ſorts of Vermine, that are obſerved to deſert falling Houſes, and the Carcaſes of the dying. Hope and fear have been the occaſions that ſome perſons (otherwiſe of great worth) have ſometimes declined to ſo low a degree of baſeneſs, as to beſtow their Encomiums upon them who have merited the ſevereſt of their reproofs. Even *Seneca* himſelf was a broad flatterer of *Nero*, which may make us the leſs to wonder at that which,

Cæl. Antiq. lect. l.11.c. 12. p. 498. Tacit. hiſt. l.1. p. 315.

1. *Tacitus* ſaith of *Salvius Otho*, that he did (*adorare vulgus, projicere oſcula, & omnia ſerviliter pro imperio*) adore the people, ſcatter his kiſſes and ſalutes, and crouch unto any ſervile expreſſions, to advance his ambitious deſigns in the attainment of the Empire.

Euripid. Iphig. in Aulid. p. 86. Biſh. Reynold. Treat. on the Paſſions. c. 17. p. 189.

2. The like unworthy Arts *Menelaus* objects to his Brother *Agamemnon*, in the Tragedian, thus,

You know how you the Rule o're Grecians *got,*
In ſhew declining what in truth you ſought;
How low, how plauſible you apprehended
The hands of meaneſt men; how then you bended
To all you met; how your Gates open flew,
And ſpake large welcome to the pop'lar crew:
What ſweetned words you gave, ev'n unto thoſe
Who did decline, and hate to ſee you gloze.
How thus with ſerpentine and guileful Arts,
You ſcrew'd and wound your ſelf into the hearts
O'th' vulgar, and thus bought the poor, which now
Makes you forget, how then you uſ'd to bow.

Xiphil. Clarks mir. c.53. p.211.

3. *Tiridates*, King of *Armenia*, when he was overcome by *Corbulo* (and brought priſoner to *Nero* at *Rome*) falling down on his knees, he ſaid, I am Nephew to the great Lord *Arſaces*, Brother to the two great Kings *Vologeſus* and *Pacorus*, and yet thy Servant, and I am come to worſhip thee no otherwiſe than I worſhip my God the Sun: Truly I will be ſuch an one as thou ſhalt pleaſe to make me, for thou art my fate and fortune. Which Flattery ſo pleaſed *Nero*, that he reſtored him to his Kingdom, and gave him beſides an hundred thouſand pieces of Gold.

Sueton. l.4. c. p. Xiphil. Clarks mir. c.53. p.211.

4. *Publius Affranius* a notable Flatterer at *Rome*, hearing that *Caligula* the Emperour was ſick, went to him, and profeſſed that he would willingly dye, ſo that the Emperour might recover. The Emperour told him that he did not believe him, whereupon he confirmed it with an Oath. *Caligula* ſhortly after recovering, forced him to be as good as his word, and to undergo that in earneſt, which he had only ſpoken out of baſe and falſe Flattery; for he cauſed him to be ſlain, and as he ſaid, leſt he ſhould be forſworn.

Polyd. Virg. l. 7. Lipſ. monit. l. 2. c. 14. p. 341. Baker. Chro. p. 23. Full. Chur. hiſt. l. 2. cent. 11. p. 140.

5. *Canutus* King of *England* and *Denmark*, was told by a Court Paraſite, that all things in his Realme were at his beck and will, and that his pleaſure once known, none durſt oppoſe it. The King therefore appointed his Chair of State to be ſet upon the Sands, when the Sea began to flow; and in the preſence of his Courtiers he ſaid unto it, Thou art part of my Dominion, and the ground on which I ſit is mine, neither was there ever any that durſt diſobey my command, that went away with impunity; wherefore I charge thee that thou come not upon my Land, neither that thou preſume to wet the Clothes or Body of me thy Lord. But the Sea (according to its uſual courſe) flowing more and more, wet his Feet. Whereupon the King riſing up, ſaid, Let all the Inhabitants of the world know, that vain and frivolous is the power of Kings; and that none is worthy the name of a King, but he to whoſe command the Heaven, Earth and Sea, by the bond of an everlaſting Law are ſubject and obedient. After this it is ſaid, that the King would never more wear his Crown.

Cicer. Tuſc. Zuin. vol.1. l. 1. p. 94. Pezel. melli. hiſt. tom.2. p. 45.

6. *Damocles* was the Flatterer of *Dionyſius* the Tyrant of *Syracuſe*, crying up his Riches and Majeſty, and the like, affirming that no man was ever more happy than himſelf; Wilt thou then, ſaid the Tyrant, taſte and make tryal of my fortune? *Damocles* ſaid he was very deſirous of it. He cauſed him therefore to be placed upon a Bed of Gold, the moſt exquiſite delights to be preſented to him, the Table covered with the moſt exquiſite and far fetched dainties. And now when *Damocles* thought himſelf very fortunate in the midſt of all this preparation, he pointed him to a bright and drawn Sword that hanged from the top of the Room; directly over his head was the point of it, and it tyed only with a Horſe hair. *Damocles* therefore not daring to put his hand to any of the Diſhes, beſought the Tyrant that he might have liberty to depart. By this he convicted this Flatterer, and ſhewed him that they were not happy, that lived in perpetual dangers and fears.

Joſeph. Ant. Jud. l.19. c. 7. p. 510, 511. Camer. oper. ſubciſ. cent. 3. c. 18. p. 61. Zonar. Ann. tom.1. p.48. Zuin. vol.1. l. 1. p. 96.

7. When *Agrippa* had raigned three whole years over all *Judea*, in the City of *Ceſaria*, which was formerly called the Tower of *Straton*; he ſet forth publick ſhews in honour of *Ceſar*, to which reſorted a multitude of the Nobles, and great Perſons throughout the Realm. Upon the ſecond day of this ſolemnity in the morning, *Agrippa* entred the Theatre, cloathed in a Garment all of Silver, framed with a wonderful Art, which glanced upon by the Beams of the riſing Sun, and ſending forth a kind of divine fulgor, begat a kind of veneration and honour in the beholders. Whereupon there were a ſort of pernicious Flatterers that ſaluted him as a god, humbly beſeeching him that he would be propitious to them, ſaying that heretofore they had revered him as a man, but now they did confeſs that there was ſomething in him more excellent than humane nature. This prophane kind of Flattery, he neither rejected nor reproved them for; ſoon after he beheld an Owl ſitting upon a Rope (which before had been to him a preſage of good, and of which it had been predicted, that when he ſaw the like ſight again, it ſhould be to him the ſign of evil fortune) at which he was exceedingly perplexed: immediately he was taken with extream

torments in his belly, and preſſures at his heart; upon which he ſaid to his Friends, Behold I that am your God (as you ſaid) am now ready to depart this life, and he who you ſaid was immortal is now haled away by death. While he was ſpeaking theſe things, ſpent with pain, he was carried into his Palace, where (having wreſtled with his intolerable pains for five dayes) he departed this life, aged fifty four, and having reigned ſeven years, four under *Caius*, and three under *Claudius*.

Plut. in Demetrio, p. 893.

8. The *Athenians* were the firſt that gave to *Demetrius* and *Antigonus* the title of Kings; they cauſed them to be ſet down in their publick records for Saviour Gods. They put down their ancient Magiſtracy of the *Archontes*, from whom they denominated the year, and yearly elected a Prieſt to theſe Saviours, whoſe name they prefixed to their decrees and contracts. In the place where *Demetrius* diſmounted from his Chariot, they erected an Altar, which they dedicated to *Demetrius* the diſmounter. They added two Tribes to the reſt, which they called *Demetrias* and *Antigonis*. Above all that of *Stratocles* is to be remembred, who was a known deſigner of the grandeſt flattery; this man was author of a decree, that thoſe who by the people were publickly ſent unto *Demetrius* and *Antigonus* ſhould not be called Embaſſadors, but *Theoroi*, or Speakers to the gods.

Val. Max. in prolog. p. 1.

9. *Valerius Maximus* in the dedication of his book of memorable examples to *Tiberius* the Emperour, thus flatteringly beſpeaks him; Thee, O *Cæſar*, do I invoke in this my undertaking, who art the moſt certain ſafety of our Country, in whoſe hands is the power of Sea and Land by an equal conſent of gods and men, and by whoſe celeſtial providence, all thoſe virtues of which I am to ſpeak are benignely cheriſhed, and the vices ſeverely puniſhed. For if the ancient Oratours did happily take their Exordiums from the great and beſt *Jupiter*, if the moſt excellent Poets did uſe to commence their Writings by the invocation of ſome one or other deity; by how much the more juſtice ought my meanneſs to have recourſe unto your favour; ſeeing that all other divinity is collected by opinion, but yours by preſent evidence appears equal unto your Grandfathers and Fathers Star; by the admirable brightneſs of which there is an acceſſion of a glorious ſplendour to our Ceremonies. For as for all other gods we have indeed received them, but the *Cæſars* are made and acknowledged by our ſelves.

Plut. de Adulat. & amic. diſc. p. 194, 195.

10. *Tiberius Cæſar* coming into the Senate, one of them ſtood up and ſaid, that it was fit the words of free men ſhould be free alſo, and that nothing which was profitable ſhould be diſſembled or concealed. All men were attentive to an Oration with ſuch a Preface, there was a deep ſilence and *Tiberius* himſelf liſtned, when the Flatterer proceeds thus; Hear, O *Cæſar*, what it is that we are diſpleaſed with in thee, whereof yet no man dare openly make mention; you neglect your ſelf and have no regard to your own perſon, you waſt your body with continual cares and travails for our ſakes, taking no reſt or repoſe either day or night.

CHAP. XLV.

Of ſuch as have been found guilty of that which they have reprehended, or diſliked in others.

AMongſt others who came to be Spectators of the Olympick games, there was an old man of *Athens*, he paſſed to and fro, but no man afforded him a ſeat room; when he came where the *Spartan* Ambaſſadours ſate, they (who had been taught to reverence age) roſe up and gave him place amongſt them: Well, ſaid the old man, the *Grecians* know well enough what they ought to do, but the *Spartans* alone are they who do it. The following examples afford too many too near allied to the *Grecians* in this.

Baker. Chro. p. 60. Full. Chur. hiſt. cent. 12. p. 23. Biſh. Godw. p. 83.

1. The Marryed Clergy of *England* would not hear of being divorced from their Wives; the Biſhops therefore were fain to call in the aid of the Pope. *John de Crema* an *Italian* Cardinal, jolly with his youthful blood, and gallant equipage came over into *England* with his bigneſs and bravery to bluſter the Clergy out of their Wives. He made a moſt gaudy Oration in the commendation of Virginity (as one who in his own perſon knew well how to value ſuch a Jewel by the loſs thereof) moſt true it is that the ſame night at *London* he was caught in Bed with an Harlot.

Zuin. Thea. vol. 1. l. 1. p. 36.

2. *Didymus* the *Grammarian*, wrote ſo much as no man more; it fell out that upon a time when he objected againſt a ſtory, endeavouring to make the vanity thereof appear, as a thing utterly falſe, one of his own books was brought to him, and the page laid open before him, where he had related it as a truth.

Cæl. Rhod. l. 12. c. 9. p. 541.

3. *M. Craſſus*, gaping after the *Parthian* riches, was leading againſt them a gallant Army, and paſſing through *Galatia*, he found *Deiotarus* the King thereof, though in extremity of old age, building a New City, wondering hereat, he thus played upon the King; What is this, ſaid he, that I ſee? the twelfth hour is juſt upon the ſtroke with thee, and yet thou art about to erect a new City. *Deiotarus* ſmiling replyed, Nor is it over early day with my Lord General, as it ſhould ſeem, and yet he is upon an expedition into *Parthia*. *Craſſus* was then in the ſixtieth year of his age, and by his countenance ſeemed to be older than indeed he was.

Xiphil. in vitâ Nero. p. 79. Clarks mir. c. 72. p. 315.

4. *Seneca* that wrote ſo excellently of moral vertue, and the commendation thereof, yet himſelf allowed his Scholar *Nero* to commit inceſt with his own Mother *Agrippina*; and when he wrote againſt Tyranny, himſelf was Tutor to a Tyrant: when he reproved others for frequenting the Emperours Court, himſelf was ſcarce ever out of it; and when he reproached Flatterers, himſelf practiſed it in a ſhameful manner, towards the Empreſs and the Freed-men: whileſt he inveighed againſt riches and rich men, he heaped together infinite riches

by uſury and unjuſt dealings; and whilſt he condemned luxury in others, himſelf had five hundred coſtly Chairs made of Cedar, the feet of them Ivory, and all other Furniture of his Houſe anſwerable thereunto.

Fulgoſ. Ex. l. 8. c. 6. p. 1023.

5. *Pericles* the *Athenian* might do what he pleaſed in his Country, and therefore made a Law that no mans natural or illegitimate Son, ſhould be reputed amongſt the number of the Citizens, or be admitted to their priviledges; it fell out afterwards that all his own Sons lawfully begotten dyed, but he had a baſtard who was yet alive, him he would have to enjoy the freedom of the City, and ſo was the firſt violator of that law which himſelf had made.

Fulgoſ. Ex. l. 8. c. 6. p. 1024.

6. In the reign of *Theodoſius* the Elder, *Gildo* was the Prefect of *Africa*, who upon the death of the Emperour, ſeiſed upon that Province for his own, and ſought to bring *Maſſelzeres* his Brother into ſociety with him in his diſloyalty; but he flying the Country, the Tyrant ſlew his Wife and Children; whereupon he was ſent for by *Arcadius* and *Honorius*, who ſucceeded in the Empire, to go againſt *Gildo* his Brother, for the recovery of that Province. He went, overthrew *Gildo* in battel, having put him to death, eaſily regained all that was loſt; which he had no ſooner done but he fell into the ſame treaſonable diſloyalty, which he had formerly ſo much diſapproved, and he himſelf rebelled againſt the Emperour who had employed him.

Val. Max. l. 8. c. 6. p. 222.

7. *C. Licinius* ſirnamed *Hoplomachus*, petitioned the Pretor that his Father might be interdicted from having to do with his eſtate, as being one that prodigally waſted and conſumed it. He obtained what he deſired, but not long after the old man deing dead, he himſelf riotouſly ſpent a vaſt ſum of mony, and all thoſe large lands that were left unto him by his Father.

Val. Max. ibid.

8. *C. Licinius Stolo* (by whoſe means the *Plebeians* were enabled to ſue for the Conſulſhip) made a Law that no man ſhould poſſeſs more than five hundred Acres of Land; after which he himſelf purchaſed a thouſand, and to diſſemble his fault therein, he gave five hundred of them to his Son; whereupon he was accuſed by *M. Popilius Lænas*, and was the firſt that was condemned by his own Law.

Guil. Mil. p. 64.

9. *Henry*, the Son of *Henry* the fourth Emperour, in the quarrel of the Pope, roſe againſt his own Father; but when (his Father being dead) he himſelf was Emperour, he then maintained the ſame quarrel about inveſtiture of Biſhops againſt the Pope, which his Father before did.

CHAP. XLVI.

Of ſuch perſons as could not endure to be told of their Faults.

DIſeaſes are ſometimes more happily cured by medicines made up with bitter ingredients, than they are with ſuch ſweet potions as are more delightful to the palate; but there are a ſort of patients ſo wilful, that they can be wrought upon by no perſwaſions to take them down. A juſt and home reproof (though not very taſtfull) where it is well digeſted, is of excellent uſe to remove ſome maladies from the mind; the worſt of it is, that there are but few to be found (eſpecially amongſt the great ones) who can endure to be adminiſtred to in this kind.

Raleigh. hiſt. l. 3. c. 4. §. 3. p. 37. Herod. l. 3. p. 175. wieri oper. p. 821. lib. de irâ. Pezel. mell. tom. 1. p. 39, 40.

1. *Cambyſes* King of *Perſia*, on a time deſired to be truly informed by *Prexaſpes* his beloved favourite what the *Perſians* thought of his conditions, who anſwered That his virtues were followed with abundant praiſe from all men; only it was by many obſerved that he took more than uſual delight in the taſte of Wine; inflamed with this taxation he made this reply, And are the *Perſians* double tongued, who alſo tell me that I have in all things excelled my Father *Cyrus*? Thou *Prexaſpes* ſhalt then witneſs, whether in this report they have done me right, for if at the firſt ſhot I pierce thy Sons heart with an Arrow, then it is falſe that hath been ſpoken, but if I miſs the mark, I am then pleaſed that the ſame be counted true, and my Subjects believed; he immediately directed an Arrow towards the innocent Child, who falling down dead with the ſtroke, *Cambyſes* commanded his body to be opened, and his heart being broached upon the Arrow, this monſtrous Tyrant greatly rejoycing ſhewed it to the Father with this ſaying inſtead of an *Epitaph*; Now *Prexaſpes* thou maiſt reſolve thy ſelf that I have not loſt my wits with Wine, but the *Perſians* theirs who make ſuch report.

Alvarez Semed. hiſt. China. part. 1. c. 24. p. 120.

2. *Yu* King of *China* had a Colao, who at the Royal audience would not fail to tell him freely of his faults; one day whether the King had given more cauſe, or that the exceſs was on the Colaos part, the Audience being ended the King returned into the Palace very much offended, ſaying he would cut off the head of that impertinent Fellow. The Queen asked him the cauſe of his diſpleaſure; the King anſwered, There is an unmannerly Clown that never ceaſeth to tell me of my faults, and that publickly, I am reſolved to ſend one to take off his head. The Queen took no notice of it, but retired to her Apartment, and put on a particular Garment proper only for Feſtivals and Viſits, and in this habit ſhe came to the King, who wondring at it, asked her the cauſe of this novelty? ſhe anſwered, Sir, I am come to wiſh your Majeſty much joy; of what replied the King? That you have a Subject, ſaid ſhe, that feareth not to tell you of your faults to your face, ſeeing that a Subjects confidence in ſpeaking ſo boldly muſt needs be founded upon the opinion he hath

of the vertue and greatneſs of his Princes mind, that can endure to hear him.

Zuin. Theat. vol. 2. l. 7. p. 510.

3. *Aratus*, the *Sycionian*, who by his valour freed and reſtored his Country to its liberty, was taken away from this life by King *Philip* with a deadly poyſon, and for this only cauſe, That he had with too great a freedom reprehended the King for his faults.

Lord Remy his civil conſiderat. c. 84. p. 210.

4. *Anno* 1358. *John*, King of *Spain*, was extremely in love with a young woman his Concubine, and it was to that degree, that for her ſake he committed things unworthy of a King, killed ſome Princes of his own blood with his own hands; and at laſt, he was ſo beſotted with the love of this woman, that he would have all the Cities ſubject to his Crown to ſwear fealty unto her, and to do her homage. The Gentlemen of *Sevil* did much marvel at this Commandment, ſo that having conſulted together, they appointed twelve Gentlemen to go as their Embaſſadours to the King, and gave them in charge modeſtly to reprehend the King, to reprove him of thoſe things which he did, and to aſſay by all ſubmiſſion and humility, to withdraw him from that humour of having homage done to his Minion, ſaying, They were bound by Oath to his Queen, and could not transfer their fealty to another till they were abſolved. The Embaſſadours of *Sevil* went, and modeſtly ſhewed the King of his imperfection: the King gave ear, and for anſwer (taking his Beard in his hand) he ſaid, By this Beard I certifie you that you have not well ſpoken, and ſo ſent them away. Few daies after the King went to *Sevil*, and remembring the reprehenſion which he received from the Embaſſadours, he cauſed them all to be maſſacred in one night in their own houſes.

Speeds hiſt. p. 290.

5. *Vodine*, Biſhop of *London*, feared not to tell King *Vortiger*, that for marrying a heatheniſh Lady, *Rowena*, daughter to *Hengiſt*, he had thereby endangered both his ſoul and his Crown. The King could not endure this liberty, but his words were ſo ill digeſted by him, that they ſhortly coſt the Biſhop his life.

Pezel. Mell. tom. 1. p. 40.

6. *Cambyſes*, King of *Perſia*, had ſlain twelve *Perſians* of principal rank, when King *Crœſus* thus admoniſhed him, Do not, O King, ſaid he, indulge thine age and anger in every thing, refrain your ſelf, it will be for your advantage to be prudent and provident, and fore-ſight is the part of a wiſe man: but you put men to death upon ſlight occaſions, your Countrymen, and ſpare not ſo much as young Children: If you ſhall perſiſt to do often in this manner, conſider if you ſhall not give occaſion to the *Perſians* to revolt from you. Your father *Cyrus* laid his ſtrict commands upon me, that as often as occaſions ſhould require, I ſhould put you in mind of thoſe things which might conduce to your profit and welfare. *Cambyſes* ſnatched up a Bow, with intention to have ſhot *Crœſus* through, but he ran haſtily away: *Cambyſes* thus prevented, commanded his Miniſters to put him to death: but they ſuppoſing the King would repent himſelf, and then they ſhould be rewarded for his ſafety, kept him privately alive. Long it was not e're *Cambyſes* wanted the Counſel of *Crœſus*, when his ſervants told him that he yet lived: *Cambyſes* rejoyced hereat, but cauſed them to be put to death, who had diſobeyed his Commandment in preſerving him whom he had condemned to death.

Trenchfeild. hiſt. improv'd, p. 90.

7. *Sabinus Flavius* being one of the Conſpirators againſt *Nero*, and asked by him, Why he regarded the Military Oath ſo little as to conſpire his death? anſwered him, That he was faithful to him while he deſerved to be loved, but he could not but hate him ſince he was his Mothers, Brothers, and Wives murderer, a Waggoner, a Minſtril, a Stage-player, and an Incendiary of the City: Than which ſpeech, ſaith the Hiſtory, nothing could have happened to *Nero* more vexatious: for though he was prompt to do wickedly; yet was he impatient, and could by no means endure to hear of the Villanies he did.

Plut. Mor. lib. de liber. educat. p. 13.

8. *Ptolomæus Philadelphus*, King of *Ægypt*, marryed his own Siſter *Arſinoe*, at which time one *Sotades* came unto him, and ſaid, You put your Aglet, Sir, thorow the Oilet that is not made for it: For this ſaying, he was caſt into Priſon, where he remained a long time in miſery, and in the end there rotted.

Zuin. Theat. vol. 2. l. 7. p. 483.

9. *Telemachus*, a Monk, when the people of *Rome* were intentively gazing upon the Sword-Playes, which at that time were exhibited, reproved them for ſo doing; whereupon the people were ſo moved and exaſperated againſt him, that they ſtoned him to death upon the place. Upon this occaſion the Emperour *Honorius* (in whoſe Reign this fell out) put down for ever all Sword-playing in the Theatre at Sharps, as they were formerly wont to do.

Quint. Curt. Clarks mir. c. 110. p. 547.

10. *Alexander* the Great writing to *Philotas*, one of his brave Captains, and the ſon of the excellent *Parmenio*, ſent him word in his Letter, how that the Oracle of *Jupiter Hammon* had acknowledged him to be his ſon: *Philotas* wrote back, That he was glad he was received into the number of the gods: but withal that he could not but be ſenſible of the miſerable condition of thoſe men, that ſhould live under one who thought himſelf more than a man. This liberty of ſpeech and reproof of his, *Alexander* never forgat till ſuch time as he had taken away his Life.

Plat. in vit. Pontif. p. Clarks mir. c. 110. p. 546.

11. *John*, Biſhop of *Bergamum*, a grave and devout perſon did freely reprove a King of the *Lombards* for his wickedneſs: the impious King could not endure it, but cauſed him to be ſet upon a fierce Horſe, which uſed to caſt his riders and to tear them in pieces: In this manner, he ſent home the good Biſhop, expecting ſoon after to have the news of his death brought to him. But no ſooner was the holy Prelate mounted, but the Horſe laid aſide his fierceneſs, and carried him home in ſafety.

Herod. l. 3. Zuin. Theat. vol. 12. l. 3. p. 2765.

12. *Orates*, Prefect of *Sardis*, was reproved by *Mitrobates*, that he had not added the Iſle of *Samos* to the Kings Dominions, being ſo near unto him; and over which *Polycrates* then Tyrannized: *Orates*, by a wile, firſt ſeized upon *Polycrates* and Crucified him; and when *Cambyſes* was dead (mindful of this freedom) he ſlew *Mitrobates* with his ſon *Cranape*.

CHAP. XLVII.

Of the baſe Ingratitude of ſome unworthy perſons.

HIppocratidas received Letters from a Noble man his friend, wherein he craved his advice, what he ſhould do with a *Spartan*, who knew of a Conſpiracy that was formed againſt his Life; but covering all in ſilence, had not given him the leaſt intimation thereof. His Counſel was in this manner, If, ſaid he, thou haſt formerly obliged him with any great benefit, kill him immediately: If not, yet ſend him out of the Country, as a man too timerous to be vertuous. Thus the Ancients adjudged ingratitude to be puniſhed with death, and very worthily it deſerved to be ſo at leaſt in the perſon of him who follows.

Beards Theat. l. 2. c. 3. p. 237. Stows An. p. 465. Grafton. vol. 2. p. 815.

1. *Humphrey Baniſter* was brought up and exalted to promotion by the Duke of *Buckingham* his Maſter; the Duke being afterwards driven to extremity, by reaſon of the ſeparation of his Army which he had Muſtered againſt King *Richard* the Uſurper, fled to this *Baniſter* as his moſt truſty friend, not doubting to be kept ſecret by him, till he could find an opportunity to eſcape. There was a thouſand pound propounded as a reward to him that could bring forth the Duke: and this ungrateful Traytor, upon the hopes of this ſumm, betrayed the Duke his Benefactor into the hands of *John Metton*, Sheriff of *Shropſhire*, who conveyed him to the City of *Saliſbury*, where King *Richard* then was, and ſoon after the Duke was put to death. But as for this perfidious Monſter, the vengeance of God fell upon him to his utter ignominy in a viſible and ſtrange manner; for preſently after his eldeſt ſon fell mad, and died in a Boars Stye; his eldeſt daughter was ſuddenly ſtricken with a foul Leproſie; his ſecond ſon became ſtrangely deformed in his limbs, and lame; his youngeſt ſon was drowned in a puddle; and he himſelf arraigned and found guilty of a murder, was ſaved by his Clergy. As for his thouſand pounds, King *Richard* gave him not a farthing, ſaying, That he who would be ſo untrue to ſo good a Maſter, muſt needs be falſe to all other.

Lon. Theat. p. 460. Plut. p. 288. in Pelopid. Fitzh. of Rel. & Pol. par. 1. c. 20. p. 196. Plut. Amat. narrat. c. 3. p. 129.

2. Two young men of *Sparta* being ſent thence to conſult the Oracle of *Apollo* at *Delphos*, in their Journey lodged at the houſe of one *Scedaſus* in *Leuctra*, a good man and much given to hoſpitality. This *Scedaſus* had two daughters, beautiful Virgins, upon whom theſe young men caſt wanton eyes, and reſolved at their return to viſit the ſame houſe: they did ſo, found *Scedaſus* from home, yet as kind entertainment from his daughters as they could deſire; in requital of which, having found an opportunity, they raviſhed them both: and perceiving that they were all in grief and tears for the injury and diſhonour done to them, they added Murder to the Rape, and threw them into a pit, and ſo departed. Not long after *Scedaſus* came home, and miſſing his daughters, looked up and down for them; at laſt a little Dog that he had came whining to him, and ran out of doors as it were inviting him to follow him: he did, and the Dog brought him to the pit into which they were thrown. He drew out his daughters, and hearing by his Neighbours, that the two young *Spartans* had been again at his houſe, he concluded them the murderers. Hereupon he went to *Sparta*, to complain to the Magiſtrates of this barbarous cruelty; he firſt opened his Cauſe to the Ephori, and then to the Kings: but to both in vain; he therefore complained to the people, but neither did he find any redreſs there: wherefore, with hands lift up to Heaven, he complained to the gods, and then ſtab'd himſelf. Nor was it long e're the *Spartans* were defeated in a great Battel by the *Thebans* in that very *Leuctra*; and by the ſame deprived of the Empire of *Greece*, which they had many years poſſeſſed. It is ſaid, That the ſoul of *Scedaſus* appeared unto *Pelopidas*, one of the chief Captains amongſt the *Thebans*, incouraging him to give them Battel in thoſe very Plains of *Leuctra*, where he and his daughters lay buried, telling him, That their death ſhould be there revenged.

Clarks mir. c. 88. p. 388. Luther. Coll. menſal. p. 305.

3. Pope *Adrian* the ſixth having built a fair Colledge at *Lovain*, cauſed this Inſcription to be written upon the Gates of it, in Letters of Gold, *Trajectum plantavit*, *Lovanium rigavit*, *Cæſar dedit incrementum* (with an unworthy alluſion to that of the Apoſtle *Paul* to the *Corinthians*) *Utrecht* planted me, there he was born; *Lovain* watered me, there he was bred up in Learning; and *Cæſar* gave the increaſe, for the Emperour had preferred him. One that had obſerved this Inſcription, and withal his ingratitude, to meet at once with that and his folly, wrote underneath, *Hîc Deus nihil fecit*, Here God did nothing.

Clarks mir. c. 63. p. 318, 319.

4. When *Tamberlain* had overcome and taken Priſoner *Bajazet* the great *Turk*, he asked him, Whether he had ever given God thanks for making him ſo great an Emperour? *Bajazet* confeſſed, That he had never ſo much as thought upon any ſuch thing: To whom *Tamberlain* replyed, That it was no wonder ſo ungrateful a man ſhould be made a ſpectacle of miſery, For, ſaith he, you being blind of one eye, and I lame of one leg, what worth was there in us, that God ſhould ſet us over two ſuch mighty Empires to command ſo many men far more worthy than our ſelves?

Raleighs hiſt. world, l. 3. c. 6. §. 2. p. 50. Wieri oper. lib. de irâ p. 822. Herod. l. 7. p. 395, 398. Lon. Theat. p. 334.

5. When *Xerxes* had reſolved upon his Expedition againſt *Greece*, he cauſed his Army to make their Randezvous at *Sardis* in *Lydia*; and when he had Aſſembled to the number of ſeventeen hundred thouſand foot, and 88000 Horſe, as he entred the body of *Celanas*, he was by one *Pythius*, the *Lydian*, entertained, who out of his Flocks and Herds of Cattle, gave food to *Xerxes* and his whole Army; the Feaſt ended he alſo preſented him with two thouſand Talents of Silver, and in Gold four millions, wanting ſeven thouſand of the *Perſian* Darici, which make ſo many of our Marks. Then *Pythius* beſought him to ſpare one of his five ſons from his attendance into *Greece* (becauſe himſelf was old) and had none whom he could ſo well truſt as his own ſon. But *Xerxes* like a barbarous and ungrateful Tyrant, cauſed the body of the young man (for whom his father had ſought exemption) to be ſundred into two parts, commanding that the one half of his Carkaſs ſhould be laid on the right, and the other half on the left-hand of the common way, by which the Army was to march.

Zon. Annal. tom. 3. p. 153. Lon. Theat. p. 337. Heyw. Hierarch. l. 8. p. 528.

6. That is a remarkable one that is reported by *Zonaras* and *Cedrenus* of the Emperour *Baſilius Macedo*, who being hunting (as he much delighted in that exerciſe) a great Stagg turned furiouſly upon him, and faſtened one of the Brouches of his Horns into the Emperours Girdle, and lifting him from his Horſe, bare him a diſtance off to the great danger of his life, which when a Gentleman in the Train eſpyed, he drew his ſword and cut the Emperours Girdle, by which means he was preſerved and had no hurt at all. But obſerve his reward: The Gentleman for this act was queſtioned, and adjudged to have his head ſtruck off, becauſe he preſumed to expoſe his drawn-ſword ſo near the perſon of the Emperour, and he ſuffered according to his ſentence.

Plut. in Ciceron. p. 885. Val. Max. l. 5. c. 3. p. 138. Lon. Theat. p. 333. Hak. Apol. l. 4. c. 10. §. 4. p. 433. Bruſon. facetiar. l. 3. c. 11. p. 191.

7. *Cicero* flying for his life was purſued by *Herennius*, and *Popilius Lena*: this latter at the requeſt of *M. Calius*, he defended with equal care and eloquence, and from a hazardous and doubtful cauſe ſent him home in ſafety. This *Popilius* afterwards (not provoked by *Cicero* in word or deed) of his own accord, asked *Antonius* to be ſent after *Cicero*, then proſcribed, to kill him. Having obtained licence for this deteſtable employment, with great joy he ſpeeded to *Cajeta*, and there commands that perſon to ſtretch out his throat, who was (not to mention his dignity) the Author of his ſafety, and in private to be entertained by him with little leſs than veneration: There did he with great unconcernedneſs cut off the head of the *Roman* Eloquence, and the renowned right-hand of peace. With that burden he returned to the City, nor while he was laden with that execrable portage, did it ever come into his thoughts that he carried in his Arms that head which had heretofore pleaded for the ſafety of his.

Q. Curt. l. 7. p. 187, 188. Raleighs hiſt. part. 1. l. 4. c. 2. §. 17. p. 168.

8. *Parmenio* had ſerved with great fidelity, *Philip* the father of *Alexander*, as well as himſelf, for whom he had firſt opened the way into *Aſia*. He had depreſſed *Attalus* the Kings enemy; he had alwaies, and in all hazards the leading of the Kings Vanguard; he was no leſs prudent in counſel than fortunate in all attempts; a man beloved of the men of War, and to ſay the truth, that had made the purchaſe for the King of the Empire of the Eaſt, and of all the glory and fame he had. After he had loſt two of his ſons in the Kings Wars, *Hector* and *Nicanor*, and the other loſt in torments upon a ſuſpicion of Treaſon; This great *Parmenio*, *Alexander* reſolved to deprive of life by the hands of murderers, without ſo much as acquainting him with the cauſe, and would chooſe out no other to expedite this unworthy buſineſs, but the greateſt of *Parmenio*'s friends, which was *Polydamus*, whom he truſted moſt and loved beſt, and would alwaies have to ſtand at his ſide in every fight. He and *Cleander* diſpatched this great man as he was reading the Kings Letter in his Garden in *Media*. So fell *Parmenio* who had performed many notable things without the King, but the King without him did never effect any thing worthy of praiſe.

Cal. Rhod. l. 7. c. 28. p. 327. Lon. Theat. p. 336. Bruſon. facetiar. l. 3. c. 11. p. 192.

9. *Philip*, King of *Macedon*, had ſent one of his Court to Sea, to diſpatch ſomething he had given him in command, but a ſtorm came and he was ſhipwrack'd, but ſaved by one that lived there about the Shore in a little Boat wherein he was taken up: He was brought to his Farm, and there entertained with all civility and humanity, and at thirty daies end diſmiſſed by him, and furniſhed with ſomewhat to bear his charges. At his return he tells the King of his Wrack and dangers, but nothing of the benefits he had received: The King told him he would not be unmindful of his fidelity and dangers undergone in his behalf. He taking the occaſion, told the King he had obſerved a little Farm on the Snore, and beſought him he would beſtow that on him as a monument of his eſcape, and reward of his Service. The King orders *Pauſanias* the Governour to aſſign him the Farm to be poſſeſſed by him. The poor man being thus turned out, applied himſelf to the King, told him what humanity he had treated the Courtier with, and what ungrateful injury he had returned him in lieu of it. The King upon hearing of the Cauſe, in great anger commanded the Courtier preſently to be ſeiſed, and to be branded in the forehead with theſe Letters, *Hoſpes ingratus*, The ungrateful Gueſt, reſtoring the Farm to its proper owner.

Cal. Rhod. l. 21. c. 9. p. 975. Lon. Theatr. p. 337.

10. When the Enmity brake out betwixt *Caſar* and *Pompey*; *Marcellinus* a Senatour (and one of them whom *Pompey* had raiſed) eſtranged himſelf ſo far from his party unto that of *Caſars*, that he ſpake many things in Senate againſt *Pompey*: who thus took him up, Art thou not aſhamed *Marcellinus* to ſpeak evil of him, through whoſe bounty of a mute thou art become eloquent; and of one half ſtarved, art brought to ſuch a plenty as that thou art not able to forbear vomiting? Notably taxing his ingratitude, who had attained to all his Dignity, Authority, and Eloquence, through his favour, and yet abuſed them all againſt him.

Full. worth. c. 11. p. 33.

11. *Henry Keeble*, Lord Major of *London* 1511. beſides other Benefactions in his life-time, rebuilded *Aldermary* Church, run to very ruines, and bequeathed at his death one thouſand pounds for the finiſhing of it: yet within ſixty years after, his bones were unkindly, yea inhumanely caſt out of the Vault, wherein they were buried; his Monument plucked down for ſome wealthy Perſon of the preſent times to be buried therein. Upon which occaſion, ſaith Dr. *Fuller*, I could not but rub up my old Poetry, which is this,

Fuller to the Church.

Ungrateful Church o'rerun with ruſt;
Lately bury'd in the Duſt,
Utterly thou hadſt been loſt
If not preſerv'd by Keeble'*s coſt*:
A thouſand pounds might it not buy
Six foot in length for him to lye?
But outed of his quiet Tomb,
For later Corpſe he muſt make room.
Tell me where his duſt is caſt?
Though 't be late, yet now at laſt
All his bones with ſcorn ejected
I will ſee them recollected:
Who fain my ſelf would Kinſman prove
To all that did Gods Temples love.

The Churches Anſwer.

Alas! my innocence excuſe,
My Wardens they did me abuſe,
Whoſe Avarice his Aſhes ſold,
That goodneſs might give place to gold.
As for his Reliques all the Town
They are ſcatt'red up and down.

Seeſt a Church repaired well?
There a ſprinkling of them fell:
Seeſt a new Church lately built?
Thicker there his Aſhes ſpilt.
Oh, that all the Land throughout
Keeble*'s duſt were thrown about:*
Places ſcatt'red with that ſeed
Would a crop of Churches breed.

Ion. Theatr. p. 338.

12. *Anno* 1565. upon the fifth of *February*, one *Paulus Sutor*, of the Village of *Breſweil*, near the City of *Baſil*, came into the houſe of *Andreas Hager*, a Bookſeller, he was then old and ſick, and had been the others Godfather at the Font, and performed to him all the good offices that could be expected from a father. Being entred his houſe, he told him he was come to viſit him, as one that eſteemed him as his father. But as ſoon as the Maid was gone out of the Parlor, that attended upon the ſick man, he caught up a hammer, gave him ſome blows, and then thruſt him through with his knife. As ſoon as the Maid returned, with the ſame fury, he did the like to her; and then ſeiſing the Keys, he ſearched for the prey intended, he found eight pieces of plate, which afterwards in want of money, he pawned to a Prieſt of St. *Blaſius*, who ſuſpecting the man, ſent the plate to the Senate at *Baſil*, by which means the Author of the deteſtable murder was known, he was ſearched after, taken at the Village of *Hagenſtall*, brought priſoner to *Baſil*, where he had his legs and arms broken upon the Wheel, and his head being (while yet alive) tyed to a part of the Wheel, he was burnt with flaming Torches till in horrible tortures he gave up the Ghoſt.

Val. Max. l. 5. c. 3. p. 136. Hak. Apol. l. 4. c. 10. §. 4. p. 434.

13. *Furius Camillus* was the great ſafety of *Rome*, and the ſure defence of the *Roman* power, a perſon whom the *Romans* had ſtiled the ſecond *Romulus* for his deſerts of them: yet being impeached by *L. Apuleius*, a Tribune of the people, as having ſecretly embezzelled a part of the *Veientine* ſpoils, by a hard and cruel ſentence he was adjudged to baniſhment, and that at that very time, when he was in tears for the loſs of a ſon of admirable hopes, when he was rather to be cheriſhed with comfort than oppreſt with new miſeries: Yet *Rome* unmindful of the merits of ſo great a man, to the Funerals of the ſon added the condemnation of the father, and all this for fifteen thouſand Aſſes, which was the poor ſumm he was charged with, and baniſhed for.

Val. Max. l. 5. c. 3. p. 136. Hak. Apol. l. 4. c. 10. §. 4. p. 434.

14. *Scipio Africanus* the elder, did not only reſtore the Common-wealth ſore bruiſed and torn by the armes of the *Punick* War, but brought in a manner the Queen of *Africk* upon her knees, and even to deaths door; whoſe moſt renowned acts yet the people of *Rome* rewarded, by forcing him to live in a baſe obſcure Village *Linternum* in *Campania*, ſtanding upon a forlorn Lake: neither did he die altogether ſilent, as being ſenſible of the bitterneſs of this his baniſhment, but at his parting, gave order, that upon his Sepulcher ſhould be Ingraven this Memorandum, *Ingrata patria, nec oſſa quidem mea habes*, Ungrateful Country that haſt not ſo much as my Bones.

Val. Max. l. 5. c. 3. p. 137. Hak. Apol. l. 4. c. 10. §. 4. p. 435.

15. *Scipio Africanus* the younger, was to the former nothing inferiour in vertue, nor his end leſs unhappy; for after he had utterly razed thoſe two great Cities of *Numantia* and *Carthage*, which had long threatened ruine to *Rome* and its Empire, he found one at home ready to ſpoil him of his life in his bed and ſleep: but no man in the Court of Juſtice that offered to revenge ſo horrid and execrable a murder.

Clarks mir. c. 74. p. 321.

16. In latter times, that great and famous Captain *Gonſalvo*, after he had conquered the Kingdom of *Naples*, and driven the *French* beyond the Mountains, and brought all the *Italian* Princes to ſtand at the *Spaniards* devotion, was moſt ungratefully called home by his Maſter the King of *Spain*, where he died obſcurely, and was buried without any ſolemnity or tears.

Lon. Theat. p. 334. Clarks mir. c. 73. p. 317.

17. *Miltiades*, a renowned Captain of the *Athenians*, after that glorious Victory at *Marathon*, and other great Services, having miſcarried in an Enterprize, whereof the conſequence was of ſmall value, he was fined fifty Talents, and being not able to pay it, was kept bound in Priſon (though ſore wounded in the thigh) till his ſon *Cymon*, to redeem his father, paid the money, and ſet him at liberty; but he ſoon after died of his wounds.

Lon. Theatr. p. 334. Fulg. l. 5. c. 3. p. 611.

18. *Theodatus* was adopted, and made partner and ſucceſſour in the Kingdom by *Amalaſuntha*, Queen of the *Goths*, as ſoon as ſhe was deprived of her ſon *Athalaricus*; who in reward of ſo great and noble a favour, ſent her to an Iſland in the *Vulſinian* Lake, where ſhe was put into Priſon, and not long after ſtrangled by his order, putting her to an unworthy death, by whoſe bounty he had received a Kingdom.

Lipſ. monit. l. 1. c. 5. p. 58, 59.

19. Cardinal *Charles Caraffa*, and Duke *John* his brother, were they that managed all affairs under Pope *Paul* the fourth. He being dead *Pius* the fourth was made Pope, and that chiefly by the favour and diligence of theſe *Caraffa*'s; and as a reward of their good Service, he made it his firſt buſineſs to over throw them; he ſent the Cardinal and his brother Duke, together with Count *Aliſane*, and many others of their Kindred and Clients to Priſon in the Caſtle of St. *Angelo*: there were they nine months in durance, and expectation of death. At laſt, by order from the Pope, the Cardinal was hanged; the Duke and Count beheaded, and their dead bodies expoſed as a publick ſpectacle to the people.

Plut. in Pericl. p. 162. Zuin. vol. 1. l. 2. p. 204, 205.

20. *Anaxagoras* was of ſingular uſe to *Pericles* the *Athenian*, in the Government of the Common-wealth, but being now burdened with old age, and neglected by *Pericles*, that was intent upon publick affairs, he determined by obſtinate faſting to make an end of himſelf. When this was told to *Pericles*, he ran to the Philoſophers houſe, and with prayers and tears ſought to withdraw him from his purpoſe, entreating him to live for his ſake, if he refuſed to do it for his own. The old man being now ready to expire, O *Pericles*, ſaid he, ſuch as have need of the Lamp uſe to pour in oyl, upbraiding him with the neglect of his friend who had been of ſuch advantage to him.

Fulg. l. 5. c. 3. p. 612. Lon. Theatr. p. 336.

21. *Beliſarius* was General of all the Forces under the Emperour *Juſtinian* the firſt, a man of rare valour and vertue; he had overthrown the *Perſians*, *Goths* and *Vandals*; had taken the Kings of theſe people in War, and ſent them Priſoners to his maſter; he had recovered *Sicilia*, *Africk*, and the greater part of *Italy*: he had done all this with a ſmall number of Souldiers, and leſs coſt; he had reſtored Military Diſcipline by his authority, when long loſt; he was ally'd to *Juſtinian* himſelf; and a man of that un-

uncorruped fidelity, that though he was offered the Kingdom of *Italy* he refuſed it. This great man, upon I know not what jealouſie and groundleſs ſuſpicion, was ſeiz'd upon, his eyes put out, all his houſe rifled, his eſtate confiſcate, and himſelf reduced to that miſerable ſtate and condition as to go up and down in the common Road with this form of begging, Give a half-penny to poor *Beliſarius*, whom vertue raiſed, and envy hath overthrown.

Val. Max. l. 5. c. 3. p. 137. Hak. Apol. l. 4. c. 10. §. 4. p. 435.

22. *Scipio Naſica* deſerved as much by the Gown as did either of the *Africans* by Arms: he reſcued the Common-wealth out of the jaws of *Tiberius Gracchus*; was the Prince of the Senate, and adjudged the honeſteſt perſon in all *Rome*: yet his vertues being moſt unjuſtly undervalued, and diſeſteemed by his fellow Citizens, under pretence of an Embaſſage, he retired to *Pergamus*, and there ſpent the reſt of his life, his ungrateful Country not ſo much as finding him wanting, or deſiring his return.

Val. Max. l. 5. c. 3. p. 137. Hak. Apol. l. 4. c. 10. §. 4. p. 435.

23. *P. Lentulus*, a moſt famous man, and a dear lover of his Country, when in Mount *Aventine* he had fruſtrated the wicked attempts of *C. Gracchus*, and in a pious fight (wherein he had received many dangerous wounds) had put to flight the Traytors Army; he bare away this reward of that and other his gallant actions, that he was not ſuffered to die in that City, the Laws and peace and liberty whereof, he had by his means ſettled: So that forced by envy and ſlander to remove, he obtained of the Senate an Employment abroad, and in his Farewel Oration, prayed the immortal Gods, That he might never return again to ſo ungrateful a people: nor did he, but died abroad.

Knowles Turk. hiſt. p. 443, 444.

24. *Achmetes*, the Great Baſſa, was by the confeſſion of all men, the beſt man of War, and the moſt expert Captain amongſt the *Turks*: *Bajazet* made him the General of his Army againſt his brother *Zemes*, where the conduct and valour of the General brought *Bajazet* the Victory. At his return to Court, this great Captain was invited to a Royal ſupper, with divers of the principal Baſſa's, where the Emperour in token they were welcom, and ſtood in his good grace, cauſed a garment of pleaſing colour to be caſt upon every one of his Gueſts, and a gilt Bowl full of Gold to be given each of them: but upon *Achmetes* was caſt a Gown of black Velvet: all the reſt roſe and departed, but *Achmetes*, who had on him the Mantle of death (amongſt the *Turks*) was commanded to ſit ſtill, for the Emperour had to talk with him in private. The Executioners of the Emperours wrath came, ſtripped and tortured him, hoping that way to gain from him what he never knew of (for Baſſa *Iſaac*, his great enemy, had ſecretly accuſed him of an intelligence with *Zemes*) but he was delivered by the *Janizaries*, who would no doubt have ſlain *Bajazet*, and rifled the Court at his leaſt word of command: but though he ſcaped with his life at the preſent, he not long after was thruſt through the body as he ſat at ſupper in the Court, and there ſlain. This was that great *Achmetes*, by whom *Mahomet* the father of this *Bajazet* had ſubverted the Empire of *Trapezond*, took the great City of *Caffa*, with all the Country of *Taurica Cherſoneſus*, the impregnable City of *Croja*, *Scodra*, and all the Kingdom of *Epirus*, a great part of *Dalmatia*, and at laſt *Otranto* to the terrour of all *Italy*.

CHAP. XLVIII.

Of the Perfidiouſneſs and Treachery of ſome men, and their juſt rewards.

THere is nothing under the Sun that is more deteſtable than a Traytor, who is commonly followed with the execrations and curſes of thoſe very men to whom his Treaſon hath been moſt uſeful. All men being apt to believe that he who hath once expoſed his Faith to ſale, ſtands ready for any Chapman, as ſoon as any occaſion ſhall preſent it ſelf. It is ſeldom that theſe perfidious ones do not meet with their juſt rewards from the hands of their own Patrons: however the vengeance of Heaven (where the juſtice of men fails) doth viſibly fall upon them.

Ph. de Com. l. 4. c. 12. p. 133. Id. l. 5. c. 8. p. 155, 156.

1. *Charles*, Duke of *Burgundy*, gave ſafe conduct to the Conſtable the Earl of St. *Paul*, and yet notwithſtanding after he found that *Lewis* the eleventh, King of *France*, had taken St. *Quintins*, and that he did ſolicite him either to ſend him Priſoner to him, or elſe to kill him within eight daies after his taking, according to the agreement heretofore made betwixt them; he baſely delivered him up to *Lewis*, whom he knew to be his mortal enemy, by whom he was beheaded. But the Duke who heretofore was great and mighty, with the greateſt Princes in Chriſtendom, who had been very fortunate and ſucceſsful in his affairs, from thenceforth never proſpered in any thing he undertook: but was betrayed himſelf, by one whom he truſted moſt, the Earl of *Campobrach*; loſt his Souldiers, his formerly gained glory, Riches and Jewels, and finally his life, by the *Swiſſers*, after he had lived to ſee himſelf deſerted of all, that had entred into any league with him.

Camer. oper. ſubc. cent. 1. c. 7. p. 60.

2. The Emperour *Charles* the fourth, made War upon *Philip*, Duke of *Auſtria*, and both Armies were got near together with a reſolution to fight, but the Emperour perceiving he was far ſurmounted in force by the enemy, determined to do that by ſubtilty which he could not by ſtrength. He cauſed three of the Dukes Captains to be ſent for, agrees with them to ſtrike a fear into their Maſter, that might cauſe him in all haſt to retire. Upon their return, they tell the Duke, That they had been out, and particularly viewed the power of the Emperour, and found it thrice as great as his own, that all would be loſt if he did not ſpeedily retreat; and that he had no long time to deliberate. Then ſaid the Duke, Let us provide for our ſelves, waiting for ſome better opportunity. It is no ſhame for us to leave the place to a ſtronger than our ſelves: So *Philip* fled away by night, no man purſuing him. The Traytors ſtep aſide to the Emperour to receive their reward, who had made proviſion of golden Ducats, all counterfeit, the beſt not worth ſix-pence, and cauſed great bags of the ſame to be delivered to them, and they merrily departed. But when employing their Ducats, they found them to be falſe, they return to the Emperour, complain of the Treaſurer and Maſter of the Mint. The Emperour looking on them with a frowning countenance,

nance, ſaid to them, Knaves as you are, get ye to the Gallows, there to receive the reward of your Treaſon: falſe work, falſe wages, an evil end befall you: They wholly confounded, withdrew themſelves ſuddenly, but whither is not known.

Camer.oper. ſubc. cent.2. c.60.p.254.

3. The *Bohemians* having gotten the Victory and ſlain *Vratiſlaus*, they ſet his Country on fire, and after finding a young ſon of his, they put him into the hands of *Greſomiſlas* the Prince, called alſo *Neclas*, who pitying the child his Couſin, committed him to the keeping of the Earl *Duringus*, whoſe Poſſeſſions lay along by the River *Egra*, and a perſon who a-fore-time had been much favoured by *Vratiſlaus*. This Earl (thinking to inſinuate himſelf into the favour and good liking of *Neclas*) as the child was one day ſporting himſelf upon the Ice, came upon him and with one blow of his Scimitar ſmote off his head; and ſpeeding preſently to *Prague*, preſents it to *Neclas* all bloody, ſaying, I have this day made your Throne ſure to you, for either this Child or you muſt have died: you may ſleep henceforth with ſecurity, ſince your Competitour to the Crown is diſpoſed of. The Prince retaining his uſual gravity, and juſt indignation at ſo cruel a Spectacle, ſaid thus unto him, Treaſon cannot be mitigated by any good turns: I committed this Child to thee to keep, not to kill: Could neither my command nor the memory of thy friend *Vratiſlaus*, nor the compaſſion thou oughteſt to have had of this Innocent, turn away thy thoughts from ſo miſchievous a deed? What was thy pretence? to procure me reſt? Good reaſon I ſhould reward thee for thy pains: of three puniſhments therefore chuſe which thou wilt, Kill thy ſelf with a Poynard, hang thy ſelf with an Halter, or caſt thy ſelf headlong from the Rock of *Viſgrade*. *Duringus* forced to accept of this Decree, hang'd himſelf in an Halter upon an Elder tree, not far off: which ever after, ſo long as it ſtood, was called *Duringus* his Elder tree.

Plut. in Camillo, p. 134. Din. mem. l. 3 p. 212. Bruſon. Exempl. l. 5. c. 6. p. 356.

4. In the War with the *Faliſci*, *Camillus* had beſieged the *Falerians*, but they ſecure in the Fortifications of their City, were ſo regardleſs of the Siege, that they walked Gowned as before up and down the Streets, and often-times without the Walls. After the manner of *Greece* they ſent their Children to a common School, and the treacherous Maſter of them uſed to walk with them day by day without the Walls: he did it often; and by degrees trained them ſo far onwards, that he brought them unawares into the danger of the *Roman* Stations, where they were all taken. He bids them lead him to *Camillus*: he was brought into his Tent, where ſtanding in the middle, I am, ſaid he, the Maſter of theſe Boyes, and having a greater reſpect to thee than to my relation, I am come to deliver thee the City in the pledges of theſe Children. *Camillus* heard him, and looking upon it as a baſe action, he turned to them about him, War, ſaid he, is a cruel thing, and draws along with it a multitude of injuries and wrongs: yet to good men there are certain Laws of War, nor ought we ſo to thirſt after Victory, as to purchaſe it at the price of unworthy and impious actions. A great Captain ſhould relye upon his own vertue, and not attain his ends by the treachery of another. Then he commands his Lictours to ſtrip the School-maſter, and having tyed his hands behind him, to deliver rods into the hands of his Scholars, to whip and ſcourge the Traytor back into the City. The *Faliſcans* had before perceived the Treaſon, and there was an univerſal mourning and out-cry within the City for ſo great a Calamity; ſo that a concourſe of Noble perſons, both men and women, like ſo many mad creatures, were running to and fro upon the Walls: when came the Children driving with laſhes their Maſter before them, calling *Camillus* their Preſerver and Father. The Parents, and the reſt of the Citizens, were aſtoniſhed at what they beheld; and having the juſtice of *Camillus* in great admiration, they called an Aſſembly, and ſent Embaſſadours to let him know, That (ſubdu'd by his vertue) they rendred up themſelves and theirs freely into his hands.

Diod.Sicul. l.20.p.674, 686.

5. *Agathocles* was very proſperous in *Africk*, had taken all the reſt of the Cities, and ſhut up his enemies in *Carthage* alone, about which he lay, when he invited *Ophellas* the *Cyrenian* to join with him, promiſing that the Crown of *Africk* ſhould be his: *Ophellas* won with this hope, came to him with great Forces, and was together with his Army chearfully received, and provided for by *Agathocles*: but ſoon after a great part of his power being gone forth to Forage, and *Ophellas* but weak in the Camp, he was fallen upon and ſlain in the fight, and his whole Army by vaſt promiſes won to the Colours of *Agathocles*. But obſerve how ſucceſsful this treachery proved: It was not long e're *Agathocles* was forced to fly out of *Africa*; his Army loſt, and two of his ſons ſlain by the fury of the mutinous Souldiers; and which is worthy of obſervation, this was done by the hands of them that came with *Ophellas*, and in the ſame Month, and day of the Month that he had treacherouſly ſlain *Ophellas*, both his friend and his Gueſt.

Camer.oper. ſubc. cent.2. c.61.p.259. Heyl. Coſm. p. 544.

6. *Ladiſlaus Kerezin*, a *Hungarian*, trayterouſly delivered up *Hiula* (a ſtrong place) to the *Turks*, and when he looked to receive many and great Preſents for this his notable piece of Service, certain Witneſſes were produced againſt him (by the command of *Selymus* himſelf) who depoſed, That the ſaid *Ladiſlaus* had cruelly handled certain *Muſulmans* that had been Priſoners with him. Whereupon he was delivered to ſome friends of theirs, to do with him as they ſhould think good. They incloſed this Traytor ſtark-naked in a Tun or Hogſhead ſet full of long ſharp nails within ſide, and rolled it from the top of a high Mountain (full of ſteepy downfals) to the very bottom: where being run through every part of the body with thoſe ſharp nails, he ended his wretched life.

Zonar. An. tom. 3. p. 146. Din. mem. l. 3. p. 215.

7. *Leo Armenius*, Emperour of *Conſtantinople*, was ſlain by ſome Conſpiratours in the Temple there, and *Michael Balbus* ſet up to ſucceed in his room. He alſo dead, *Theophilus* his ſon was advanced to the Imperial place of his father, who was no ſooner confirmed in his Empire, but he called together the whole Senate into his Palace, and bids thoſe of them that aſſiſted his father in the ſlaughter of *Leo*, to ſeparate themſelves from the reſt, which when they had chearfully done, turning to the Prefect over Capital offences, he commanded him to ſeiſe, and carry them away; and to execute condigne puniſhment upon them.

Fulg. l. 6. c. 5. p. 766. Bruſon. Ex. l. 5. c. 6. p. 354.

8. When the Emperour *Aurelian* marched againſt *Thyana*, and found the Gates of the City ſhut againſt him, he ſwore he would make ſuch

a ſlaughter that he would not leave a Dog alive in the whole City: The Souldiers enticed with the hope of ſpoil, did all they were able to take it, which one *Heracleon* perceiving, and fearing to periſh with the reſt, betrayed the City into their hands. *Aurelian* having taken it, cauſed all the Dogs in the City to be ſlain: But gave to all the Citizens a free pardon as to life, except only the treacherous *Heracleon*, whom he cauſed to be ſlain, ſaying, He would never prove faithful to him, that had been the betrayer of his own Country.

Camer. oper. ſubc. cent. 2. c. 61. p. 259. 9. *Solyman* the magnificent employed one in the Conqueſt of the Iſle of *Rhodes*, promiſing the Traytor to give him for his wife one of his daughters, with a very great Dowry. He after his ſervice done, demanding that which was promiſed; *Solyman* cauſed his daughter to be brought in moſt Royal Pomp, aſſigning him the Marriage of her according to his deſert. The Traytour could not keep his Countenance he was ſo tranſported with joy. Thou ſeeſt, ſaid *Solyman*, I am a man of my word: but for as much as thou art a Chriſtian, and my daughter, thy Wife that ſhall be, is a Mahumetan by birth and profeſſion, you cannot ſo live in quietneſs; and I am loth to have a Son-in-law that is not a Muſulman both within and without; and therefore it is not enough that thou abjure Chriſtianity in word, as many of thy Sect are wont to do, but thou muſt forthwith doff thy skin, which is Baptized and uncircumciſed. Having ſo ſaid, he commanded ſome that ſtood by to flea alive the pretended Son-in-law; and that afterwards they ſhould lay him upon a bed of Salt, ordaining, That if any Mahumetan skin came over him again, in place of the Chriſtian, that then, and not before, his promiſed Spouſe ſhould be brought unto him to be marryed; the wretched Traytor thus ſhamefully and cruelly flouted, died in moſt horrible torments.

Camer. oper. ſubc. cent. 2. c. 61. p. 260. 10. The *Venetians* put to death *Marinus Falierus*, their Duke, for having conſpired againſt the State: and whereas the Pictures of their Dukes, from the firſt to him that now liveth, are repreſented and drawn, according to the order of their times, in the great Hall of the General Council; yet to the end that the Picture of *Falier*, a pernicious Prince, might not be ſeen amongſt other of thoſe Illuſtrious Dukes, they cauſed an empty Chair to be drawn and covered over with a black Veil, as believing that thoſe who carryed themſelves diſloyally to the Common-wealth, cannot be more ſeverely puniſhed than if their names be covered with a perpetual ſilence and ſecret deteſtation.

Zon. Annal. tom. 3. p. 135, 136. Din. l. 3. p. 164, 165. 11. The *Saracens* were ſhamefully forced to leave the Siege of *Conſtantinople* by *Conſtantinus Pogonatus*, and a Tempeſt lighting alſo upon their Navy, had reduced them to ſuch terms, that they beſought him for Peace, which was granted them upon theſe conditions, That the Truce ſhould continue for thirty years, and that the *Arabians* or *Saracens*, as a Tribute, ſhould pay to the Emperours of *Conſtantinople* three thouſand pieces of Gold, eight Slaves, and as many excellent Horſes. But *Juſtinianus* the Succeſſour of *Pogonatus*, forming an Army of thirty thouſand choice Youth, breaks the League, and undertakes an Expedition againſt theſe *Arabians*, pretending that the Tribute money bare not the ſtamp of the *Romans* but *Arabians*. The *Arabians* faſtening the Tables of their League to a Standard, bare them as an Enſign amongſt them, and ſeeing they could prevail nothing at all with the Emperour by entreaties, they remit all to a Tryal with him in Battel, wherein the Emperour was overthrown with a great ſlaughter; and compelled to a ſhameful and diſhonourable flight, with a few of his Servants he ſcarcely eſcaped. Soon after by a Sedition amongſt his Subjects, he was thruſt out into Exile, and the principal of thoſe his Counſellours, who had perſwaded him to this wickedneſs, were publickly burnt.

12. King *Edgar* hearing of the admirable beauty of *Elfrida*, the only daughter of *Ordgarus*, Duke of *Devonſhire* (Founder of *Taveſtock* Abby in that County) ſent his great Favourite Earl *Ethelwold* (who could well judge of beauty) to try the truth thereof: with Commiſſion, That if he found her ſuch as fame reported, he ſhould ſeiſe her for him, and he would make her his Queen. The young Earl upon ſight of the Lady was ſo ſurprized, that he began to wooe her for himſelf; and had procured her fathers good will in caſe he could obtain the Kings conſent. Hereupon the Earl poſted back to the King, relating to him that the Maid was fair indeed, but nothing anſwerable to the fame that went of her: Yet deſired the King that he might marry her, as being her fathers heir, thereby to raiſe his fortune. The King conſented, and the Marriage was ſolemnized. Soon after the fame of her beauty began to ſpread more than before: ſo that the King (much doubting that he had been abuſed) meant to try the truth himſelf: and thereupon taking occaſion of hunting in the Dukes Park, came to his houſe: whoſe coming *Ethelwold* ſuſpecting, acquainted his Wife with the wrong he had done both her and the King: and therefore to prevent the Kings diſpleaſure, entreated her by all the perſwaſions he could uſe, to cloath her ſelf in ſuch attire as might be leaſt fit to ſet her forth. But ſhe conſidering that now was the time to make the moſt of her beauty, and longing to be a Queen, would not be acceſſary to her own injury, but deck'd her ſelf in her richeſt ornaments: which ſo improved her beauties, that the King was ſtruck with admiration at the firſt ſight, and meant to be revenged of his perfidious favourite: yet diſſembling his paſſion till he could take him at advantage, he then with a Javelin thruſt him through, and having thereby made the fair *Elfrid* a Widow, took her to be his Wife. Bak. Chron. p. 16, 17. Mon. Angl. tom. 1. p. 256. Speeds hiſt. p. 388.

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13. *Rhomilda* was the Wife of Prince *Sigulphus*, her husband being ſlain by *Cacanus*, King of the *Henetians*, and ſhe her ſelf beſieged by the ſame enemy, ſhe yet nevertheleſs fell ſo far in love with him, that upon the promiſe of marriage, ſhe agreed to deliver into his hands, the City of *Friol*, who burnt it, ſlew the men, and carryed the women and children Captives into *Auſtria*. *Cacanus* took *Rhomilda* into his bed for one night only, and then delivered her to be abuſed with the luſt of twelve *Henetians*; and ſoon after cauſed her to be impal'd alive upon a ſharp Stake. Dinoth. l. 3. p. 214. Camer. oper. ſubc. cent. 1. c. 7. p. 59. Bruſon. Ex. l. 5. c. 6. p. 355.

14. *Baſſianus Caracalla* made an Expedition into the Eaſt, againſt the King of the *Parthians*, and deſpairing to ſubdue him by fine force, he fradulently ſolicits him to enter with him into a League of amity. The other not truſting the *Romans*, and ſuppoſing that their Faith and friendſhip would be but ſhort and unſtable, ſent Din. l. 3. p. 163, 164.

back his Embaſſadous with a refuſal of what they came about. *Caracalla* ſends them back again to the King to remonſtrate to him, That a perpetual and firm Peace and Amity betwixt both Nations would be mutually advantageous: and that to the eſtabliſhment of it, there wanted nothing but that he would conſent to a Marriage betwixt *Caracalla* and his daughter. The King did willingly harken and conſent to it. The day of the Nuptials being come, the *Parthians* (not ſuſpecting any thing of Hoſtility) in honour of the Kings Son-in-law, went out to meet him unarm'd, and many of them leaping from their Horſes, mixed themſelves with the *Romans* in great alacrity: when on a ſudden the ſignal being given, on every ſide the *Roman* Souldiers, being in good order and armed, ſet upon the other unprovided and naked, and cruelly ſlew many of them, *Artabanus* hardly eſcaping in the throng and tumult: But he mindful of the injury, and greedy of revenge, flew to Arms againſt theſe treacherous Truce-breakers: and in a juſt Battel with them (which laſted three daies) not without great ſlaughter, he compelled them to ſue for Peace, to reſtore the Priſoners they had taken, and alſo to pay him a conſiderable ſumm of money.

Herod. l. 7. p. 330. Fulg. l. 6. c. 5. p. 765. Bruſon. Ex. l. 5. c. 6. p. 354.

15. In the Reign of *Maximinus* there was a revolt of the Souldiers, and of the *Oſroheni*, who by accident lighting upon *Carcino* (not thinking of any ſuch thing, and altogether unwilling to it) they forced him to be their Leader, cloathed him with the Purple, and ſaluted him Emperour. Not long after, he ſleeping in his Tent, was treacherouſly ſlain by *Macedonius* his bed-fellow, who thinking it would be very acceptable to *Maximinus*, preſented him with the head of *Carcino*. *Maximinus* was indeed well pleaſed with the gift (being thereby freed of ſo great a danger:) but withal, he cauſed *Macedonius* to be ſlain, as the betrayer of his friend.

Plut. in Romulo, p. 27. Liv. decad. l. 1. p. 5. Zon. Annal. tom. 2. p. 55.

16. *Tarpeia*, the daughter of *Tarpeius*, the Warden of the Capitol, agreed to betray it into the hands of the *Sabines*, upon this condition, That ſhe ſhould have for her reward that which they carried upon their left arms, meaning the golden Bracelets they wore upon them. Being let in by her according to compact, *Tatius*, the *Sabine* King (though well pleaſed with carrying the Place) yet abhorring the manner in which it was done, commanded the *Sabines* to deliver her all they carried on their left arms: and himſelf in the firſt place, pulling his Bracelet from his arm, caſt that, together with his Shield upon her, and all the reſt doing in the ſame manner; hurt on every ſide with Gold, and Bucklers, ſhe was oppreſſed and overwhelmed at once with the multitude and weight of her rewards, and ſo miſerably died.

Fulg. l. 6. c. 5. p. 765.

17. *A. Vitellius* being ſaluted Emperour by the Souldiers in *Germany* (againſt *Galba* then Reigning) having afterwards overcome *Otho*, amongſt his Writings he found a Roll of one hundred and twenty men, who had Petitioned *Otho* for a reward, as having been preſent or aſſiſting in the murder of *Galba*: but though *Vitellius* was *Galba's* enemy, yet he thought it unfit, not only that ſuch men ſhould receive a reward, but that they ſhould be ſuffered to live, ſeeing that they had ſet the life of their Prince to ſale: He therefore cauſed diligent ſearch to be made for them, and as many as he could lay hands upon he cauſed to be ſlain.

Fulg. l. 6. c. 5. p. 770.

18. *Guntramus*, King of the *Burgundians*, when he Warred againſt *Gondoaldus* (who under a falſe name, as if he were his Brother, had ſeiſed upon part of *Burgundy*, and Uſurped the Title of a King) contracted with *Sagittarius*, and *Monnialus* (two Biſhops whom *Gondoaldus* uſed as his entire Friends) about the ſlaying of *Gondoaldus*; which done, he cauſed the Biſhops alſo, who had been his Miniſters therein, to be ſlain, leſt a villanous Example ſhould remain, upon which any man ſhould preſume to betray him, whom he had once owned and acknowledged for his Lord.

Knowles Turk. hiſt. p. 320. Barlet. hiſt. of Scanderbeg, l. 5. p. 181, 186.

19. The City of *Sfetigrade* defended againſt *Amurath* the ſecond, was then watered but with one great Well in the midſt of the City, into which a Trayterous perſon (who had contracted for a mighty reward, to cauſe the City to be yielded up unto the *Turks*) had caſt a dead Dog; this had been no great matter to other men, but he well knew that the Garriſon conſiſted of the Souldiers of *Dibra*, who as they were the moſt valorous of all *Epirus*, ſo were they more ſuperſtitious than the Jews about things clean and unclean; and he knew theſe would ſtarve, die any manner of death, or yield up the City, rather than drink of that polluted drink; nor was he deceived, for it was ſtraight yielded up on certain conditions. He that corrupted the water, was rewarded with three Suits of rich Apparel, fifty thouſand Aſpers, and a yearly Penſion of two thouſand Duckats: but ſhort was his joy, for after he had a few daies vainly triumphed in the midſt of *Amurath* his favours, he was ſuddenly gone, and never afterwards ſeen or heard of, being ſecretly made away (as was ſuppoſed) by the commandment of *Amurath*, whoſe noble heart could not but deteſt the Traytour, although the Treaſon ſerved well for his purpoſe.

Lon. Theatr. p. 577.

20. *Luther* was once asked, Whether if one had committed a murder, and confeſſed it to the Prieſt, in caſe the Magiſtrate ſhould otherwiſe hear of it, and cite the Prieſt for a Witneſs, the Prieſt was bound to reveal what he had learned by confeſſion? *Luther* anſwered no, and added this Example, At *Venice* a woman had privily killed one that had lain with her, and thrown his body into the Sea, and then having confeſſed all to a Monk, received from him a Schedule in teſtimony of her Abſolution. Afterwards corrupted with money he betrayed her: the woman produces the Schedule of the Monks Abſolution, and thereby would excuſe her ſelf. The Senate therefore gave ſentence, That the Monk ſhould be burnt, and the woman baniſhed: this Judgement of the prudent Senate *Luther* did highly applaud.

CHAP.

CHAP. XLIX.

Of Voluptuous and Effeminate Perſons.

Tiberius the Emperour is ſaid to have inſtituted a new Office at *Rome*, for the invention of new pleaſures; over whom he appointed as their Prefect, *T. Cæſonius Priſcus*; had he wanted Officers he might have been more than ſufficiently ſupplied out of theſe that follow.

1. The Kings of *Perſia* were ſo addicted to pleaſure, that their manner was to ſpend their Winter at *Suſa*; their ſummer at *Ecbatana*; their Autumn in *Perſepolis*; and the reſt of the year in *Babylon*.

Solin. c.48. p. 402.

2. *Plotius* the brother of *L. Plotius*, twice Conſul, was proſcribed by the Triumvirate, and in his place at *Salernum* where he lay hid, he was betrayed to his murderers, by the ſmell of his ſweet unguents and perfumes which he had upon him.

Ælian. var. hiſt. l. 9. c. 24. p. 250. Id. l. 12. c. 124. p. 316.

3. *Sinyndirides*, the *Sybarite*, was of that ſoftneſs and effeminacy, that he excelled therein all thoſe of his Nation, though the world it ſelf had not a more luxurious generation than they; this man upon a time had caſt himſelf upon a bed prepared for him of the leaves of Roſes: and having there taken a ſleep, at his riſing complained, that he had Puſtules made upon his body by reaſon of the hardneſs of his bed. The ſame perſon was moreover ſo addicted to his belly, that when he went to *Sicyone*, as a ſervant to *Agariſta*, the daughter of *Cliſthenes*, he took along with him a thouſand Cooks, a thouſand Fowlers, and as many Fiſhers.

Ælian. var. hiſt. l. 9. c. 9. p. 238.

4. *Demetrius Poliorcetes* when he had taken divers Cities by Siege, exacted yearly from them one thouſand two hundred Talents, the leaſt part of which went to his Army, the greateſt he conſumed in all kinds of Luxury; both himſelf and the Pavements where he reſided flow'd with Unguents; and throughout every part of the year, the freſh leaves of Flowers were ſtrow'd for him to walk upon. A man immoderate and exceſſive in his loves both of women and young men; and his great endeavour was to ſeem beautiful, and to that purpoſe ſtudiouſly compoſed his hair into curles, and ſought by artifice to have it of a Golden colour.

Ælian. var. hiſt. l. 7. c. 2. p. 199.

5. *Straton* of *Sidon*, and *Nicocles* the *Cypriot*, ſtrave not only to excel all other men in luxury and effeminate pleaſures, but there was alſo an emulation betwixt themſelves, enkindled by the relations they heard of each other; their Feaſts were attended with muſical women, and Harlots of ſelected faces for beauty, were to Sing and Dance before them while they Feaſted: but they could not long indulge themſelves in theſe kind of delights, for both of them periſhed by a violent death.

Athe. Dip. l. 12. c. 7. p. 530.

6. *Sardanapalus*, King of *Aſſyria*, was the moſt effeminate of all men, he was continually hid in the apartments of the women, and there ſat diſguiſed amongſt them, in a habit like unto theirs: where he alſo was buſied with the Diſtaff as they. Upon his Sepulcher he cauſed a Statue to be cut attired like a woman, holding her right hand over her head, with ſome of the fingers cloſe, after the manner of one that is ready to give a fillip, and by it theſe words were engraven,

Camer. oper. ſubc. cent. 1. c. 97. p. 450. Oroſ. hiſt. l. 1. c. 19. p. 25.

> Sardanapalus, *the ſon of* Anacyndaraxes, *hath builded* Anchiala *and* Tarſus *in one day.*
> *Eat, drink and be merry, the reſt is not worth the fillip of a finger.*

Cicero ſaith, That *Ariſtotle* lighting upon this Tomb and Inſcription, ſaid it ſhould have been written upon the grave of a Beaſt, not upon the Tomb of a King.

Cicer. Tuſc. Queſt. l. 5. p.

Camer. oper. ſubc. cent. 2. c. 30. p. 128, 129. Id. cent. 1. c. 20. p. 107.

7. *Muleaſſes*, King of *Tunis*, was a man of pleaſure, it's ſaid of him, That his manner was to vail his eyes, that he might catch the harmony of Muſick more deliciouſly, as having learned that two Senſes are not at once to be gratified in the higheſt manner. *Jovius* ſaies of him, That having fought (but unfortunately) with his ſon *Amida*, for the recovery of his Kingdom, being all disfigured with duſt and ſweat, and his own blood; amongſt a numerous crowd of them that fled, he was known to his enemies by nothing ſo much as the odour of his Unguents, and ſweetneſs of his perfumes: thus betrayed he was brought back, and had his eyes put out by his ſons command.

Camer. oper. ſubc. cent. 2. c. 30. p. 127. Id. cent. 1. c. 20. p. 107.

8. The City *Sybaris* is ſeated two hundred furlongs from *Crotona*, betwixt the two Rivers of *Crathis* and *Sybaris*, built by *Iſelicens*; the affaires of it were grown to that proſperity, that it commanded four Neighbour Nations, and had twenty five Cities ſubſervient to its pleaſure; they led out three hundred thouſand men againſt them of *Crotona*: all which power and proſperity were utterly overturned by means of their luxury. They had taught their Horſes at a certain tune to riſe on their hinder feet, and with their fore-feet to keep a kind of time with the Muſick; a Minſtril who had been ill uſed amongſt them fled to *Crotona*, and told them, If they would make him their Captain, he would put all the enemies horſe (their chief ſtrength) into their hands: it was agreed: he taught the known Tune to all the Minſtrels in the City; and when the *Sybarites* came up to a cloſe charge, at a ſignal given, all the Minſtrels played, and all the Horſes fell to dancing, by which being unſerviceable, both they and their Riders were eaſily taken by the enemy.

Ælian. var. hiſt. l. 3. c. 14. p. 100.

9. The old Inhabitants of *Byzantium* were ſo addicted to a voluptuous life, that they hired out their own houſes familiarly, and went with their Wives to live in Taverns: they were men greedy of Wine and extremely delighted with Muſick: but the firſt ſound of a Trumpet was ſufficient almoſt to put them beſides themſelves: for they had no diſpoſition at all to War, and even when their City was beſieged they left the defence of their Walls that they might ſteal into a Tavern.

CHAP. L.

Of the libidinous and unchaſte life of ſome Perſons, and what Tragedies have been occaſioned by Adulteries.

Cauſ. hol. Court, treat. of paſſions, 9. 8. p. 18.

IN an ancient Embleme pertaining to *John* Duke of *Burgundy*, there was to be ſeen a Pillar which two hands ſought to overthrow, the one had Wings and the other was figured with a Tortoiſe, the word *Vtcunq;* as much as to ſay, by one way or other. There are Amouriſts who take the ſame courſe in their prohibited amours; ſome ſtrike down the Pillars of Chaſtity by the ſudden and impetuous violence of great promiſes, and unexpected preſents; others proceed therein with a Tortoiſes pace, with long patience, continual ſervices and profound ſubmiſſions: yet when the Fort is taken, whether by ſtorm or long ſiege, there is brought in an unexpected reckoning ſometimes, that drenches all their ſweets in blood, and cloſes up their unlawful pleaſures in the ſables of death; Thus,

Mandelſl. Trav. l. 2. p. 191.

1. A certain Merchant of *Japan*, who had ſome reaſon to ſuſpect his Wife, pretended to go into the Country, but returning ſoon after ſurprized her in the very act. The Adulterer he killed, and having tyed his Wife to a Ladder, he left her in that half hanging poſture all night. The next day he invited all the Relations on both ſides as well Men as Women, to dine with him at his own houſe, ſending word that the importance of the buſineſs he had to communicate to them, excuſed his non-obſervance of the cuſtom they have to make entertainments for the women diſtinct from thoſe of the men. They all came, and asking for his Wife, were told that ſhe was buſie in the Kitchen, but Dinner being well nigh paſt they entreated the Husband to ſend for her, which he promiſed to do. Whereupon riſing from the Table, and going into the room where ſhe was tyed to the Ladder, he unbound her, put a Shrowd upon her, and into her hands a Box, wherein were the privy Members of her Gallant covered with Flowers; and ſaying to her, go and preſent this Box to our common Relations, and ſee whether I may upon their mediation grant you your life. She came in that equipage into the Hall where they ſate at Dinner, and falling on her knees, preſented the Box with the precious reliques in it to the kindred, but as ſoon as they had opened it ſhe ſwounded; her Husband perceiving that it went to her heart, and to prevent her returning again (now ſhe was going) cut off her head, which raiſed ſuch an horrour in the Friends, that they immediately left the room, and went to their ſeveral homes.

Olear. trav. l. 6. p. 330.

2. *Schach Abbas* King of *Perſia*, coming to underſtand that one of his menial ſervants who was called *Jacupzanbeg*, *Kurtzi Tirkenan* (that is to ſay, he whoſe Office it was to carry the Kings Bow and Arrows) had a light Wife, ſent him notice of it with this meſſage, that if he hoped to continue at Court in his employment, it was expected he ſhould cleanſe his Houſe. This meſſage, and the affliction he conceived at the baſeneſs of his Wife, and his reflection that it was known all about the Court, put him into ſuch a fury, that going immediately to his Houſe (which was in the Province of *Lenkeran*) he cut in pieces not only his Wife, but alſo her two Sons, four Daughters, and five Chamber-maids, and ſo cleanſed his Houſe, by the blood of twelve perſons, moſt of them innocent.

Herodot. l. 2. p. 121. Kornm. de mirac. mort. l. 7. c. 22. p. 15.

3. The *Egyptians* do not preſently deliver the dead bodies of the Wives of eminent perſons to Conditure and embalming, nor the bodies of ſuch women who in their life-time were very beautiful, but detain them after death at leaſt three or four dayes, and that upon this reaſon. There was once one of theſe Embalmers empeached by his Companion, that he had carnal knowledge of a dead body, committed to his care to be Salted and Embalmed. Dr. *Brown* in his Vulgar Errors, ſpeaking of the like villanies uſed by theſe Pollinctors, elegantly writes, Deformity needeth not now complain, nor ſhall the eldeſt hopes be ever ſuperannuated, ſince Death hath Spurs, and Carcaſes have been Courted.

Baker. Chro. p. 15. Speed. hiſt. p. 385.

4. After King *Edred*, (not any of his Sons) but his Nephew *Edwin* the eldeſt Son of King *Edmund* ſucceeded, and was anointed and Crowned at *Kingſton* upon *Thames*, by *Otho Arch-biſhop* of *Canterbury* in the year 955. This Prince though ſcarce fourteen years old, and in age but a Child, yet was able to commit ſin as a man; for on the very day of his Coronation, and in ſight of his Lords as they ſate in Council, he ſhamefully abuſed a Lady of great eſtate, and his near Kinſ-woman; and to mend the matter, ſhortly after ſlew her Husband, the more freely to enjoy his inceſtuous pleaſure. For this and other infamous acts, a great part of his Subjects hearts were ſo turned againſt him, that the *Mercians* and *Northumbrians* revolted and ſwore fealty to his younger Brother *Edgar*, with grief whereof after four years reign he ended his life, and was buried in the Church of the *New Abbey* of *Hide* at *Wincheſter*.

Biſh. Spotſ. hiſt. Churc. Scotland, l. 2. p. 29.

6. *Eugenius* the third, King of *Scotland*, made a beaſtly Act, which appointed the firſt night of the new married Woman to appertain to the Lord of the Soil. This infamous Law was repealed by King *Malcolme Anno* 1057. granting the Husband liberty to redeem the ſame by payment of an half mark of Silver, which Portion they call *marchetas Mulierum*, and is yet diſponed by Superiours in the Charters they give to their Vaſſals.

Camer. oper. ſubciſ. cent. 1. c. 49. p. 220.

6. *Auguſtus*, though of ſo great a fame for a good Emperour, was yet ſo luſtfully given, that if he ſaw any beautiful Lady, he cauſed her to be privately brought to him, without all reſpect of Nobility, Dignity or Honeſty. The Philoſopher *Athenodorus* was very inward with him, yet not acquainted with his libidinous practiſes; but one day underſtanding that *Auguſtus* had ſent a Litter, cloſed with his Seal, for a certain Noble Lady, whoſe Husband lamented exceedingly, and the Chaſt Woman was alſo moved extreamly thereat; He beſought them both to be patient, and forthwith conveyed himſelf ſecretly into the Litter in place of the Lady, with a Sword in his hand: when the Litter was brought, *Auguſtus* coming as his manner was to open it himſelf, *Athenodorus* ruſhed forth upon him, with his drawn Sword in his hand, and (ſaid he) Art

thou not afraid that ſome one ſhould kill thee in this manner? *Auguſtus* much amazed at this unexpected accident, yet gently bore with the boldneſs of the Philoſopher, thanking him afterwards, and making good uſe of ſo good a warning.

Lonic.Thea. p.482.

7. There was a Chirurgion of no mean City, who (neglecting his own) followed the wife of another man, and when (on a time) he had mounted his Horſe with a purpoſe to ride to her, his Wife asked him whither he went? who in deriſion replyed, to a Brothel Houſe. Theſe words ſpoken in ſuch a petulant levity, were not unheard by Divine Juſtice; for when he had performed with the Adultereſs, what he intended, and was mounting his Horſe to return, one of his feet catched and was entangled in the Reins, which the Horſe (frighted at) ran away as if mad, ſhook him off the Saddle, one of his feet hanging in the Stirrup, he drew him in ſuch manner along the way, that his Brains were beat out upon the Stones, nor could he be ſtopped till he had dragged him into a Brothel Houſe, and made good thoſe words that before he had ſpoken with an inconſiderate perverſeneſs.

Senec. nat. Quaeſt. l. 1. c. 16. p. 439. Cœl. Rhod. l. 4. c. 3. p. 631.

8. *Hoſtius* was a man of a moſt profligate baſeneſs; after what manner he abuſed himſelf with both Sexes, and what Glaſſes he cauſed to be made, on purpoſe to enlarge the imagination of his impurities by the deluſion of his eyes, I had rather ſhould be declared by the Pen of *Seneca* than mine; but it is even pleaſant to remember that the villanies of this monſter had a due recompence even in this world, for when he was ſlain by his own Servants, *Auguſtus* the Emperor judged his death unworthy of revenge.

Symſ. Chur. hiſt. l. 1. cent. 16. p. 220.

9. The Duke of *Anjou* coming to aſſiſt the *Netherlanders* againſt the *Spaniards*, while his Army was yet upon the Frontiers to enter into *Henault*; it hapned that one Captain *Pont* was lodged in the Houſe of a rich Farmer, named *John Mills*, of whom he demanded his Daughter *Mary* to Wife, but being denyed, he chaſed the whole Family out of the Houſe, keeping only this poor Virgin, whom he raviſhed, and cauſed three or four of his Souldiers to do the like; which done he ſet her at the Table by him, and flouted her with filthy and diſſolute ſpeeches: She big with revenge, as the Captain turned his head to ſpeak with a Corporal, catched up a Knife, and ſtabbed him therewith to the heart, ſo that he fell down preſently dead: the Souldiers took and bound her to a Tree, and ſhot her to death.

Joſep. Anti. Judaic. l. 18. c. 4. p. 467. Wier. oper. de præſtig. dæm. l. 3. c. 24. p. 242, 243. Lonic. Thea. p. 468. Lavat. de Spect. part. 1. c. 6. p. 23, 24. Zonar. Ann. tom. 1. fol. 46. Purch. Pil. tom. 1. l. 6. c. 4. p. 732.

10. *Paulina* was the Wife of *Saturninus*, illuſtrious as well for the chaſtity of her life, as the Nobility of her birth; *Decius Mundus* none of the meaneſt of the Knights of *Rome*, was inflamed with her incomparable beauty, ſo that he offered her two hundred thouſand Drachmes for a ſingle night; ſhe deſpiſing his gifts, he determined to famiſh himſelf. *Ide* the Freed-woman of his Father was aware of this, and told him that for fifty thouſand Drachmes ſhe would procure him the embraces of *Paulina*; which having received, and knowing *Paulina* vehemently addicted to the worſhip of *Iſis*, ſhe delivers twenty five thouſand Drachmes to ſome of the Prieſts, declares the love of *Decius*, ſolicits their help, and that done ſhe promiſed to deliver them as much more in Gold. The elder of theſe Prieſts thus corrupted, gets to *Paulina* and admitted to private conference, tells her that the god *Anubis* was taken with her beauty, and commanded that ſhe ſhould repair to him; ſhe obtained leave of her Husband to go, the more eaſily for that he knew ſhe was of approved chaſtity. To the Temple ſhe went, and when it was time to reſt ſhe was locked in by the Prieſts, and there in the dark was encountred by *Mundus*, whoſe pleaſure that night ſhe obeyed, ſuppoſing that ſhe had gratified the god. He went thence before the Prieſts that were conſcious of the abuſe were riſen. *Paulina* magnified her happineſs to her Husband and Equals. Upon the third day after *Mundus* met her; It was well done *Paulina*, ſaid he, to ſave me two hundred thouſand Drachmes, and yet withal to fulfill what I deſired; for I am not ill ſatisfied that you deſpiſed *Mundus*, and yet embraced him under the pretext of *Anubis*, and ſo departed. *Paulina* now firſt apprehending the abuſe, tare her Garments and Hair, diſcovered all to her Husband, conjuring him not to ſuffer ſo great a Villany to paſs unpuniſhed. Her Husband informed the Emperor *Tiberius* of the matter, who having cauſed ſtrict examination to be had of all perſons concerned; he commanded all thoſe Impoſtor Prieſts to be crucified, together with *Ide* the Inventrix and Contriver of this miſchief: He ordered the Temple to be pulled down, and the Statue of *Iſis* to be caſt into the River *Tyber*. As for *Mundus* he condemn'd him to perpetual baniſhment, in part (as he ſaid) excuſing him, becauſe of the rage of his loves.

Athen. Deip. l. 12. c. 5. p. 522.

11. That is a prodigious example in *Athenæus*; The *Tarentines* having ſpoiled *Carbinas* a Town of the *Japyges*, they gathered all the boyes, Virgins, and Women of the moſt flouriſhing years, into the Temples of the Town, and there expoſed them naked in the broad day to all comers; giving liberty to all ſorts to ſatisfie their Luſt as they pleaſed, and that in open view; thus was the miſerable people oppreſſed, by an unheard of wickedneſs, in contempt of the Divinity: But God was ſo offended therewith, that as many of the *Tarentines* as had committed this Villany, were ſtruck dead with lightning from Heaven; and their own friends were ſo far from pitying them, that they made Sacrifices to Thundering *Jupiter*.

CHAP. LI.

Of the Inceſtuous Loves and Marriages of ſome Men.

IT is the ſaying of St. *Auguſtine*, that the commixture of Brothers and Siſters, the more ancient it is in reſpect of the compulſion of neceſſity, the more damnable it is now afterwards become through the prohibition of Religion. Amongſt thoſe where Religion hath had but little to do, whole Nations are at this day at once both polluted and delighted with all ſorts of inceſtuous copulations. The *Perſians* and *Parthians* approve of inceſt in their Royal Families, by reaſon of which it is often committed,

mitted, but ſeldome ſo puniſhed as in the following hiſtory.

Mandelſl. Trav. l. 1. p. 32, 33. 1. About a league and a half from the City of *Amadabat*, the Metropolis of *Guzuratta*, we were ſhewed a Sepulchre, which they call *Betti Chuit*; that is to ſay the Daughters ſhame diſcovered; there lieth interred in it a rich Merchant, a *Moor*, named *Hajam Majom*, who falling in love with his own Daughter, and deſirous to ſhew ſome pretence for his inceſt, went to an Eccleſiaſtical Judge, and told him in general terms, that he had in his youth taken pleaſure to plant a Garden, and to dreſs and order it with great care, ſo that now it brought forth ſuch excellent fruits, that the neighbours were extreamly deſirous thereof, that he was every day importuned to communicate unto them, but that he could not yet be perſwaded to part therewith, and that it was his deſign to make uſe of them himſelf, if the Judge would grant him in writing a licence to do it. The *Kaſi* (who was not able to dive into the wicked intentions of this unfortunate man) made anſwer, that there was no difficulty in all this, and ſo immediately declared as much in writing. *Hajam* ſhewed it his Daughter, and finding nevertheleſs that neither his own authority, nor the general permiſſion of the Judge would make her conſent to his brutiſh enjoyments, he raviſhed her. She complained to her Mother, who made ſo much noiſe about it, that the King *Mahomet Begeran* coming to hear thereof, ordered him to loſe his head.

P. Oroſii hiſt. l. 1. c. 4. p. 14. 2. *Semiramis* Queen of the *Aſſyrians*, was a woman of inceſſant and inſatiable luſt, to gratifie which ſhe ſelected the choice young men in her Army, and after the act commanded them to be ſlain. She had alſo inceſtuous ſociety with her Son, and covered her private ignominy with a publick impiety, for ſhe commanded that without any regard of reverence had unto nature, it ſhould be held lawful for Parents and Children, to marry each other as they pleaſed.

Oroſii hiſt. l. 5. c. 10. p. 194. 3. *Ptolomeus* King of *Egypt*, did firſt violate the chaſtity of his own Siſter, and afterwards made her his Wife; nor was it long before he as baſely diſmiſſed her, as he had impiouſly received her; for having ſent her away, he then took to Wife the Daughter of that his Siſter whom he had but lately divorced: he murdered the Son he had by his Siſter, as alſo his Brothers Son; being therefore become hateful for his Inceſts and Murders, he was expelled the Kingdom by thoſe of *Alexandria*, *Anno ab V. C.* 622.

Herodot. l. 3. p. 173, 174. 4. *Cambyſes* King of *Perſia*, falling in love with his own Siſter, ſent for the Judges of his Kingdom, and enquired of them if there were any Law, that permitted him to marry his own Siſter; to whom (fearing to exaſperate the natural cruelty of his diſpoſition) they replyed that they found not any ſuch Law as he had mentioned, but they found another Law, whereby the Kings of *Perſia* were enabled to do whatſoever they pleaſed; whereupon he marryed her, and after that another of his Siſters alſo.

Sabel. Ex. l. 3. c. 9. p. 166. 5. In the family of the *Arſacida* (that is the Kings of *Parthia*) he was looked upon as no lawful Heir of the Kingdom and Family, who was not conceived in inceſtuous copulation of the Son with the Mother.

Ionic. Thea. p. 486. 6. *Luther* in his Comment upon *Geneſis*, tells that at *Erford* there was a young man (the Son of a Widdow woman of good quality) who had often ſolicited his Mothers Maid to admit him to her Bed; ſhe wearyed with his continual importunity, acquainted her Miſtreſs with it. The Mother intending to chaſtiſe the petulant luſt of her Son, bad the Maid to appoint him an hour, and agreed amongſt themſelves to exchange Beds. The Mother lay expecting the Son, intending to give him a very ſevere chiding; but while ſhe thus went about to deceive the young man, ſhe her ſelf was by the deluſion of Satan deceived alſo, for taking flame ſhe ſilently admitted her Son, and unknown by him, was at that time got with Child: at the uſual time ſhe was delivered of a Daughter, which was brought up by her as one that was Fatherleſs and Motherleſs. When this Girl was grown up, the young man her Son fell in love with her, and notwithſtanding the Mother laboured with anxiety againſt it, would needs have her to his Wife; ſo that though unwittingly, the young man lay at once with his Siſter and Daughter, as well as his Wife. The Mother through grief being ready to lay violent hands upon her ſelf, confeſſed the whole to the Prieſt, and Divines being acquainted with the caſe, agreed that ſeeing the whole was unknown to both, they ſhould not be divorced leſt their Conſciences ſhould be burdened. Luthe. Coll. menſal. p. 257.

Sueton. l. 4. c. 24. p. 179. 7. *C. Caligula* familiarly polluted himſelf with all his Siſters; and at any great Feaſt he evermore placed one or other of them by turns beneath himſelf, while his Wife ſate above. He is believed to have defloured his Siſter *Druſilla* while a Virgin, and he himſelf but a Boy; and was one time ſurpriſed in the Act of uncleanneſs with her, by his Grand-mother *Antonia*, in whoſe Houſe they were brought up together. Afterwards when ſhe was marryed to *L. Caſſius Longinus*, a Conſular perſon, he took her from him, and kept her openly as if ſhe had been his lawful Wife. When he lay ſick, he ordained her his Heir, and his Succeſſor in the Empire; for the ſame Siſter deceaſed, he proclaimed a general ceſſation of Law in all Courts, and a time of ſolemn mourning, during which it was a capital crime to have laughed, bathed or ſupped together with Parents, Wife or Children. And being impatient of this ſorrow, he fled ſuddenly out of the City; and having paſſed through all *Campania*, he went to *Syracuſe*, and from thence returned with his Hair and Beard overgrown; neither at any time after, in his Speeches to the People or the Souldiery, about the moſt weighty affairs, would he ſwear otherwiſe than by the name or Deity of *Druſilla*.

Purch. Pil. tom. 1. l. 3. c. 1. p. 260. 8. *Strabo* reporteth of the *Arabians*, that they uſed inceſtuous copulation with Siſter and Mother. Adultery with them is death, but that only is adultery which is out of the ſame Kindred; otherwiſe for all of the ſame blood to uſe the ſame woman, is their inceſtuous honeſty. When fifteen Brothers (Kings Sons) had by their continual company, tired their one and only Siſter; ſhe deviſed a means to rid her ſelf, or at leaſt to eaſe her ſomewhat of that trouble. And therefore whereas the cuſtome was, that he which went in left his Staff at the Door to prohibit others entrance; ſhe got like Staves, and always having one at the Door, was diſburdened of their importunity, every one that came, thinking ſome other had been there before them: but they being once all together, one of them ſtole from his Fellows, and finding this Staff at the Door, accuſed his Siſter to his Father of adultery, whereof by diſcovery of the truth ſhe was cleared.

Pezel. mell. hiſt. tom. 2. *p.* 209.

9. *Baſſianus Caracalla* the Emperour, after he had ſlain the Son of *Julia* his Mother-in-law, did alſo take her to his Wife, upon this occaſion. *Julia* was a moſt beautiful woman, and ſhe one day (as if through negligence or accident) having diſcovered a great part of her body naked to the eyes of her Son, *Baſſianus* ſighing ſaid thereupon, I would if I might; *Julia* replyed, If you pleaſe you may, know you not that you are Emperour, and that it is your part to give, and not to receive Laws? Hearing this, he publickly marryed her, and kept her as his Wife. Not long after being ſlain by the hand of *Martialis*; *Macrinus* having burnt his body, ſent the reliques thereof in an *Urn* to *Julia* his Wife and Mother, then at *Antioch* in *Syria*; who caſting her ſelf upon the Urn, ſlew her ſelf; and this was the end of this inceſtuous copulation.

Diodor. Sic. Clarks mir. c. 71. *p.* 313.

10. *Artaxerxes Mnemon* King of *Perſia*, fell in love with his own Daughter, a beautiful Virgin called *Atoſſa*; which his own Mother *Paryſatis* perceiving, perſwaded him to marry her, and ſo to take her for his Wiſe: and though the *Perſian* Laws forbad ſuch inceſtuous Marriages; yet by the counſel of his wicked Mother, and his own luſt, he had her for his Wife, after which time he never proſpered in any thing he took in hand.

Sandys in l. 10. *Ovid. Metam. p.* 199.

11. *Lucretia* the Daughter of Pope *Alexander* the ſixth, not only lay with the Pope her Father, but alſo with her Bother, the Duke of *Candy*, which Duke was alſo ſlain by *Cæſar Borgia*, for being his Rival in his Siſters Bed. Of this *Lucretia*, is this Epitaph extant.

Hic jacet in tumulo, Lucretia nomine, ſed re
Thais, Alexandri Filia, Sponſa, Nurus.

Here Lucrece *lies, a* Thais *in her life,*
Pope Sixtus *Daughter, Daughter-in-law, and Wiſe.*

Ferdinand Mendez. Pinto. his voyages, c. 8. *p.* 22.

12. When we came to the Court of the King of *Queda*, we found that (with a great deal of Pomp, excellent Muſick, Dancing and largeſs to the poor) he was ſolemnizing the Funerals of his Father, whom he himſelf had ſtabbed, on purpoſe to marry his own Mother, after he had already gotten her with Child. As a remedy in theſe evils he made proclamation, that on pain of a moſt rigorous death, no perſon whatſoever ſhould be ſo daring, as to ſpeak a word of that which had paſſed; and it was told us, how for that cauſe he had already put to death divers principal perſonages of his Kingdom, and a number of Merchants.

CHAP. LII.

Of ſuch as have been warned of their approaching death, who yet were not able to avoid it.

WHen *Alexander* the Great (then in *India*) had been told by an Oracle, that he ſhould dye by Poyſon at *Babylon*, and that within the compaſs of the next eight months; he was importunate to know further, who was the perſon that ſhould give him that Poyſon? But he had no other anſwer than this, That the Fates cannot be deceived. So it ſeems, for when the appointed time is come, 'tis eaſie to obſerve how ſome puſh on themſelves by a wilful and preſumptuous foolhardineſs; and to others their very caution and circumſpection hath proved as fatal to them, as any other thing.

De Serres Gen. hiſt. France, p. 821.

1. Advertiſements were come from all parts, both within and without the Realm from *Spain*, *Rome*, *Lorrain* and *Savoy*, to give notice to *Henry* of *Lorrain* Duke of *Guiſe* (in the reign of *Henry* the third of *France*) that a bloody cataſtrophe would diſſolve that aſſembly he had then occaſioned of the Eſtates. The *Almanacks* had well obſerved it; it was generally bruited in the Eſtates, that the execution ſhould be on St. *Thomas* day, the very *Eve* before the Dukes death; the Duke himſelf ſitting down to Dinner, found a ſcrole under his Napkin, advertiſing him of a ſecret ambuſh of the King and his; but he writ underneath with his own hand They dare not, and threw it under the Table; ſeeing therefore that no warning would abate his confidence nor awake his ſecurity, his murder was performed on this manner; Upon *December* 23. 1588. the King aſſembles his Council, having before prepared ſeven of his Gentlemen that were near his perſon to execute his will. The Duke of *Guiſe* came, and attending the beginning of the Council, ſends for an Handkerchief: *Pericart* his Secretary not daring to commit this new advertiſement to any mans report, tyes a note to one of the corners thereof, ſaying Come forth and ſave your ſelf, elſe you are but a dead man. But *Larchant* the Captain of the Kings Guard ſtaid the Page that carried it, and cauſed another to be given to him by St. *Prix* the chief Groom of the Kings Chamber. The ſpirit of man doth often propheſie the miſchief that doth purſue him; the Duke in the Council feels ſtrange alterations, and extraordinary diſtemperatures, and amidſt his diſtruſt a great fainting of his heart. St. *Prix* preſents unto him ſome Prunes of *Brignolles*, and Rayſins of the Sun; he eats, and thereupon the King calls him into his Cabinet, by *Revol* one of the Secretaries of State, as it were to confer with him about ſome ſecret of importance; the Duke leaves the Council to paſs into the Cabinet, and as he lift up the Tapeſtry with one hand to enter, they charge him with Swords, Daggers and Partiſanes, and ſo he was ſlain.

Reliq. wott. p. 114.

2. Certain it is that ſome good while before the Duke of *Buckinghams* death, by the Knife of *Felton*, Sir *Clement Throckmorton*, a Gentleman

then living adviſed him to wear a privy Coat, whoſe Council the Duke received very kindly; but gave him this anſwer, That againſt any popular fury, a Shirt of Male would be but a ſilly defence, and as for any ſingle mans aſſault, he took himſelf to be in no danger, ſo dark is deſtiny.

Baker.Chro. p. 53, 54. 3. The night before King *William* the ſecond was killed, a certain Monk dreamed that he ſaw the King gnaw the Image of Chriſt crucified with his teeth, and that as he was about to bite away the legs of the ſame Image, Chriſt with his feet ſpurned him down to the ground, and that as he lay on the earth, there came out of his mouth a flame of fire, with abundance of ſmoak; this being related to the King by *Robert Fitz Mammon*, he made a jeſt of it, ſaying This Monk would fain have ſomething for his dream, go give him an hundred Shillings, but bid him look that he dream more auſpicious dreams hereafter. Alſo the ſame night the King himſelf dreamed, that the veins of his arms were broken, and that the blood iſſued out in great abundance, and many other like paſſages there were; by which it ſeems he had Friends ſomewhere (as well as *Julius Cæſar*) that did all they could to give him warning; but that as *Cæſars*, ſo his *malus Genius* would not ſuffer him to take it; for King *William* notwithſtanding forewarned by many ſigns would go a hunting in the New Foreſt, yet ſomething moved with the many preſages, he ſtaid within all the Forenoon, but about Dinner time an Artificer came, and brought him ſix Croſsbow Arrows very ſtrong and ſharp, whereof four he kept himſelf, and the other two he delivered to Sir *Walter Tyrrel* a Knight of *Normandy*, his Bowbearer, ſaying, Here *Tyrrel* take you two, for you know how to ſhoot them to purpoſe: and ſo having at Dinner drank more liberally than his cuſtom, as it were in contempt of preſages, out he rides to the New Forreſt, where Sir *Walter Tyrrel* ſhooting at a Deer, at a place called *Charingham*, the Arrow glanced againſt a Tree, or as ſome ſay grazed upon the back of the Deer, and flying forward hit the King upon the Breaſt, with which he inſtantly fell down dead. Thus dyed *William Rufus* in the forty third year of his age, and twelfth, and ſome months of his reign; his Body was drawn in a Colliers Cart, with one Horſe to the City of *Wincheſter*, where the day following he was buryed in the Cathedral Church of St. *Swithin*.

Baker.Chro. p.320,321. 4. The Lord *Haſtings* by *Richard* the third, the then Protector, was arreſted of high Treaſon, who wiſhed him to make haſt to be confeſſed, for he ſwore by St. *Paul*, his uſual Oath, that he would not touch bread nor drink till his Head was off; ſo he was led forth unto the Green before the Chapel within the Tower, where his Head was laid down upon a Log of Timber and there ſtricken off. In this mans death we may ſee how inevitable the blows of deſtiny are, for the very night before his death the Lord *Standley* ſent a ſecret meſſenger to him at Midnight, in all haſte to acquaint him with a dream he had, in which he thought that a Boar with his Tuſhes ſo goared them both in the heads that the blood ran about their ſhoulders; and foraſmuch as the Protector gave the Boar for his Cognizance, the dream made ſo fearful an impreſſion upon his heart, that he was throughly reſolved to ſtay no longer, and had made his Horſe ready, requiring the Lord *Haſtings* to go with him, and that preſently to be out of danger before it ſhould be day: But the Lord *Haſtings* anſwered the Meſſenger, Good Lord, leaneth your Maſter ſo much to ſuch trifles, to put ſuch faith in dreams, which either his own fear fantaſieth, or elſe do riſe in the nights reſt, by reaſon of the days thoughts? Go back therefore to thy Maſter and commend me to him, and pray him to be merry, and have no fear, for I aſſure him I am as ſure of the man he woteth of, as of mine own hand: the man he meant was one *Catesby* who deceived him, and was himſelf the firſt mover to rid him out of the way. Another warning he had the ſame morning in which he was beheaded, his Horſe twice or thrice ſtumbled with him almoſt to falling, which though it often happen to ſuch to whom no miſchance is toward, yet hath it of old been obſerved as a token foregoing ſome great misfortune.

Lonic.Thea. p. 410. Baker.Chro. p. 475. 5. The night before *Henry* the ſecond King of *France* was ſlain, Queen *Margaret* his Wife dreamed that ſhe ſaw her Husbands eye put out; there were Juſts and Turnaments at that time, into which the Queen beſought her Husband not to enter becauſe of her dream; but he was reſolved, and there did things worthy of himſelf: when almoſt all was now done, he would needs run at Tilt with a Knight who refuſed him, his name was *Montgomery*; the King was bent upon it, they ſhivered their Launces in the courſe, and a ſplinter of one of them took the King ſo full into the eye, that he thereby received his deadly wound.

Lonic.Thea. p. 410. 6. There was one who dreamed that he was bitten to death by a Lion of Marble, that was ſet at the entrance of the Temple: being in the morning to go to that Temple, and beholding the Marble Statue of the Lion, laughing he told his dream to them that went with him; he put his hand into the Lions mouth, and jeſtingly ſaid, Bite now my valiant enemy, and if thou canſt, kill me: he had ſcarce ſpoken the words, when he was deadly ſtung by a Scorpion that there lay hid, and thereby unexpectedly found the truth of his dream.

Herodot. l. 1. p.14,15. Val. Max. l. 1. c. 7. p. 23. Heyw.Hier. l. 4. p.225. 7. *Crœſus* King of *Lydia* had two Sons, the one dumb and of little uſe, the other a perſon of excellent accompliſhments above all the reſt of his Companions, his name was *Atys*; concerning this Son *Crœſus* dreamed that he was transfixed with a Javelin headed with Iron: being awake and having conſidered of it he takes a Wife for his Son, and whereas he was before General of all the *Lydian* forces, he would not ſuffer him thenceforth to head them; all Spears, Javelins, Lances and ſuch like he removed from the Walls into inward Chambers, leſt any ſhould fall upon his Son and kill him. About this time near the mount *Olympus* in *Myſia*, there was a wild Boar of extraordinary bigneſs, deſtroying the labours of the *Myſians*; and though they had divers times aſſaulted him, yet were they deſtroyed, and he no way endamaged. They therefore ſent Embaſſadors to *Crœſus* to beſeech him to ſend them his Son, with a party of ſelect young men, together with ſome Dogs, that the Boar might be ſlain. *Crœſus* remembring his dream, refuſed to ſend his Son, but granted all the reſt. His Son hearing their Embaſſy and his refuſal, expoſtulated with him the cauſe why he would not ſuffer him to go with the reſt? He thereupon tells him his dream; the young man replyed, That ſeeing it was upon the point of a weapon that he ſhould dye, he need not fear to ſend him to the *Myſians*, for his dream was not that he ſhould dye by Teeth, Tuſhes or the like. *Crœſus* hereupon changed his determination, and having reſolved his Son ſhould go this expedition, he called for *Adraſtus*, a valiant perſon who had fled out of *Phrygia* to him, and told him that to his care he would entruſt his Son, in caſe they ſhould be ſuddenly ſet upon by Robbers in the way. To *Myſia* they went, found out the Boar, and having encloſed him round, caſt Darts and Javelins at him; here *Adraſtus* threw a Javelin at the Boar, but miſſing his aim he unfortunately therewith ſo wounded the Prince that he preſently dyed, and *Adraſtus* unable to bear the grief of his error, ſlew himſelf.

Val. Max. l. 1. c. 7. p. 22. Petr. Greg. de Repub. l. 21. c. 3. p. 762.

8. *Alexander* the Great was admoniſhed by the *Chaldeans* that he ſhould not enter *Babylon* as being a place fatal to him, and not only ſo, but he had in his ſleep the Image of *Caſſander* his Murtherer preſented to him; he thought he was killed by him, and that he was adviſed to be a more careful preſerver of his own life; afterwards when *Caſſander* came firſt into his ſight, (for he had never before ſeen him) he enquired whoſe Son he was; when he was told it was the Son of *Antipater*, though he knew it was that face whoſe image had appeared to him in the night, he repeated a Greek verſe, which would have no credit given to dreams; and ſo clearing his mind of that ſuſpicion he had conceived, gave opportunity to *Caſſander* to adminiſter that poyſon which was already prepared for him.

Val. Max. l. 1. c. 7. p. 19, 20. Sutton.

9. The laſt night that *Julius Cæſar* was alive upon earth, he was told by *Calpurnia* his Wife, that ſhe had then newly dreamed, that ſhe ſaw him lye dead in her boſome done to death by many wounds, and being in great perplexity and fright with her viſion ſhe deſiſted not with moſt importunate entreaties to deterr him from going the next morning to the Senate-houſe; he had alſo notice by *Spurina* to beware of the Ides of *March* in which he was ſlain; nay in the morning as he paſſed to the Senate, one thruſt into his hands a note of all the Conſpirators, which he alſo ſhuffled amongſt the reſt of his Papers and never looked upon.

Val. Max. l. 1. c. 7. p. 21, 22. Lonic. Thea. p. 408. Heyw. Hierr. l. 4. p. 225.

10. *Aterius Ruſſus* a Knight of *Rome* (when a great Sword-play was to be performed by the Gladiators of *Syracuſe*) dreamed the night before that one of thoſe kind of Fencers, which are called *Retiarii* (which uſe Nets in the Theatre to entangle their Adverſaries with, that they ſhould neither offend nor defend) gave him a mortal wound, which dream he told to ſuch of his Friends as ſate next him. It happened preſently after that one of thoſe *Retiarii* was forced by his Adverſary to the place where *Aterius* and his Friends were ſeated as Spectators, whoſe face he no ſooner beheld, but he ſtarted and told his Friends, that he was the man from whoſe hands he had dreamed he received his death, and would thereupon have departed; his Friends endeavour to detain him by diſcuſſing his fear, and ſo occaſioned his murder, for the *Retiarius* having then compelled his Adverſary to that very place, and overthrown him; while he was buſie to thruſt his Sword through him as he lay proſtrate, he ſo wounded *Aterius* that he dyed upon it.

Fulgoſ. Ex. l. 1. c. 5. p. 124.

11. *Mauritius* the Emperour dreamed that both himſelf and his whole Stock were killed by one *Phocas*, not without ſome fearful apprehenſions; he diſcourſes this dream of his unto *Philippicus* his Son-in-Law. Exact enquiry is made if any could be found of that name, and in ſo numerous an Army as he had then, there was but one, and he a Notary; he therefore ſuppoſed himſelf ſecure enough from one of ſo low and mean a Fortune. But before he took any further courſe therein, there was a mutiny in the Army, upon the detention of their pay; in that tumult *Phocas* was ſaluted Emperour; the Army returning towards *Conſtantinople*, *Mauritius* fled to *Chalcedon*, where both he and his whole Progeny by the commandment of *Phocas* were put to death.

Fulgoſ. l. 1. c. 5. p. 139.

12. *Marcus Antonius Taurellus* Earl of *Guaſtalla* warring in the Kingdom of *Naples*, one morning (as he roſe) told the Souldiers that ſtood round about him, that he dreamed that night that he was drowned in the Water, and that thereupon he was determined to give over his ſwimming whereunto he had ſo much accuſtomed himſelf; but the ſame day after Dinner walking by the ſide of a Lake, and ſpying therein divers of his acquaintance, and having only an upper Garment upon him, he forgat his dream, leapt in amongſt them, and was drowned before any of his Friends could come in to his aſſiſtance.

Zuin. Theat. vol. 3. l. 3. p. 698.

13. *Archias* the *Thebane* Tyrant being at a Feaſt, where were preſent all ſorts of merriment and mirth; there was brought him a Letter, wherein he was certified of a plot that was upon his life; he never read it, but gave order that as a thing ſerious it ſhould be deferred to the morrow; but neglecting that warning, he did not live to read it, for he was ſlain that night.

Baker. Chro. p. 374. Drum. hiſt. Scotland, p. 143, 144.

14. It is a very memorable thing, which (from the mouth of a very credible perſon who ſaw it) *George Buchanan* relates, concerning *James* the fourth King of *Scotland*, that intending to make a War with *England*, a certain old man of a venerable aſpect, and clad in a long blew Garment came unto him, at the Church of St. *Michaels* at *Linlithgow*, while he was at his devotion, and leaning over the Canons Seat, where the King ſate, ſaid, I am ſent unto thee, O King, to give thee warning, that thou proceed not in the War thou art about, for if thou do, it will be thy ruine; and having ſo ſaid, he withdrew himſelf back into the preſs; the King after ſervice was ended enquired earneſtly for him, but he could no where be found, neither could any of the ſtanders by feel or perceive how, when or where he paſſed from them, having as it were vaniſhed in their hands; but no warning could divert his deſtiny, which had not been deſtiny if it could have been diverted. His Queen alſo had acquainted him with the viſions and affrightments of her ſleep, that her Chains and Armlets appeared to be turned into Pearls, ſhe had ſeen him fall from a great Precipice, ſhe had loſt one of her eyes; but he anſwered theſe were but dreams, ariſing from the many thoughts and cares of the day, he marched on therefore and fell with a number of his Nobility, at the battle of *Flodden field*, *September* 9. 1513.

Spotſw. hiſt. Chur. Scotl. l. 4. p. 194.

15. There was an *Italian* called *David Riſio*, who had followed the *Savoyan* Embaſſadour into *Scotland*, and in hope of bettering his fortune, gave himſelf to attend the Queen *Mary* at firſt in the quality of a Muſician; afterwards growing in more favour he was admitted to write her

French Letters, and in the end preferred to be principal Secretary of State, had only the Queens Ear, and governed all the affairs at Court. To that exceſs of Pride and Arrogance was he grown, that he would out-brave the King in his Apparel, in his domeſtick Furniture, in the number and ſorts of his Horſes, and in every thing elſe. This man had warning given him, more than once, by *John Damiott* a *French* Prieſt, who was thought to have ſome skill in Magick, to do his buſineſs and be gone, for that he could not make good his part; he anſwered diſdainfully, The *Scots* are given more to brag than fight. Some few days before his death, being warned by the ſame Prieſt to take heed of the Baſtard, he replyed, that whileſt he lived he ſhould not have credit in *Scotland* to do him any hurt; for he took Earl *Murray* to be the man, of whom he was advertiſed to take heed; but the firſt ſtroke was given him by *George Douglaſs*, baſe Son to the Earl of *Angus*, after whom every man inflicted his wound till he was diſpatched, this was in the year 1565.

CHAP. LIII.

Of ſuch as have unwittingly, or unwarily procured and haſtned their own death and downfall.

THe Ancients erected no Altars to death, becauſe it is inexorable, and no way to be prevailed upon, or to be eſcaped by any of us; agreeable to this is that of Mr. *Benlows* in his Divine Poem;

Time poſts on looſe rein'd Steeds; the Sun er't face
To Weſt, *may ſee thee end thy Race,*
Death is a Nown, yet not declin'd in any Caſe.

No certainly we cannot decline it, for we run into the Jaws of death, by the very ſame ways we endeavour to avoid it. The Sons of *Eſculapius* ſometimes dig our graves even then while they are contriving for our health; rather than fail we beſpeak our Coffins with our own tongues, not knowing what we do; as in the following Examples.

Davil. hiſt. of Civil wars in France, l. 5. p. 357.

1. King *Francis* of *France* had reſolved upon the murder of the chief Lords of the Hugonots, this ſecret of Councell had been imparted by the Duke of *Anjou*, to *Ligneroles* his familiar friend; he being one time in the Kings Chamber, obſerved ſome tokens of the Kings diſpleaſure, at the inſolent demands of ſome Hugonot Lord, whom he had newly diſmiſſed with ſhew of favour: *Ligneroles* either moved with the lightneſs incident to Youth, which often over-ſhoots diſcretion, or moved with ambition not to be ignorant of the neareſt ſecrets, told the King in his ear, That his Majeſty ought to quiet his mind with patience, and laugh at their inſolence, for within a few days, by that meeting which was almoſt ripe, they would be all in his Net, and puniſhed at his pleaſure: with which words the Kings mind being ſtruck in the moſt tender ſenſible part of it, he made ſhew not to underſtand his meaning, and retired to his private Lodgings, where full of anger, grief and trouble he ſent to call the Duke of *Anjou*, charged him with the revealing of this weighty ſecret; he confeſſed he had imparted the buſineſs to *Ligneroles*, but aſſured him he need not fear he would ever open his Lips to diſcover it; no more he ſhall, anſwered the King, for I will take order that he ſhall be diſpatched before he have time to publiſh it; he then ſent for *George de Villequier* Viſcount of *Guerchy*, who he knew bare a grudge againſt *Ligneroles*, and commanded him to endeavour by all means to kill him that day, which was accordingly executed by him and Count *Charles* of *Mansfield*, as he hunted in the field.

Herodot. l. 1. p. 5. Raleighs hiſt. World, part 1. l. 2. c. 25. p. 510. Juſt. hiſt. l. 1. p. 21. Petr. Greg. de Repub. l. 20. c. 1. p. 751.

2. *Candaules* the Son of *Myrſus* and King of *Lydia* doted ſo much upon the beauty of his own Wife, that he could not be content to enjoy her, but would needs enforce one *Gyges* the Son of *Daſcylus* to behold her naked body, and placed the unwilling man ſecretly in her Chamber where he might ſee her preparing to bedward. This was not ſo cloſely carried, but that the Queen perceived *Gyges* at his going forth, and underſtanding the matter, took it in ſuch high diſdain, that ſhe forced him the next day, to requite the Kings folly with treaſon; ſo *Gyges* being brought again into the ſame Chamber by the Queen, ſlew *Candaules*, and was rewarded not only with his Wife, but the Kingdom of *Lydia* alſo, wherein he reigned thirty eight years.

M. de Serr. hiſt. Franc. p. 23. Lipſ. monit. l. 2. c. 2. p. 148. Fulgoſ. l. 9. c. 9. p. 1275. Fabia. hiſt. tom. 1. p. 109.

3. *Fredegundis* was a woman of admirable beauty, and for that reaſon entertained by *Chilperick* King of *France*, over whoſe heart ſhe had gained ſuch an empire that ſhe procured the baniſhment of his Queen *Andovera*, and the death of his Mother *Galſuinda*; yet neither was ſhe faithful to him, but proſtituted her body to *Landric de la Tour*, Duke of *France*, and Mayor of the Palace. Upon a day the King being to go a hunting, came up firſt into her Chamber, and found her dreſſing her Head with her Back towards him; he therefore went ſoftly and ſtruck her gently on the backpart with the hinder end of his hunting Spear; ſhe not looking back, What doſt thou do my *Landrick*, ſaid ſhe, it is the part of a good Knight to charge a Lady before rather than behind. By this means the King found her falſhood, and went to his purpoſed hunting, but ſhe perceiving her ſelf diſcovered, ſent for *Landrick*, told him what had hapned, and therefore enjoyned him to kill the King for his and her ſafety, which he undertook and effected that night as the King returned late from his hunting.

Jov. Elog. p. 359. Dinoth. memor. l. 6. p. 412.

4. *Muleaſſes* the King of *Tunis* was skilled in Aſtrology, and had found that by a fatal influx of the Stars he was to loſe his Kingdom, and alſo to periſh by a cruel death; when therefore he heard that *Barbaroſſa* was preparing a Navy at *Conſtantinople*, concluding it was againſt himſelf, to withdraw from the danger, he departed *Africa* and tranſported himſelf into *Italy*, to crave aid of *Charles* the Emperour againſt the *Turks*, who he thought had a deſign upon him. In the mean time he had committed the government of his Kingdom to *Amida* his Son, who like an ungrateful Traytor aſſumed to himſelf the name and power of the King; and having taken his Father upon his return put out his eyes: Thus *Muleaſſes* drew upon himſelf that fate he expected, by thoſe very means by which he hoped to have avoided it.

There

wieri Oper. lib. de irâ, p. 148.

5. There was an Aſtrologer, who had often and truly predicted the event of divers weighty affairs, who having intentively fixed his eyes upon the face of *Joannes Galeacius*, and contemplated the ſame; Diſpoſe Sir, ſaid he, of your affairs with what ſpeed you may, for it is impoſſible that you ſhould live long in this world: Why ſo, ſaid *Galeacius*? Becauſe, replyed the other, the Stars whoſe ſight and poſition on your birth-day I have well obſerved, do threaten you, and that not obſcurely, with death before ſuch time as you ſhall attain to maturity. Well, ſaid *Galeacius*, you who believe in theſe poſitions of the birth-day-ſtars, as if they were ſo many Gods; how long are you to live through the bounty of the Fates, ſaid he? I have a ſufficient tract of time allotted for my life; But, ſaid *Galeacius*, that for the future (out of a fooliſh belief of the bounty and clemency of the Fates) thou maiſt not preſume further upon the continuance of life, than perhaps it is fit, thou ſhalt dye forthwith, contrary to thy opinion; nor ſhall the combined force of all the Stars in Heaven be able to ſave thee from deſtruction, who preſumeſt in this manner to dally with the deſtiny of Illuſtrious perſons; and thereupon commanded him to be carryed to Priſon, and there ſtrangled.

Zuin. Thea. vol. 1. l. 2. p. 163. Plut. de futili loquacitate p. 200.

6. Some perſons at *Syracuſe* diſcourſing in a Barbers ſhop concerning *Dionyſius*, they ſaid his tyranny was adamantine, and utterly inexpugnable; What ſaid the Barber, do we ſpeak thus of *Dionyſius*, under whoſe throat I ever and anon hold a Raſor? As ſoon as *Dionyſius* was informed of this, he cauſed his Barber to be crucified, and ſo he paid for his folly at the price of his life.

Feltham Reſolv. cent. 2. c. 29. p. 220.

7. Though the Muſhroom was ſuſpected, yet was it Wine wherein *Claudius* the Emperour firſt took his Poyſon; for being Maudlin-cupped he grew to lament the deſtiny of his Marriages, which he ſaid were ordained to be all unchaſt, yet ſhould not paſs unpuniſhed: This threat being underſtood by *Agrippina*, ſhe thought it high time to look about her, and by ſecuring him with a ready poyſon, ſhe provided to ſecure her ſelf; ſo *Claudius* ſtands indebted to his unwary tongue for his untimely death.

Joſeph of the Jewiſh wars, l. 1. c. 21. p. 606.

8. *Herod* overcome with pain, troubled with a vehement Cough, and almoſt pined with faſting, was determined to haſten his own death; and taking an Apple in his hand he called for a Knife, and then looking about him leſt any ſtander by ſhould hinder him, he lifted up his Arm to ſtrike himſelf; But *Achiabus* his Couſin ran haſtily unto him and ſtayed his hand, and preſently there was great lamentation made throughout all the Kings Palace, as if the King had been dead. His Son *Antipater* then in Priſon having ſpeedy news hereof was glad, and promiſed the Keepers a piece of money to let him go; but the chiefeſt of them did not only deny to do it, but alſo went and immediately acquainted the King with it. *Herod* hearing this, commanded his guard to go and kill *Antipater* and bury him in the Caſtle called *Hircanium*. Thus was that wicked man caſt away by his own temerity and imprudence, who had he had more patience and diſcretion might probably have ſecured both his life and the Kingdom to himſelf; for *Herod* out-lived his death but five dayes.

Joſ. Antiq. l. 15. c. 4. p. 388.

9. *Anthony* being at *Laodicea*, ſent for King *Herod* to anſwer what was objected againſt him touching the death of Young *Ariſtobulus*. He was an impotent Lover of his Wife *Mariamne*, and ſuſpecting that her beauty was one cauſe of his danger; before he went he committed the care of his Kingdom to *Joſeph* his Unkle, withall leaving him order to kill *Mariamne* his Wife in caſe he ſhould hear that any thing evil had befallen him. He had taken his journey, and *Joſeph* in Converſation with the Queen, as an argument of the great love the King bare her, acquainted her with the order he had left with him. *Herod* having appeaſed *Anthony* returned with honour, and ſpeaking to the Queen of the truth and greatneſs of his love, in the midſt of Embraces, *Mariamne* ſaid to him, It was not the part of a Lover to give commandment that if any thing ſhould befall thee otherwiſe than well with *Anthony*, I ſhould preſently be done to death. No ſooner were theſe words out of her mouth, but the King entred into a ſtrange paſſion, and giving over his embraces, he cryed out with a loud voice, and tore his hair, ſaying that he had a moſt evident proof that *Joſeph* had committed adultery with her, for that he would not have diſcovered thoſe things which had been ſpoke to him in ſecret, except they had greatly truſted the one the other; and in this emotion or rage of Jealouſie hardly contained he from killing his Wife; yet he gave order that *Joſeph* ſhould be ſlain, without admitting him audience or juſtification of his Innocency: Thus *Joſeph* by his imprudent revealing of a dangerous ſecret, unwarily procured his own death.

Imperial hiſt. p. 290.

10. The Emperour *Probus*, a great and excellent Prince, having well nigh brought the Empire into a quiet and peaceable, from a troubleſome and turbulent poſture, was heard to ſay, that he would ſpeedily take ſuch a courſe, that there ſhould be no more need of Men of War: This Speech was ſo diſtaſted by the Souldiers, that they conſpired againſt him and procured his death.

CHAP. LIV.

Men of unuſual misfortune in their Affairs, Perſons or Families.

THe Ancients accounted him for a fool, who being himſelf but a man, would yet upbraid another of his kind, with his calamity or misfortune. For what reaſon can any man have to boaſt of his own eſtate, or to inſult over anothers unhappineſs; when how pleaſant a time ſoever he hath for the preſent, he hath yet no aſſurance that it ſhall ſo continue with him until the evening; and though he be never ſo near unto good fortune, yet he may poſſibly miſs it, as did the three Princes in the following Example.

Cauſ. hol. Court, tom. 2. §. 5. p. 287.

1. *Anaſtaſius* Emperour of *Conſtantinople* being greatly hated, and foreſeeing he could not make much longer abode in the world; he began to reflect on his Succeſſours, deſiring to transfer to the Throne one of his three Nephewes, whom he had bred up, having no male iſſue to ſucceed him. There was difficulty in the choice, and he

he having a ſoul very ſuperſtitious, put that to the lot which he could not reſolve by reaſon, for he cauſed three Beds to be prepared in the Royal Chamber, aud made his Crown to be hanged within the Teſter of one of theſe Beds; being reſolved to give it to him who by lot ſhould place himſelf under it: this done he ſent for his Nephews, and after he had magnificently entertained them, commanded them to repoſe themſelves, each one chuſing one of the Beds prepared for them: The eldeſt accommodated himſelf according to his fancy, and he hit upon nothing, the ſecond did the ſame; he then expected the youngeſt ſhould go directly to the Crowned Bed, but he prayed the Emperour he might be permitted to lye with one of his Brothers, and by this means not any of them took the way of the Empire which was ſo eaſie to be had, that it was not above a pace diſtant. *Anaſtaſius* amazed, well ſaw God would transfer the Diadem from his Race; and indeed *Juſtin* ſucceeded a ſtranger to his blood.

Davil.hiſt. of Civil Wars of France, l. 4. p. 239.

2. *Anne Momorancy* was a man of an exquiſite wit and mature wiſdom, accompanied with a long experience in the changes of the World, by which Arts he acquired happily for himſelf and for his Poſterity exceeding great wealth, and the chief dignities of the Kingdom; himſelf having attained to be Conſtable of *France*. But this man in his military commands, had alwayes ſuch ill fortune, that in all the wars of which he had the Government, he ever remained either a loſer, or grievouſly wounded, or a Priſoner, which misfortunes were the occaſion that many times his fidelity was queſtioned; even in that laſt action, where fighting he loſt his life, he wanted not accuſers.

Full.Worth. p. 334. Eſſex.

3. *Thomas Tuſſer*, while as yet a Boy, lived in many Schools, *Wallingford*, St. *Pauls* and *Eaton*, whence he went to *Trinity*-hall in *Cambridge*; when a man, he lived in *Staffordſhire*, *Suffolk*, *Norfolk*, *Cambridgeſhire*, and where not? He was ſucceſſively a Muſician, Schoolmaſter, Servingman, Husbandman, Graſier and Poet, more skilful in all, than thriving in any Vocation; he traded at large, in Oxen, Sheep, Dairies, Grain of all kinds to no profit; whether he bought or ſold he loſt, and when a Renter impoveriſhed himſelf, and never enriched his Landlord, yet hath he laid down excellent Rules of Husbandry and Huſwifery, ſo that the obſerver thereof muſt be rich in his own defence. He ſpread his Bread with all ſorts of Butter, yet none would ſtick thereon; yet I hear no man charge him with any vicious extravagancy or viſible careleſneſs, but imputing his ill ſucceſs to ſome occult cauſe in Gods Counſel.

Lonic.Thea. p. 685. Canon.Chro. l. 3. p. 528.

4. The Emperour *Sigiſmund* paſſing a River, his Horſe ſtood ſtill and piſſed in it, which when one of his Servants perceived that rode not far before him, he ſaid jeſtingly, the Horſe had directly the ſame quality with his Maſter. *Cæſar* heard him, and bade him explain the meaning of what he ſaid. The horſe, ſaid he, piſſes in a river where there is no want of water, and ſo *Cæſar* is liberal to them that are otherwiſe rich. The Emperour obſerved that he was modeſtly tax'd for that as yet he had given nothing to him, who had been his old ſervant; and thereupon replyed, that he had indeed been alwayes a faithful ſervant, but that the gifts of Princes are not properly theirs that deſerve well, but theirs to whom they are deſtinied by fate, and that he would convince him of the ſame aſſoon as he had ſome leiſure. Afterwards *Cæſar* commanded two boxes to be made, of the ſame bigneſs and form, in the one he put gold, in the other lead of the ſame weight, cauſed his ſervant to be called and bade him chooſe which box he would, who takes them up, poiſes both in his hands, and at laſt fixes upon that box that had the lead in it; which when the Emperour ſaw at the opening of the box; Now ſaid he thou maiſt plainly ſee, that not my good will has been hitherto wanting, but that it was through thine own ill fortune that hitherto thou haſt had no reward from me.

Baker.Chro. p. 283.

5. It was obſerved as it were in the deſtiny of King *Henry* the ſixth of *England*, that although he was a moſt pious man, yet no enterprize of war did ever proſper where he was preſent.

Joh.Textor. Officin. l. 2. c. 23. p. 98.

6. *Franciſcus Buſalus* a Citizen of *Rome*, was ſo extreamly unfortunate in his Children, that he ſaw two of his Sons fall dead by mutual wounds they had received at each others hands; two other of his Sons beheaded, for a ſedition which they had been authors of; a fifth Son of his ſlew his Mother-in-law; and his Daughter poyſoned her ſelf in the preſence of her Husband.

Voſſ.Inſtit. Orator. l. 4. c. 6. §. 10. p. 97.

7. *Helvius Pertinax* (commonly but corruptly called *Ælius*) was ſo variouſly exerciſed with the chances of inconſtant fortune, and ſo often from a good, thruſt down into an adverſe condition, that by reaſon hereof he was called Fortunes Tennis-ball.

Full. holy war, l. 2. c. 1. p. 44. Camb. Brit. p. 255.

8. *Robert* the *Norman*, Son to *William* the Conqueror, was choſen King of *Jeruſalem*, but he refuſed this honourable proffer; whether he had an eye to the Kingdom of *England*, now void by the death of *William Rufus*, or becauſe he accounted *Jeruſalem* would be encumbred with continual war. But he who would not take the Crown with the Croſs, was fain to take the Croſs without the Crown; and it was obſerved that afterwards he never proſpered in any thing he undertook. He lived to ſee much miſery in priſon and poverty, and he felt more, having his eyes put out by King *Henry* his Brother; and at laſt found reſt, when buried in the New Cathedral Church of *Gloceſter* under a wooden Monument, bearing better proportion to his low fortunes than high birth, and ſince in the ſame Quire he hath got the company of another Prince as unfortunate as himſelf, King *Edward* the ſecond.

Joſeph.Ant. l. 18. c. 8. p. 476, 477.

9. *Tiberius* being at *Capreas*, fell into a lingring diſeaſe, and his ſickneſs encreaſing more and more, he commanded *Euodus* whom he moſt honoured amongſt all his Freemen, to bring him the young *Tiberius* and *Caius*, becauſe he intended to talk with them before he dyed, and it ſhould be at the break of day on the morrow next. This done he beſought the gods of that place, to give him an evident ſign whereby he might know who ſhould ſucceed him; for though he vehemently deſired to leave the Empire to his Sons Son (that was *Tiberius*) yet made he more account of that which God ſhould make manifeſt to him. He therefore conceived a preſage, that he who the next day ſhould enter firſt to ſalute him, it ſhould be he who in the Empire ſhould neceſſarily ſucceed him. And having ſetled this thing in his fancy, he ſent unto the young *Tiberius* his Maſter, charging him to bring him unto him by break of day, ſuppoſing that

the Empire ſhould be his. But by the evil fortune of *Tiberius* it fell quite contrary to his Grand-fathers expectation: For being in this thought he had commanded *Euodus*, that as ſoon as day ſhould ariſe he ſhould ſuffer him of the two young Princes to enter in unto him, who ſhould arrive the firſt. Who walking out met with *Caius* at the door of the Chamber, and ſaying to him that the Emperour had called for him, ſuffered him to enter; *Tiberius* the mean while being at breakfaſt below. When the Emperour beheld *Caius*, he ſuddainly began to conſider of the power of God, who deprived him of the means to diſpoſe of the Empire according as he had determined with himſelf; ſo *Caius* was declared ſucceſſor in the Empire, and no ſooner was the old Emperour dead, but the young unfortunate *Tiberius* was made away.

Bruſ. faceti. l. 3. c. 22. p. 223.

10. *Antiochus* was overcome in battle by his brother *Seleucus*; whereupon he fled to *Artamenes* King of *Cappadocia*, his brother-in-law; where after ſome dayes he found there was a Conſpiracy againſt him to betray his life. He got him therefore away from thence with all ſpeed, and put himſelf into the protection of *Ptolomæus* his Enemy, ſuppoſing that he might better rely upon his generoſity, than any kindneſs he could expect from his brother. But *Ptolomæus* at his firſt arrival put him into cuſtody under ſpecial guards. Here he remained a while, till by the help of a certain Harlot, he eſcaped from his priſon, and recovered his liberty; but this unfortunate Prince had not travelled far but he was ſet upon by thieves, and by them murdered.

Ferd. Mend. Pinto his Voyages, c. 1. p. 1, 2.

11. *Ferdinand Mendez Pinto* a Portugueſe, in the Book of his travels and adventures ſets forth of himſelf, that nothing being to be met with in his Fathers houſe beſides poverty and miſery, an Uncle of his put him into the ſervice of a Lady at *Lisbon*, when he was about twelve years old; where he remained but a year and a half, before he was conſtrained by an accident to quit her houſe and ſervice, for the ſafety of his life. With this unfortunate beginning he put himſelf upon travel, and the ſeeing of remote parts, where all along Fortune continued ſo extreamly unkind to him, that in the ſpace of twenty one years, wherein he was abroad (beſides the hardſhips and variety of evil accidents that ſtrangers are liable unto) he ſuffered ſhipwrack five times, was thirteen times a Captive, and ſold for a ſlave ſeventeen times; in the *Indies*, *Æthiopia*, *Arabia*, *China*, *Tartaria*, *Madagaſcar*, *Sumatra*, and divers other Kingdoms.

CHAP. LV.

Of the Loquacity of ſome men, their inability to retain intruſted ſecrets, and the puniſhment thereof.

Bruſon. Ex. l. 6. c. 6. p. 418.

THe City of *Amyclas* is ſaid to have periſhed through ſilence, and it was on this manner: Divers rumours and falſe reports had been brought to the Magiſtrates concerning the coming of an enemy againſt them; by reaſon of which the City had ſeveral times been put into diſorderly and tumultuous frights; they therefore ſet forth an Edict, that for the future no man ſhould preſume to make any ſuch report; by this means when the enemy came indeed no man durſt diſcover it for fear of the Law, ſo they were ſuddenly oppreſſed and overthrown; but how numberleſs are they who have periſhed through the intemperance of the tongue?

Plut. Mor. lib. de futil. loquacit. p. 199.

1. *Fulvius* one of the favourites and minions of *Auguſtus* the Emperour, having heard him towards his later days lamenting and bewailing the deſolate eſtate of his Houſe, in that he had no Children of his own body begotten; and that of his three Nephews or Siſters Children two were dead, and *Poſthumius* (who only remained alive) upon an imputation upon him confined and living in baniſhment, whereupon he was inforced to bring in his Wifes Son, and declare him his ſucceſſour in the Empire. Notwithſtanding upon a tender compaſſion, he was ſometime in deliberation with himſelf, and minded to recall his Siſters Son from baniſhment. *Fulvius*, I ſay, being privy to theſe moans and deſigns of his, went home and told his Wife all that he had heard; ſhe could not hold, but went to the Empreſs *Livia* Wife of *Auguſtus*, and reported what her Husband *Fulvius* had told her. Whereupon *Livia* in great indignation did ſharply expoſtulate with *Cæſar* in theſe terms, Seeing, ſaid ſhe, you had ſo long projected ſuch a thing as to call home your Nephew, why ſent you not for him at the firſt, but expoſed me to hatred and enmity with him, who ſhall be Emperour after your deceaſe? The next morning betimes when *Fulvius* came as his manner was to ſalute *Cæſar*, and give him good morrow; after he had ſaid God ſave you, *Cæſar*; he reſaluted him with this, God make you wiſe *Fulvius*. *Fulvius* ſoon found him, and conceived preſently what he meant thereby; he retired then to his Houſe with all ſpeed, and having called his Wife; *Cæſar*, ſaid he, is come to the knowledge, that I have not concealed his ſecret, and therefore I am reſolved to make away my ſelf with mine own hands. And well worthy, quoth ſhe, for juſtly have you deſerved death, who having lived ſo long with me, knew not all this while the incontinency of my tongue, nor would beware of it; yet ſuffer me firſt to dye upon your Sword, and ſo killed her ſelf before her Husband.

Plut. moral. lib. de futil. loquacit. p. 200, 201.

2. A Barber who kept Shop at the end of the Suburbs called *Pyræum*, had no ſooner heard of the great diſcomfiture of the *Athenians* in *Sicily*, from a certain ſlave fled from thence out of the field, but leaving his Shop at ſix and ſevens, he ran directly into the City, to carry the tidings fire new.

For fear ſome other might the honour win,
And he too late, or ſecond ſhould come in.

Now upon the broaching of theſe unwelcome tydings, there was a great ſtir within the City; the people aſſembled to the Market place; ſearch was made for the author of this rumour; hereupon the Barber was haled before the body of the people, and examined, he knew not ſo much as the name of the party of whom he heard the news. The whole aſſembly was ſo moved to anger, that they cryed out Away with the Villain, ſet the Varlet upon the Rack, have him to the Wheel who hath deviſed this ſtory of his own fingers ends. The Wheel was brought, the Barber was ſtretched upon it; mean while came certain news of that defeat, then brake up the aſſembly, leaving the Barber racked out at length upon the Wheel till it was late in the evening, when he was let looſe, and no ſooner was he at liberty, but he muſt enquire news of the Executioner what they heard abroad of the General *Nicias*, and in what manner he was ſlain.

Plut. moral. lib. de futil. loquac. p. 291.

3. The Temple of *Juno* at *Sparta* was robbed, and within it was found an empty Flagon; great running there was and a concourſe of people thither, and men could not tell what to make of the Flagon; when one that was there ſaid, My conceit of the Flagon is, that theſe Church-robbers had firſt drunk the juice of Hemlock before they entred into this action, and afterwards brought Wine with them in this Flagon, that in caſe they were not taken in the manner, they might ſave their lives by drinking a good draught of Wine, the nature of which is (as you know) to diſſolve the ſtrength of that Poyſon, but if they were taken, they might by the means of that Hemlock dye an eaſie death, before they were put to torture by the Magiſtrate. The whole company that heard theſe words, concluded that ſuch a reach as this came not from one that barely ſuſpected the matter, but knew it was ſo indeed; whereupon they flocked round about him; one asked who and whence he was, a ſecond who knew him, a third how he came to the light of all he had delivered? and in ſhort they handled the matter ſo well, that they in the end forced him to confeſs, that he was one of them that committed the Sacriledge.

The End of the Fourth Book.

THE FIFTH BOOK.

CHAP. I.

The Succeſsion of the Roman *and Weſtern Emperours.*

1. J*Ulius Caſar*, the laſt of Dictatours and firſt of Emperours; in memory of whom the following Emperours were called *Caſars*; his Exploits are famous in the *Gallick*, *German*, *Britiſh* and Civil Wars, in which he is ſaid to be Victorious in fifty ſet Battels. He reformed the Calender; from him we retain the *Julian* Account. His Motto was *Semel quam ſemper*; and he was murdered in the Senate with twenty three wounds. *Sueton. Heyl. Sympſon. Joſeph.* &c.

2. *C. Octavianus Caſar*, to him the Senate gave the name of *Auguſtus*; he added to the *Roman* Empire the Provinces of *Noricum*, *Pannonia*, *Rhatia*, a great part of *Spain*, and all *Ægypt*: In the forty ſecond of his Reign the Lord Chriſt was born. His Motto was, *Feſtina lente, ſat cito ſi ſat bene*; having Reigned fifty ſix years he dy'd at *Nola*. *Sueton. Heyl.* &c.

3. *Tiberius Nero*, Son-in-law of *Auguſtus*, ſubdued many *German* Nations, and added *Galatia* and *Cappadocia* to the Empire; in the fifteenth of his Reign our Saviour ſuffered. His Motto was, *Melius eſt tondere, quam deglubere*; he Reigned twenty two years. *Suet. Joſeph.*

4. *C. Caligula*, the ſon of *Germanicus*. His Motto was, *Oderint dum metuant*; he was ſlain by *Caſſius Cherea* and *Cornel. Sabinus*, after he had lived twenty nine and Reigned three years. *Suet. Joſeph.*

5. *Claudius Caſar*, in his time fell the Famine predicted by *Agabus*; his Motto was, *Generis virtus Nobilitas*. He was poyſoned by his Wife *Agrippina* with a Muſhrome, after he had Reigned thirteen years.

6. *Domitius Nero*, he was the Author of the firſt great Perſecution; he fired *Rome* and charg'd it upon the Chriſtians; his Motto was, *Quavis terra Artem alit*; deſpairing of ſafety he ſlew himſelf after he had Reigned thirteen years. *Suet. Joſeph.*

7. *Sergius Sulpitius Galba*, elected by the *French* and *Spaniſh* Legions; his Motto was, *Legendus eſt miles non emendus*; he was ſlain by the Souldiers, aged ſeventy three, and having Reigned ſeven Months. *Sueton.*

8. *M. Salvius Otho* made Emperour by the Prætorian Souldiers; his Motto was, *Unus pro multis*; he ſtab'd himſelf in the thirty eighth year of his age, having Reigned but ninety five daies. *Sueton.*

9. *Aul. Vitellius* was elected by the *German* Legions; his Motto was, *Bonus eſt odor hoſtis, melior civis occiſi*; he was ſlain by the Souldiers in the fifty ſeventh year of his age, having Reigned eight Months or thereabouts. *Sueton.*

10. *Flavius Veſpaſianus*, choſen by the *Syrian* and *Judaan* Armies; he brought *Achaia*, *Lycia*, *Rhodes*, *Samos*, *Thrace*, and *Syria Comagene*, under the form of *Roman* Provinces; his Motto was, *Bonus odor lucri ex re qualibet*; he died of a Flux, aged ſixty nine, and having Reigned nine years. *Sueton.*

11. *Titus Veſpaſianus*, the Conquerour of the Jews; his Motto was, *Princeps Bonus orbis amor*; he is ſuppoſed to be poyſoned by his brother *Domitian* in the forty firſt year of his age, and having Reigned but two years and two Months. *Sueton.*

12. *Flavius Domitianus* raiſed the ſecond Perſecution againſt the Chriſtians; his Motto was, *Fallax bonum Regnum*; he was ſtabb'd by *Stephanus* in the forty fifth of his age, having Reigned fifteen years. *Sueton.*

13. *Nerva Cocceius*, a Noble Senatour; his Motto was, *Mens bona Regnum poſſidet*; he died of a weakneſs in the ſtomach in the ſixty ſixth year of his age, having Reigned one year and four Months. *Sympſ. ch. hiſt. cent.* 1. *p.* 17.

14. *Ulpius Trajanus*, a *Spaniard*, made *Dacia* a Province of the Empire, ſubdu'd *Armenia*, *Meſopotamia*, and *Aſſyria*, and cauſed the third Perſecution; his Motto was, *Qualis Rex, talis Grex*; he died ſuddenly, aged ſixty one, having Reigned nineteen years ſix Months.

15. *Ælius Adrianus* his Motto was, *Non mihi ſed populo*; he died aged ſixty three, having Reigned twenty years. *Symſ.*

16. *Antoninus Pius* his friendſhip was ſought by the very *Indians*; his Motto was, *Melius eſt ſervare unum, quam occidere mille*; he died of a Fevor, aged ſeventy five, and Reigned twenty three. *Sympſ.*

17. *Antoninus Philoſophus* aſſociated with him his brother *L. Verus*, by whom he ſubdu'd the *Parthians*; he raiſed the fourth Perſecution; his Motto was, *Regni clementia cuſtos*; he Reigned nineteen years. *Sympſ. ch. hiſt. cent.* 2. *p.* 21.

18. *L. Anton. Commodus*, his Motto was, *Pedetentim & Paulatim*; he was ſtrangled in the thirty firſt year of his age, after he had Reigned thirteen years. *Sympſ. ch. hiſt. cent.* 2. *p.* 23.

19. *P. Ælius Pertinax*, made Emperour againſt his will; his Motto was, *Militemus*; he was ſlain by the Pretorian Guards in the ſeventieth year of his age, having Reigned ſix Months. *Sympſ. ch. hiſt. cent.* 2. *p.* 24.

20. *Didius Julianus* bought the Empire of the Souldiers; his Motto was, *In pretio pretium*; he was ſlain by the Souldiers, having Reigned but ſixty ſix daies.

21. *Septimius Severus*, he raiſed the fifth Perſecution; his Motto was, *Laboremus*; he died at *York* in the fifty ſixth of his age, having Reigned ſeventeen years eight Months.

22. *Baſſianus Caracalla*, his Motto was, *Omnis in ferro ſalus*; he was ſlain by *Martialis*, aged twenty nine, having Reigned ſeven years ſix Months.

23. *Opilius Macrinus* made Emperour by the men of War; his Motto was, *Ferendum ac Sperandum*; he was ſlain in the City of *Chalcedon*, aged fifty four, having Reigned not full one year.

24. *Antoninus Heliogabalus*, a prodigious belly god; his Motto was, *Suus ſibi quiſque hæres optimus*; he was murdered by the Prætorian Souldiers, aged nineteen, having Reigned four years.

25. *Aurel. Severus Alexander*, his Motto was, *Quod tibi hoc Alteri*; he was ſlain by the Souldiers, aged twenty nine, having Reigned thirteen years and nine daies.

26. *Maximinus*, a *Thracian* of obſcure birth; he raiſed the ſixth Perſecution; his Motto was, *Quo major hoc laborioſior*; he was ſlain in his Tent by the Souldiers at the Siege of *Aquileia*, having Reigned three years.

27. *M. Antonius Gordianus*, elected by the Senate; his Motto was, *Pro patria mori pulchrum*; he and his ſon cut off *Pupienus* and *Balbinus*, and *Gordianus*, Nephew to the former, ſucceeded: the two former made away by the Souldiery, young *Gordianus* held the Empire alone; his Motto was, *Princeps miſer quem latet veritas*; he is accounted to have Reigned ſix years, and was then ſlain.

28. *Julius Philippus*, ſuppoſed by ſome to be a Chriſtian, his Motto was, *Malitia Regno idonea*; he Reigned five years, ſeven ſaith *Euſebius*, and was ſlain by the Souldiery.

29. *Decius*, Author of the ſeventh Perſecution; his Motto was, *Apex Magiſtratus autoritas*; he was ſlain by the *Goths*, after he had Reigned two years.

30. *Trebonianus Gallus*, with his ſon *Voluſianus*, his Motto was, *Nemo amicus idem & Adulator*; they were both ſlain in Battel, having Reigned two years.

31. *Æmilianus* his Motto was, *Non Gens, ſed Mens*; he was ſlain by the Souldiery when he had Reigned three Months.

32. *Valerianus*, Author of the eighth Perſecution, his Motto was, *Non acerba ſed blanda*; at ſeventy years of age he was taken by *Sapores* the *Perſian*, and made his foot-ſtool; he Reigned ſeven years.

33. *Galienus*, ſon of the former, in his time ſtood up the thirty Tyrants that were confounded by one another; his Motto was, *Prope ad ſummum, prope ad exitum*; he was ſlain after he had Reigned eight years.

34. *Claudius* his Motto was, *Rex viva lex*; having Reigned two years he fell ſick, and dying left the Empire to his brother.

35. *Quintilius*, who finding himſelf too weak to retain it, voluntarily bled to death, after he had Reigned ſeventeen daies, to whom ſucceeded

36. *Valerius Aurelianus*, Author of the ninth Perſecution, his Motto was, *Quo major eo placabilior*; he Reigned ſix years, and was ſlain by the procurement of *Mneſtheus* his Secretary.

37. *Annius Tacitus*, elected by the Senate, his Motto was, *Sibi bonus, aliis malus*; he died of a Fevor in *Tarſus*, having Reigned but ſix Months left all to his brother

38. *Florianus*, who died voluntarily bleeding, having Reigned but two Months, to whom ſucceeded

39. *Aurelius Probus* ſubdu'd the *Germans* and *Perſians*; his Motto was, *Pro ſtipe labor*; he was murdered by the Souldiers, having Reigned ſix years and three Months.

40. *Carus*, with his two ſons, *Carinus* and *Numerianus*, their Motto's were, *Bonus dux, bonus comes*; that of *Carinus* was *Cedendum multitudini*; and *Numerianus* had *Eſto quod audis*. The Father was ſlain by Lightning, *Carinus* in Battel, and *Numerianus* by his Father-in-law *Arrius Aper*; all three Reigned about three years.

41. *Aulus Valer. Diocletianus*, he raiſed the tenth Perſecution; his Motto was, *Nil difficilius quam benè imperare*; he reſigned the Empire, and liv'd privately; he Reigned twenty years with *Maximinianus*, and five *Cæſars*, one whereof was

42. *Conſtantius Chlorus* was a vertuous and valiant Prince, a great favourer of the Chriſtians. Many of his Servants about him were profeſſed Chriſtians: theſe he told that unleſs they would Sacrifice to Idols, they muſt reſolve to quit his Service; a day of tryal was appointed, and then ſuch as Sacrificed he turned away, ſaying, That ſuch as were unfaithful to God, could never be otherwiſe to him: but the other who could not be drawn to Sacrifice, theſe he kept with him, and both commended and honoured; his Motto was, *Virtus dum patitur vincit*.

43. *Flavius Conſtantinus*, ſon of *Chlorus*, firnamed *Magnus*, or the Great, the firſt Emperour who countenanced the Goſpel, and embraced it publickly, which he is ſaid to have done on this occaſion. At the ſame time that he was ſaluted Emperour in *Britain*, *Maxentius* was choſen at *Rome* by the Prætorian Souldiers, and *Licinius*, named ſucceſſour by *Maximus*, the Aſſociate of his Father *Chlorus*. Being penſive and ſolicitous upon theſe diſtractions, he caſt his eyes upwards towards Heaven, where he ſaw in the Air a lightſom Pillar in the form of a Croſs, whereon he read theſe words, *In hoc vince*, in this overcome. The next night our Saviour appeared to him in a Viſion, commanded him to bear that Figure in his Standard, and he ſhould overcome all his enemies; this he performed, and was accordingly Victorious. From this time he not only favoured the Chriſtians, but became a zealous Profeſſour of the Faith and Goſpel; his Motto was, *Immedicabile vulnus Enſe reſcindendum*; he died aged ſixty five, having Reigned thirty one years.

44. *Conſtans*, the youngeſt ſon of *Conſtantinus* the Great, his brother *Conſtantine* being dead, in the third year of his Reign, remained ſole Emperour of the Weſt; his Motto was, *Creſcente ſuperbia decreſcit Fortuna*.

45. *Conſtantius*, the other of *Conſtantines* ſons, ſucceeded *Conſtans* in his part, after his deceaſe uniting the divided Empire into one Eſtate. He turned *Arian*, Perſecuted the Orthodox, and died of a bloody Flux in the forty fifth year of his age, and twenty fifth of his Reign.

46. *Valentinian*, Emperour of the Weſt, his brother *Valens* Ruling in *Conſtantinople* and the Eaſtern parts: a good and vertuous Prince, reſtored to the Church her Liberties and Poſſeſſions; his Motto was, *Princeps ſervator juſtus.*

47. *Valentinian* the ſecond, youngeſt ſon of the former *Valentinian.*

48. *Honorius* the ſecond, ſon of *Theodoſius* the Emperour; in his time *Alarick*, with the *Goths*, invaded *Italy*, Sack'd *Rome*, and made themſelves Maſters of the Country; his Motto was, *Male partum male diſperit.*

49. *Valentinian* the third, during his time *Atila* and the *Hunnes* made foul work in *Italy*; and the *Vandals* ſeiſed upon *Africk*, as they did on *Italy* and *Rome* alſo, after his deceaſe. He was murdered by *Maximinus*, a *Roman*, whoſe Wife he had trained to the Court and raviſhed; his Motto was, *Omnia mea mecum porto.*

50. *Maximinus* having ſlain *Valentinian* the third, ſucceeded in the Empire: but on the coming of the *Vandals*, whom *Eudoxia* the former Empreſs had drawn into *Italy*, he was ſtoned to death by his own Souldiers.

51. *Avitus* choſen Emperour in a Military Tumult.

52. *Majoranus.*

53. *Severus.*

54. *Anthemius* at the end of five years was ſlain by *Recimer*, a *Suevian* born, the chief Commander of the Army: this man had an aim at the Empire himſelf, but he died as ſoon as he had vanquiſhed and ſlain *Anthemius.*

55. *Olybrius* an Emperour of four Months only.

56. *Glictrius*, another of as little note.

57. *Julius Nepos*, depoſed by *Oreſtes* a Noble *Roman*, who gave the Empire to his ſon, called at firſt *Momillus*: but after his aſſuming the Imperial Title he was called as in contempt

58. *Auguſtulus*, the laſt of the Emperours who reſided in *Italy*, vanquiſhed by *Odoacer*, King of the *Heruli* and *Turingians*: Thus an *Auguſtus* raiſed this Empire, and an *Auguſtulus* ruined it. After this, the *Goths* and *Lombards*, and other Nations obtained the Dominion of the Weſt: yet notwithſtanding their prevailing power for about three hundred years, they all of them abſtained from the Name, Dignity and Stile of Emperours, till at length

59. *Carolus Magnus* was Anointed and Crowned Emperour by *Leo* the third in *Rome*, a prudent and Godly Emperour, favoured the Chriſtians; died in the ſeventy firſt year of his age, and was buried at *Aken.*

60. *Ludovicus Pius*, ſo called for his gentle and meek behaviour; he gave away that right, That no man ſhould be elected Pope without the conſent and allowance of the Emperour; and thereby open'd a door to all miſchief, which after followed; he Reigned twenty ſix years; his Motto was, *Omnium rerum viciſſitudo.*

61. *Ludovicus* the ſecond, Sirnamed the Ancient, Reigned twenty one years, and dying without Children, his brother

62. *Carolus Calvus*, King of *France*, by gifts obtained at the hands of the Biſhop of *Rome*, to be anointed Emperour; he enjoy'd the Title but two years, and was poyſoned by one *Zedechias* a Jew, his Phyſician.

63. *Carolus Craſſus*, ſon of *Lewis* the Ancient, he Reigned ten years; in his time the *Normans* made deſolations in *France*; *Craſſus* for his negligence and evil Government, was depoſed; his Motto was, *Os garrulum intricat omnia.*

64. *Arnulphus*, Nephew of the former, Crowned Emperour by Pope *Formoſus*, beſieging the Wife of *Guido*, Duke of *Spoleto*, ſhe hired ſome of his Servants, who gave him a cup of poyſon, which brought him into a Lethargy, and three daies ſleeping continually; after this he aroſe ſick, left the Siege and died; his Motto was, *Facilis deſcenſus averni.*

65. *Lewis* the third his ſon ſucceeded: in his time the *Hungars* invaded *Italy*, *France*, and *Germany*, as the *Saracens* did *Calabria* and *Apulia*; he Reigned ten years; his Motto was, *Multorum manus, paucorum conſilium.*

66. *Conrade*, the ſon of *Conrade*, the brother of *Lewis* the third; he was the laſt of the Offſpring of *Charles* the Great, who had enjoyed the Empire of the Weſt one hundred and twelve years, after whom the Empire was transferred to the *Saxons*; his Motto was, *Fortuna cum blanditur fallit.*

67. *Henricus Auceps*, or the Fowler, Duke of *Saxony*, for wiſdom and magnanimity worthy of ſo high a place; he vanquiſhed the *Hungars*, made the *Slavonians* and *Bohemians* Tributaries to him; and purged his Dominions from Simony, an univerſal fault almoſt in thoſe daies his Motto was, *Piger ad pœnas, ad præmia velox.*

68. *Otho* the firſt his ſon ſucceeded, was moleſted with many Foreign and Domeſtick Wars: his ſon *Lyndolphus* Rebelled againſt him, but was by him overcome: *Otho* proſpering in all his Enterprizes, had the Sirname of Great; after he had declared his ſon to be Emperour, he died and was buried at *Magdeburg* in a Church himſelf had builded; his Motto was, *Aut mors, aut vita decora.*

69. *Otho* the ſecond, ſon of the former, ſucceeded: a vertuous Prince: he prevailed againſt *Henry*, Duke of *Bavaria*, who contended with him for the Empire; he died at *Rome*, was buried in the Church of St. *Peter*; his Motto was, *Pacem cum hominibus, cum vitiis bellum.*

70. *Otho* the third, but eleven years of age when his Father died: he was wiſe above his years, and therefore called *Mirabile mundi*, or the wonder of the World; by his advice *Gregory* the fifth inſtituted the ſeven Electors of the Empire. Unhappy in his Wife *Mary* of *Arragon*, a barren Harlot. A pair of empoyſoned Gloves ſent him by the Widow of *Creſcentius*, procured his death; he was buried at *Aken*; and his Motto was, *Unita virtus valet.*

71. *Henry* the ſecond, Duke of *Bavaria*, declared to be Emperour by the Princes Electors: a wiſe, valiant and good Emperour: he ſubdued all his Rebels, and expelled the *Saracens* out of *Italy*. In his time *Swaine*, King of *Denmark*, invaded *England*, and ſubdued it to his obedience; he Reigned twenty two years, ſay ſome, eighteen ſaith *Platina*; his Motto is, *Ne quid nimis.*

72. *Conrade* the ſecond, Duke of *Franconia*, elected three years after the death of *Henry*; in the *interregnum*, many Cities of *Italy* deſirous of Liberty, deſerted their ſubjection to the Emperour: but *Conrade* was a wiſe and valiant Warriour, and ſoon reduced them to their wonted obedience; his Symbol was, *Omnium mores tuos imprimis obſerva*; he was buried at *Spires*.

73. *Henry* the third, Sirnamed *Niger*; he removed three ſeditious Antipopes, and appointed

for the true Pope *Clemens* the ſecond; he married the daughter of *Canutus* the Dane, then King of *England*; Reigned ſeventeen years, and died in the thirty fifth year of his age; his Motto was, *Qui litem aufert, execrationem in benedictionem mutat.*

74. *Henry* the fourth, ſon of the former, in whoſe daies the Popes began to uſurp Authority over the Emperours, inſomuch that *Leo* the ninth having received the Popedom at the Emperours hands, repented himſelf of it, put off his Papal Veſtments, went to *Rome* a private perſon, and was there new choſen by the Clergy. This was done by the perſwaſion of a Monk called *Hildebrand*, who being afterwards made Pope by the name of *Gregory* the ſeventh, Excommunicated this *Henry*, the firſt Prince that was ever Excommunicated by a Pope of *Rome*; he was valiant, wiſe and eloquent; his ſon being ſtirred up againſt him, he died partly of ſickneſs, and partly of ſorrow; his Motto, *Multi multa ſciunt, ſe autem nemo.*

75. *Henry* the fifth ſucceeded his Father, went to *Rome* to be Crowned Emperour by Pope *Paſchalis* the ſecond. The Pope would not conſent to his Coronation, except he did firſt give over all right of Election of the Pope, and all right of inveſtment of Biſhops by Staff and Ring; the Emperour griev'd with the proud carriage of the Pope, laid hands upon him and his Cardinals, and compelled them to perfect his Coronation, and to confirm his Priviledges of Electing Popes and inveſtiture of Biſhops. But the Emperour once returned into *Germany*, the Pope revok'd all he had done, and Curſed the Emperour: who hearing what was done, march'd to *Rome* with an Army: the Pope fled into *Apulia*: the Emperour departed into *Germany* again; when wearied with his ſeditious Biſhops, over affectionate to the Pope, he bought ſome Peace by yielding up his rights; and was the laſt Emperour of the Houſe of *Franconia*; his Motto was, *Mortem optare malum, timere pejus.*

76. *Lotharius*, Duke of *Bavaria*, ſeiſed on the Empire without any Election, was reconciled to the *German* Princes by the means of St. *Bernard*. Contention being betwixt *Innocentius* and *Anacletus* for the Popedom, the Emperour with an Army eſtabliſhed *Innocentius*; he Reigned thirteen years; his Motto was, *Audi & alteram partem.*

77. *Conrade* the third, Duke of *Sueve*, and Siſters ſon to the Emperour *Henry* the fifth, was Elected Emperour. The Dukes of *Saxony* and *Bavaria* Rebelled againſt him, whom he eaſily ſubdu'd. After which he led an Army againſt the *Turks* and *Saracens*, but was betrayed by the deceitful promiſes of *Emanuel* the *Greek* Emperour, who ſent him to the Siege of *Iconium* Meal mingled with Lime, whereby the Army was empoyſoned, huge numbers of them died, ſo that *Conrade* left the Siege of *Iconium*, and went back to *Thracia*. He Reigned fifteen years; his Motto, *Pauca cum aliis tecum multa.*

78. *Frederick* the firſt, Sirnamed *Barbaroſſa*, Duke of *Sueve*, Crowned at *Rome* by *Adrian* the fourth: and not long after Excommunicated by Pope *Alexander* the third, to whom he was fain at laſt to ſubmit himſelf, the Pope inſolently treading on his neck, and abuſing the words of Scripture, *Super Aſpidem & Baſiliſcum ambulabis, & conculcabis leonem & draconem*: the Emperour anſwered, *Non tibi ſed Petro*: the proud Pope reply'd, *Et mihi & Petro.* The Emperour not willing to give any further occaſion of offence, held his peace, and ſo was abſolv'd and his ſon then Priſoner at *Venice* (for love of whom he had done all this) ſet at Liberty. He went after to the *Holy Land*, where he diſcomfited the *Turks* in three great Battels: there he died, being drown'd in a River, into which he went to bathe himſelf; he Reigned thirty and nine years; was buried at *Tyrus*; his Motto was, *Qui neſcit diſſimulare, neſcit regnare.*

79. *Henry* the ſixth his ſon was declared Emperour, Crowned by Pope *Celeſtine* the ſecond, who took *Conſtantia*, the daughter of *Rogerius*, out of a Monaſtery and gave her to him in Marriage, with both *Sicilyes* in a way of Dowry. Whereupon *Henry* took *Tancredus*, the young King of *Sicily*, put out his eyes, thruſt him into a Monaſtery, and uſed great cruelty againſt the Biſhops and other Inhabitants of *Sicily*; the Pope did Excommunicate him for this: but he went to *Rome*, acknowledged his fault, and obtained his pardon, together with a confirmation of the Kingdom of *Sicily*. After this the Pope ſolicited him to the holy War; in his Journey towards *Aſia* he died at *Meſſina*; his Motto was, *Qui neſcit tacere, neſcit loqui.*

80. *Philip*, Duke of *Sueve*, brother of *Henry* the ſixth, took on him the Imperial Title contrary to the mind of *Innocentius* the then Pope: For this the Pope did Excommunicate him, and cauſed the Biſhop of *Colen*, and other Electors, to make *Otho* Duke of *Saxony* Emperour, between whom and *Philip* were fought divers Battels: but *Philip* ſo defended himſelf, that he held the Crown Imperial all his life-time in deſpite of both. In the end, Peace was made betwixt the Emperour aud the Pope; not long after which, the Emperour was cruelly murdered in his own Chamber by *Otho* Count *Palatine*; he Reigned ten years; his Motto was, *Satius eſt currere quam male currere.*

81. *Otho* the fourth, Duke of *Saxony* and *Bavaria* (who married the daughter of *Philip*, and was appointed his Succeſſour) was Crowned Emperour by Pope *Innocent* the third; he neglecting the uſual largeſs at his Coronation, the *Romans* abuſed his Servants, whereupon he departed *Rome* in great diſcontent, fell upon certain Towns belonging to the Pope, for which he was Excommunicated, and vanquiſhed in *Brabant* by the Faction raiſed up againſt him; he relinquiſhed the Empire to his Competitor; he Reigned nineteen years; his Motto was, *Anſer ſtrepit inter olores.*

82. *Frederick* the ſecond, King of *Sicily* and *Naples*, ſon to *Henry* the ſixth, was conſecrated and called *Auguſtus* by Pope *Honorius* the third, where he admitted what conſtitutions the Pope would: who notwithſtanding, ſupported his Rebels againſt him. The Emperour did expoſtulate the unſeemlineſs of the deed with him, who thereupon was ſo chafed, that he Curſed and Excommunicated the Emperour: but they were reconciled. Then he led an Army into *Aſia*, where he recovered the Poſſeſſion of the Realm of *Jeruſalem*. At his return again Excommunicated: not long after poyſon'd.

83. *Conradus* the fourth, ſon of *Frederick*, laſt Emperour of the Houſe of *Schwaben*, ſubdu'd his Rebels in *Apulia*, and the Kingdom of *Naples*, but he was ſoon cut off by his brother *Manfred*, who cauſed him to be empoyſoned, after he had Reigned two years.

84. *Rodolphus* the firſt, by the joint conſent of the Princes Electors Aſſembled at *Frankfort*, was choſen Emperour; he was the raiſer of the *Auſtrian* Family; had deadly War with *Ottocarus*, King of *Bohemia*, whom he overthrew and ſlew in Battel; he Reigned eighteen years: was buried at *Spires*; his Motto was, *Melius bene imperare quam imperium ampliare.*

85. *Adolphus*, Count of *Naſſau*, was choſen Emperour; he was unfortunate in all things he went about: and therewith ſo needy and poor, that when he had received money of King *Edward* the firſt of *England*, to aid him againſt the *French*, he ſpent the money upon his Houſhold, and had not wherewith to fulfil his promiſe when time required. He was overthrown by *Albert*, Duke of *Auſtria*, in the Fields of *Spire*, and there ſlain, having Reigned ſix years; his Motto was, *Animus eſt qui divites facit.*

86. *Albert*, ſon of *Rodulphus*, the Emperour, himſelf being Duke of *Auſtria*; in his time happened ſeven things remarkable: As 1. The removal of the Papal ſeat from *Rome* to *Avignion.* 2. The ſubverſion of the Knights Templars. 3. The ſetling of the Knights of St. *John* in the *Rhodes.* 4. The *Scaligers* in *Verona.* 5. *Eſtei* in *Ferrara.* 6. The firſt Jubilee at *Rome* in the Weſt. And 7. The beginning of the *Ottomans* in the Eaſt. He Reigned ten years, and was ſlain by his brothers ſon; his Motto was, *Quod optimum illud & jucundiſſimum.*

87. *Henry* the ſeventh, Earl of *Luxemburg*, a pious, prudent and valorous Prince; having compoſed matters in *Germany*, he haſtened to do the like in *Italy*, where he omitted no opportunity to give all content: Yet he was tumultuouſly driven out of *Rome* by the Faction of the *Vrſini*, and through hatred of the *Florentines* poyſoned in the Euchariſt, by one *Bernard* an hired Monk; that paſſeth for his Motto which he uttered upon the firſt feeling of the operation of the poyſon, *Calix vitæ, Calix mortis.*

88. *Lewis* the fourth, Duke of *Bavaria*, Crown'd at *Aix* in the wonted manner; he was oppoſed by *Frederick*, Duke of *Auſtria*, who was choſen by another Faction; cruel Wars were between the Competitours, wherein at laſt *Lewis* overcame, took the other Priſoner: then came to this agreement, Both to keep the Title of Emperours, but *Lewis* to have the right and power; after which he was Excommunicated, and the Electors commanded to chuſe a new Emperour, which they obeyed; his Motto was, *Sola bona quæ honeſta.*

89. *Charles* the fourth, ſon of *John*, King of *Bohemia*, and Grandſon to *Henry* the ſeventh; againſt him were ſet up *Edward* the third of *England*, *Frederick* of *Miſni*, and *Gunter* of *Swartzburg*: whereof the firſt waved the dignity with ſuch trouble; the ſecond was brib'd off with money; the third made away by poyſon. *Charles* was Crowned with the Iron Crown at *Millaine.* As he was Learned himſelf, ſo was he a favourer of Learning: Founded the Univerſity of *Prague*; was the Author of the Golden Bull, called *Lex Carolina*, which requires Emperours to be good Linguiſts to confer themſelves with Embaſſadours, and preſcribes the Solemnity of their Election; he Reigned thirty two years; procured at the hands of the Princes Electors, That his ſon *Wenceſlaus* ſhould be proclaimed King of the *Romans* in his own life-time; his Motto was, *Optimum eſt alienâ frui inſaniâ.*

90. *Wenceſlaus* granted divers Priviledges to the *Norimbergers* for a Load of Wine; Executed *Barthold Swartz* for inventing Gunpowder: a man very unlike his Father, for he was ſluggiſh and careleſs, more inclin'd to riot, exceſſive drinking and voluptuous pleaſures, than to any Princely vertue. In his time *Bajazet* the Great *Turk* was encloſed in an Iron Cage by *Tamberlain.* This Emperour for his beaſtlineſs was deprived of the Imperial Dignity by the Princes Electors; he Reigned twenty two years; his Motto was, *Moroſophi moriones peſſimi.*

91. *Rupertus*, Duke of *Bavaria* and Count *Palatine*, was elected in his place, and from him came the four *Palatine* Families, *Heidleberg*, *Neuberg*, *Simmeren*, and *Swibrooke.* He paſſed into *Italy* for the recovery of the Dukedom of *Millaine*, ſold by *Wenceſlaus*, but was well beaten by *John Galeazzes*, and ſo returned. In his time two Popes were depoſed by the Council of *Piſa*; his merciful Motto was, *Miſeria res digna miſericordiâ*; he Reigned ten years.

92. *Jodocus Barbatus*, Marqueſs of *Moravia*, and Uncle to *Wenceſlaus*, of whom I find ſo little, that by divers he is not ſo much as mentioned in the Series and Succeſſion of the Emperours.

93. *Sigiſmund*, brother of *Wenceſlaus*, King of *Hungary* and *Bohemia*, and Earl of *Luxembourg*, was Crowned at *Rome* on *Whitſunday* 1432. He travelled exceedingly for eſtabliſhing the Peace of Chriſtendom, diſtracted at that time with three Popes at once; a great promoter of the Council of *Conſtance.* He is reported nine times to have aſſailed the *Turk*, but never with ſucceſs; for though he was a Prudent, Witty, Learned, Noble Prince, yet was he ever unfortunate in his Wars at home and abroad; he Reigned twenty ſeven years; his Motto was, *Cedunt munera fatis.*

94. *Albertus* the ſecond, Duke of *Auſtria*, Son-in-law of *Sigiſmund*, whom he ſucceeded in all his Eſtates and Titles, excepting only *Luxembourg*: for his liberality, juſtice and manhood in Wars he was greatly renowned; he ſubdued the *Bohemians*; carried a heavy hand over the Jews and *Huſites*; ſubdued *Sileſia* and the people of *Moravia*; Governed eight years; his Motto was, *Amicus optima vitæ poſſeſſio.* 'Tis thought he ſurfeited upon Melons, and died thereof; in his time the *Hungarians*, and other Chriſtians received from the *Turks* that terrible blow in the Fields of *Varna.*

95. *Frederick* the third, Duke of *Auſtria*, the ſon of *Erneſtus* of *Auſtria*, and next heir of *Albert* the ſecond; he procured the calling of the Council of *Baſil* for the Peace of Chriſtendom: travelling for that cauſe to *Rome*, he was there declared Emperour, being a perſon of agreeable accompliſhments to ſo high a Calling. In his time Printing was Invented by *John Gutenberg* at *Mentz*; the Noble *Scanderbeg* defended with great valour his Dominions againſt all the Forces of the *Turks.* *Conſtantinople* was taken by *Mahomet*, and made the chief Seat of the *Turkiſh* Empire. The Emperour *Frederick* Reigned fifty and three years; his Motto was, *Rerum irrecuperabilium fœlix oblivio.*

96. *Maximilian*, ſon of *Frederick*, Duke of *Auſtria*, ſo great a Scholar that he ſpake Latine and other Tongues elegantly, and in imitation of *Julius Cæſar* wrote his own Acts. *Scaligers* teſtimony of him was, That he excelled all his

Predeceſſours; great ſtirs he had with the *Venetians*, whom at laſt he brought to ſubmit by his marriage with *Mary* of *Burgundy* : he added the Eſtates thereof to the houſe of *Auſtria.* He was courſely uſed in the *Low Countries* by a company of rude Mechanicks detained in Priſon, which he endured with patience, and after nine Months freed himſelf with admirable prudence. He was joined Emperour with his Father in his Fathers life-time, with whom he Reigned ſeven years: and after his deceaſe, he Reigned alone twenty five years more; his Motto was, *Tene menſuram & reſpice finem.*

97. *Charles* the fifth; this man was the glory of the Houſe of *Auſtria*, a Puiſſant Prince: he liked three Books eſpecially, *Polybius*'s Hiſtory; *Machiavel*'s Prince; and *Caſtalion*'s Courtier. In fifteen Wars which he waged (for the moſt part) he was ſucceſsful; the laſt of which was by *Cortez* and *Pizarro* in the newly diſcovered parts of *America*, where in twenty eight Battels, he became Maſter of ſo many Kingdoms. Near home he took *Rome*, by the Duke of *Burbon*, captivated the *French* King *Francis* in the Battel of *Pavia*; frighted *Solyman* the *Turk* from *Vienna*, ſetled *Muly Haſſen* in his Kingdom in *Africk*; he defeated *Barbaroſſa*, that formidable Pirat, and took *Tunis*. By the Popes continual inſtigations, he carried a hard hand towards the Proteſtants, whoſe patience and perſeverance with intervenient croſſes abated his edge at laſt. Wearied at length with the Worlds inceſſant troubles, he deveſted himſelf of all Imperial Authority, and retired to a Monaſtery; his Motto was, *Plus Ultra*, oppoſite to that of *Hercules*. He Reigned thirty and ſeven years.

98. *Ferdinand* the firſt, Arch-Duke of *Auſtria*, the brother of *Charles*, King of *Hungary* and *Bohemia*, elected King of the *Romans* by the procurement of *Charles*, *Anno* 1531. upon whoſe reſignation he was choſen Emperour *Anno* 1558. a compleat and judicious Prince. Under him in the treaty of *Paſſaw* was granted Liberty of Conſcience to the Profeſſours of the *Auguſtane* Confeſſion, which much ſtartled the Fathers of the *Trent* Council; as alſo did the grant to the *Bohemians* for receiving the Supper in both kinds. He ſubdued *John Sepuſius*, *Vaywode* of *Tranſylvania*, and ſtrongly kept back the *Turk* from encroachments upon his Dominions; his Motto was, *Fiat Juſtitia & pereat mundus.*

99. *Maximilian* the ſecond, the ſon of *Frederick*, elected King of the *Romans* in the life of his Father, *Anno* 1562. ſucceeded in the Empire after his deceaſe. He was conſtant to the Tenent that mens Conſciences are not to be forced in matters of Religion. In his time began the Wars in the *Low Countryes*, chiefly occaſioned by the *Spaniſh* cruelty, executed by the Duke of *Alva*; the Civil Wars in *France*, the Maſſacre of the Proteſtants began at *Paris*; the famous defeat was given to the *Turks* in the Sea-fight at *Lepanto*; he Reigned twelve years; married his two daughters to two Puiſſant Princes, *Elizabeth* to *Charles* the ninth King of *France*; and *Anna* his eldeſt to *Philip*, King of *Spain*; his Motto was, *Dominus providebit.*

100. *Rodolphus* the ſecond, the eldeſt ſon of *Maximilian*, a Prince much addicted to Chymiſtry; he granted liberty of Religion to the Proteſtants; had great Wars againſt the *Turks*, with whom in the year 1600. he concluded a Peace: but being undermined by his brother *Matthias*, was forced to ſurrender to him the Kingdoms of *Hungary* and *Bohemia*, and to content himſelf with *Auſtria* and the Empire only. In his time *Henry* the fourth King of *France* was ſtab'd by *Ravilliac*; and the Gunpowder Treaſon was hatched here in *England*; his Motto was, *Omnia ex voluntate Dei.*

101. *Matthias*, brother of *Rodolphus*, King of *Hungary*, *Bohemia*, and Arch-Duke of *Auſtria*, ſucceeded, in whoſe time were ſown the ſeeds of that terrible War, which had almoſt deſtroy'd the Empire; the Proteſtants ſtanding for their Priviledges in *Bohemia* were withſtood by ſome of the Emperours Council, of whom they threw *Slabata* and *Fabritius Smeſantius*, with a Secretary, out of a Window at *Prague*; his Motto was, *Concordia lumine major.* Having no children he declared

102. *Ferdinand* the ſecond, of the Houſe of *Gratz*, to be Emperour; this Prince was more zealouſly affected to the See of *Rome*, than any of his Predeceſſours; and a great enemy of the Proteſtant Religion, occaſioning thereby that long and bloody War in the Empire of *Germany*. The King and Queen of *Bohemia*, forſaken of their States, are forced to fly; he is proſcribed and put out of his Electorſhip. *Guſtavus Adolphus*, King of *Sweden*, like a tempeſt falls upon *Germany*, and frees divers oppreſſed Princes, but at laſt was ſlain in the Battel at *Lutzen*, uncertain whether by the enemy, or the Treaſon of his own; his Motto was, *Legitime certantibus.*

103. *Ferdinand* the third, ſon of *Ferdinand* the ſecond, broke the great power of the *Swedes*, who were called in for the ſupport of the *German* liberty, againſt the violent reſolutions of *Ferdinand* the ſecond: For he overthrew them at the Battel of *Norlingen*. This Prince is the twelfth Emperour of the Houſe of *Hapsburg*, and the ninth of the Houſe of *Auſtria*, without intermiſſion: The cauſe of which is to be attributed to *Charles* the fifth, who procured in his life-time that his brother might be choſen King of the *Romans*, as his Succeſſour in the Empire. A Policy which hath ever ſince been continued by his Succeſſours: and the *Germans* are the more willing to hearken to it, becauſe the *Auſtrian* Princes are not only Natives, but alſo better able to back the Empire in its compleat Majeſty than any other of the Nation. The Motto of this Emperour is, *Pietate & Juſtitia.*

In the Collection of theſe Emperours I have made uſe of *Suetonius*, *Zonaras*, *Carion*, …… *Heylen*, *Sympſon*, *Prideaux*, and others.

CHAP. II.

Of the Eaſtern, Greek and Turkiſh Emperours.

1. Conſtantinus, aged thirty one in the year 306. took upon him the care of the Empire; he overcame *Maxentius* and *Licinius*; reſtored Peace to the Church; took *Byzantium*, and having enlarged it, called it *Conſtantinople*, and *New Rome*. He died in *Nicomedia*, *Anno* 337. aged ſixty five. *Gault. tab. Chronogr. p.* 279.

2. *Conſtantius* his ſon ſucceeded him in the Eaſt; he favoured the *Arrians*; hearing that *Julianus* his Kinſman conſpired againſt him, he made Peace with *Sapores* the *Perſian* King, and moved towards him: but in his march ſeiſed with a Fevor he died, *Anno* 361. *Gaulter. tab. Chron. p.* 283.

3. *Julianus* ſucceeded, Sirnamed the *Apoſtate*, ſon of *Conſtantius*, the brother of *Conſtantine* the Great, at firſt a Chriſtian, afterwards a profeſſed enemy of the Goſpel; fortunate in his Wars againſt the *Almanes*, *Franks*, and other *Tranſalpine* Nations whileſt he was a Chriſtian. Prodigiouſly ſlain in the *Perſian* War, when become a Perſecutor, aged thirty eight, his Motto was, *Pennis ſuis perire grave*; he Reigned but one year and eight months: dying he threw his blood up into the Air, ſaying, *Satiare Nazarene*. *Zon. tom.* 3. *fol.* 119.

4. *Jovian* or *Jovinian*, choſen by the Army: a Religious Prince; made Peace with the *Perſian*; ſetled the affairs of the Church; who being dead, *Valentinian*, one of mean birth, but great abilities in War, was elected Emperour; he Reigned ſeven Months twenty two daies; his Motto was, *Scopus vitæ Chriſtus*.

5. *Valens*, the brother of *Valentinian*, made Partner with him in the Empire, ruled in *Conſtantinople* and the Eaſt. *Valentinian* took more delight in *Rome* and the Weſtern Parts; a great Patron of the *Arrian* Faction, who firſt brought the *Goths* on this ſide the River *Danow*, to the deſtruction of himſelf and the Empire; he Reigned fourteen years; his Motto was, *Alienus ab irâ alienus à Juſtitiâ*.

6. *Gratian*, St. *Ambroſe* was much eſteem'd by him; diſtreſſed by the *Goths*, he made *Theodoſius* Partner in the Empire with him, and was treacherouſly murdered by *Andragathius*, by the command of the Tyrant *Maximus*; his Motto was, *Non quam diu, ſed quam benè*. In his time was a great Earthquake at *Alexandria*, ſaith *Cedrenus*.

7. *Theodoſius*, a *Spaniard*, defeated *Maximus*; vanquiſhed the *Goths*; utterly ſuppreſt the Pagan ſuperſtitions; humbled himſelf by Penance and Tears for the raſh maſſacring the Citizens of *Theſſalonica*, and ſtrengthened the Church of God with good Laws and Ordinances; his ſaying was, *Eripere telum non dare irato decet*.

8. *Arcadius* his eldeſt ſon ſucceeded him in the Eaſt; *Ruffinus* his Tutor ſought to betray him to the *Goths*, but was timely diſcovered to his ruine: after which *Eudoxia* his Wife, and *Gaina* his General, ruled him at their pleaſure; his Symbol was, *Summa cadunt ſubito*; he Reigned twelve years three months and odd daies.

9. *Theodoſius* the ſecond made Peace with the *Goths*; called the Council of *Epheſus* againſt *Neſtorius*; overthrew *Atila* by his General *Ætius*; was a lover of Learning; and died by a fall from his Horſe; his Motto was, *Tempori parendum*; he died aged about fifty years, having Reigned the moſt part of them.

10. *Martianus*, an able experienced Souldier, ſucceeded his Maſter, by the Marriage of *Pulcheria*, his Maſters Siſter; he called the Council of *Chalcedon* againſt *Dioſcorus*; his Motto was, *Pax bello potior*.

11. *Leo*, a *Thracian*, elected by the joint conſent of Senate and Souldiery, a worthy man, and ſo propenſe to mercy, that his Motto was, *Regis clementia virtus*. He was a great favourer of Learning and the Learned.

12. *Zeno*, as miſhapen in body as untoward in manners, a Tyrant and great drinker: in one of his drunken fits he was buried alive by his Empreſs *Ariadne*. In his time *Conſtantinople* was almoſt wholly deſtroyed by fire, in which, amongſt other things, periſhed one hundred and twenty thouſand Volumes of good Manuſcripts; his Motto, *Malo nodo malus cuneus*.

13. *Anaſtaſius*, a mean Officer of the Court, by favour of the Empreſs created Emperour; a great Patron of *Eutyches*; in his time the burning Glaſſes of *Proclus* ſaved the beſieged City, by firing the enemies Navy; fortunate in his Wars with the *Perſians* and *Arabians*; his Motto was, *Mellitum venenum blanda oratio*.

14. *Juſtinus*, the ſon of a *Thracian* Shepherd, a Patron of the Orthodox Clergy, though himſelf had no Learning. Much ado he had with *Theodorick* the perfidious *Arrian Goth*; the ruine of *Antioch* by Earthquake almoſt brake his heart; his word was, *Quod pudet hoc pigeat*. He Reigned but four years and twenty daies.

15. *Juſtinian*, recovered *Africk* from the *Vandals* by *Beliſarius*, and *Italy* from the *Goths* by *Narſes*; and reduced the Laws of *Rome* into form and method; his Motto was, *Summum jus, ſumma injuria*.

16. *Juſtinus* the ſecond inſtituted the Exarchate of *Ravenna*, and loſt a great part of *Italy* to the *Lombards*; a covetous *Pelagian*, and one that had nothing of worth in him; his Motto was, *Libertas res ineſtimabilis*.

17. *Tiberius*, a Chriſtian and a worthy man, liberal to the poor, happy in finding of hidden Treaſures, and who repreſſed the daring boldneſs of the proud *Perſian Coſroes*; his Motto was, *Stips pauperum, Theſaurus divitum*.

18. *Mauritius* drave the *Hunnes* out of *Pannonia*; recovered *Meſopotamia* from the *Perſians*; loſt the love of the Souldiery by refuſing to ranſom ſome Priſoners at an eaſie rate; his Motto, *Quod timidum idem & crudele*.

19. *Phocas*, a common Souldier, in a Military Tumult choſen Emperour; murdered his Maſter with his Wife and Children; made Pope *Boniface* ſupreme Biſhop or Head of the Church; was ſlain in a popular Tumult; his Motto, *Fortunam citius reperias quam retineas*.

20. *Heraclius* choſen by a general conſent; repaired the ruines of the Empire; vanquiſhed the *Perſians*; recovered *Hieruſalem*, brought home the Croſs to *Conſtantinople*; turns *Monothelite*

thelite and inceſtuous with his brothers daughter; his Motto, *A Deo victoria*.

21. *Conſtantinus* the ſecond, or *Conſtans*, unfortunate in his Wars againſt the *Saracens*, defaced and plundered *Rome* of all its choiceſt Ornaments, and Ranſacking the Iſle of *Sicil*, was there ſlain by the women; his Motto, *Parendum neceſſitati*.

22. *Conſtantinus* the third, *Pogonatus* his ſon repulſed the *Saracens*; made Peace with the *Bulgarians*; held the great Council in *Trullo* againſt the *Monothelites*, where the Pope was condemn'd; his word was, *Quod cito fit cito perit*.

23. *Juſtinian* the ſecond his ſon ſubdu'd *Meſopotamia*, *Armenia*, and ſome part of *Perſia*; made the *Saracens* tributary; was dethroned by *Leontius*: reſtored by *Trebellis* Prince of *Bulgaria*, afterward murdered at the Altar; his Motto was, *Multi nimium nemo ſatis*.

24. *Philippicus Bardanes*, Admiral of the Navy elected by the Souldiers, an enemy of Images, which he cauſed to be caſt out of the Church: where began that bloody Controverſie of the Eaſt and Weſtern Churches; his Motto, *Fortuna cito repoſcit qua dedit*.

25. *Anaſtaſius* the ſecond, principal Secretary to the former, thruſt himſelf into the Empire, was forced to relinquiſh it by that Army he had raiſed againſt the *Saracens*, in which Tumult the City was ſack'd and ſpoiled; his Motto was, *Si non des accipit ultro*.

26. *Theodoſius* the third in this Tumult made Emperour by the Souldiers, hearing of the approach of *Leo*, Commander of the Eaſtern Armies, reſigned the Empire, and to ſave his life took Orders; his Motto was, *Patientia remedium malorum*.

27. *Leo Iſauricus*; the *Saracens* in his time, for more than two years, beſiege *Conſtantinople*, but forced to leave it by Famine and other diſaſters, having loſt three hundred thouſand men: at this Siege Wild-fire was invented; a great enemy to Images, whereupon Excommunicated by the Pope: yet he Reigned long, and died honourably; his Motto was, *Occulti inimici peſſimi*.

28. *Conſtantinus* the fourth, his ſon was Sirnamed *Copronimus*, for that when he was Baptized he berayed the Font; zealous alſo againſt Images, which created him much trouble; his Motto was, *Quid ſine pectore corpus?*

29. *Leo* the third his ſon, an enemy of Images, and fortunate in his Wars againſt the *Saracens*; his word, *Quò fortuna ſi non uteris?*

30. *Conſtantinus* the fifth, ſon of *Leo* and *Irene*, firſt governed with his Mother, by whom at laſt he was ſupplanted, and being deprived of ſight, he died of melancholy; his word ſaid to be, *Mulieri imperare res deſperata*.

31. *Irene*, wife of *Leo* the third, for her better ſupport in her Eſtate, ſided with the Popes of *Rome*, called the ſecond Council of *Nice* for ſupport of Images. In her time *Charles* the Great was by the Pope and People of *Rome* created Emperour of the Weſt, whereby the *Greek* Emperours became much weakened; her Motto was, *Vive ut vivas*.

32. *Nicephorus* made Emperour by the Souldiers, perſwaded that *Irene* had made choice of him to be her Succeſſour; he was ſlain in a pitch'd Field againſt the *Bulgarians*; a bad man he was, and Reigned nine years.

33. *Michael*, Sirnamed *Cyropalates*, i. e. Major of the Palace, his former Office; aſſumed the Empire, but finding his own weakneſs, he ſoon relinquiſhed it, and betook himſelf to a Monaſtery, having Reigned but two years.

34. *Leo* the fifth, Sirnamed *Armenius* from his Country, General of the Horſe to *Michael*; demoliſhed the Images his Predeceſſours had ſet up, and was ſlain in the Church during the time of Divine Service, having Reigned ſeven years and five Months.

35. *Michael* the ſecond, Sirnamed *Balbus*, having murdered *Leo*, aſſumed the Empire: unfortunate in his Government, and died of madneſs; a great enemy to all Learning; he Reigned eight years and nine months.

36. *Theophilus* his ſon, an enemy of Images as his Father, and as unfortunate as he, loſing many Battels to the *Saracens*, at laſt died of melancholy, having Reigned twelve years and three months.

37. *Michael* the third, his ſon, ruled firſt with his Mother *Theodora*; after, himſelf alone, his Mother being made a Nun; he was a Prince of great prodigality, and ſlain in a drunken fit, having Reigned twenty five years.

38. *Baſilius*, Sirnamed *Macedo* from his birth-place, being made Conſort in the Empire by the former *Michael*, he baſely murdered him, and was himſelf caſually killed by a Stag, having Reigned twenty years.

39. *Leo* the ſixth, for his Learning Sirnamed *Philoſophus*, a vigilant and provident Prince, moſt of his time, with variable ſucceſs, he ſpent in War with the *Bulgarians*; he Reigned twenty five years three months.

40. *Conſtantine* the ſixth, ſon of *Leo*, Governed the Empire under *Romanus Lacopenus*, under whom he was ſo miſerably depreſſed, that he was fain to get his livelihood by Painting: but *Lacopenus* being depoſed and turned into a Monaſtery by his own ſons, he obtained his rights, and reſtored Learning unto *Greece*, and Reigned fifteen years after.

41. *Romanus*, the ſon of *Conſtantine*, having abuſed the Empire for three years, died as ſome think of poyſon.

42. *Nicephorus*, Sirnamed *Phocas*, Protector to the former young Emperour, upon his death was elected; he recovered the greateſt part of *Aſia* Minor from the *Saracens*, and was ſlain in the night by *John Zimiſces*, his Wife *Theophania* being privy to it: he then aged fifty ſeven years, having then Reigned ſix years ſix months.

43. *John Zimiſces* Governed the Empire better than he obtained it, vanquiſhing the *Bulgarians*, *Roſſes*, and other barbarous Nations; reſcinded the acts of his Predeceſſour, died by poyſon, having Reigned ſix years ſix months.

44. *Baſilius* the ſecond ſubdued the *Bulgarians* and made them Homagers to the Empire; Reigned alone above fifty years.

45. *Conſtantinus* the ſeventh, his brother, did nothing memorable: a man of ſloth and pleaſure; he Reigned three years.

46. *Romanus* the ſecond, for his prodigality Sirnamed *Argyropolus*, huſband of *Zoe*, was drowned in a Bath by the Treaſon of his Wife, and her Adulterer as was thought, having Reigned five years and a half.

47. *Michael* the fourth, Sirnamed *Paphlago* from his Country, firſt the Adulterer and then the Huſband of *Zoe*, but died very penitent, having Reigned with equity and clemency ſeven years, ſome ſay more.

48. *Michael* the fifth, Sirnamed *Calaphates*, a man of obſcure birth, adopted by *Zoe*, whom he depoſed and put into a Monaſtery: out of which being again taken in a popular Tumult, ſhe recovered the Government, and put out the eyes of *Calaphates*, Reigning with her Siſter *Theodora*, until that

49. *Conſtantine* the eighth married *Zoe*, then ſixty years of age, and had the Empire with her; Reigned twelve years and eight months.

50. *Theodora*, Siſter to *Zoe*, after the death of *Conſtantine*, managed for two years the affairs of the Empire, with great contentment to all people, but grown aged ſurrendred it, by perſwaſion of the Nobles, to

51. *Michael* the ſixth, Sirnamed *Stratioticus*, an old but Military man, who kept it two years and was then depoſed. Demanding what reward he ſhould have for reſigning the Crown? it was replied a heavenly one.

52. *Iſaacius* of the Noble Family of the *Comneni*, a valiant man of great courage, and diligent in his affairs, which having managed for two years, he left it at his death by conſent of the Senate and People to another; he was no Scholar, yet a great lover of Learning.

53. *Conſtantine* the ninth, Sirnamed *Ducas*, a great Juſticer, and very devout, but exceeding covetous, whereby he became hated of his Subjects and contemned by his enemies; he Reigned ſeven years and ſomewhat more.

54. *Romanus* the third, Sirnamed *Diogenes*, married *Eudoxia* the late Empreſs, and with her the Empire: took Priſoner by the *Turks* and ſent home again; he found a Faction made againſt him, by which *Eudoxia* was expell'd; himſelf depoſed; and he died in Exile, having both his eyes put out; he Reigned three years eight months.

55. *Michael* the ſeventh, Sirnamed *Parapinacius* by reaſon of the Famine that fell in his time; in a Tumult was made Emperour: but found unfit, was depoſed and put into a Monaſtery, having Reigned ſix years ſix months.

56. *Nicephorus*, Sirnamed *Belionates*, of the Houſe of *Phocas*, ſucceeded: but depoſed within three years by the *Comneni*; he put on the habit of a Monk in the Monaſtery of *Periblepta*.

57. *Alexius Commenus*, ſon of the Emperour *Iſaatius Comnenus*, obtain'd the Empire, in whoſe time the Weſtern Chriſtians with great Forces prepared for the recovery of the Holy Land: he jealous of them denied them paſſage through his Country, but was forced to find them Victuals, *&c.* he died having Reigned thirty ſeven years ſome months.

58. *Calo Johannes* his ſon, had a good hand againſt the *Turks*, vanquiſhed the *Tartars* paſſing over the *Iſter*; conquered the *Servians* and *Bulgarians*, tranſporting many of them into *Bythinia*; he died by a poyſoned Arrow of his own, that had raſed the skin, but could not be cured.

59. *Manuel* his younger Son, was an underhand enemy to the Weſtern Chriſtians, and an open enemy to the *Turks*, by whom intrapped in the ſtraights of *Cilicia*, and his Army miſerably cut off, he was on honourable terms permitted to return again; he Reigned thirty eight years within three months.

60. *Alexius* the ſecond, his ſon, was depoſed and barbarouſly murdered by *Andronicus* the Couſin German of his Father; his Wife and Mother were alſo made away by him, when the young man had Reigned but three years.

61. *Andronicus Commenus* by ambitious practices and pretence of reformation, got the Empire: but not long after cruelly torn in pieces in a popular Tumult, his dead Corpſe uſed with all manner of contumely.

62. *Iſaacius Angelus*, a Noble man of the ſame race, deſigned to death by *Andronicus*, was in a popular election proclaimed his Succeſſour, depoſed by *Alexius* his own brother, and his eyes put out.

63. *Alexius Angelus* deprived his brother, and excluded his Nephew from the Empire, but it held not long.

64. *Alexius Angelus* the ſecond, the ſon of *Iſaac Angelus*, being unjuſtly thruſt out of his Empire by his Uncle *Alexius*, had recourſe to *Philip* the Weſtern Emperour, whoſe daughter he had married: ſo an Army was prepared to reſtore him. On the approach whereof *Alexius* the Uſurper fled, and the young Emperour ſeated in his Throne, was not long after ſlain by *Alexius Ducas*; in revenge whereof, the *Latins* aſſault and win *Conſtantinople*, make themſelves Maſters of the Empire, ſhare it amongſt them: the main body of the Empire with the Title of Emperour was given to

65. *Baldwin*, Earl of *Flanders*, firſt Emperour of the *Latines* Reigning in *Conſtantinople*, was taken in Fight by *John*, King of *Bulgaria*, and ſent Priſoner to *Ternova*, where he was cruelly put to death.

66. *Henry*, the brother of *Baldwin*, repelled the *Bulgarians* out of *Greece*, and died a Conquerour.

67. *Peter*, Count of *Auxerre* in *France*, ſucceeded in the Empire after his deceaſe: was cunningly entrapped by *Theodorus Angelus* a great Prince in *Epirus*, whom he had beſieged in *Dyrachium*: but of an enemy being perſwaded to become his Gueſt, was there murdered by him.

68. *Robert*, the ſon of *Peter*, having ſeen the miſerable uſage of his beautiful Empreſs, whom a young *Burgundian*, formerly contracted to her, had moſt deſpitefully mangled, cutting off both her Noſe and Ears, died of hearts grief as he was coming back from *Rome*, whither his melancholy had carried him to conſult the Pope in his Affairs.

69. *Baldwin*, the ſecond ſon of *Robert* by a former Wife, under the protection of *John de Brenne*, the Titulary King of *Jeruſalem*, ſucceeded in his Fathers Throne, which having held for the ſpace of thirty three years, he was forced to leave it, the City of *Conſtantinople* being regained by the *Greeks*, and the poor Prince compelled in vain to ſue for ſuccours to the *French*, *Venetians*, and other Princes of the Weſt. When *Conſtantinople* was loſt to the *Latines*, the Empire of the *Greeks* was transferred unto *Nice* a City of *Bythinia*, by *Theodorus Laſcaris*, Son-in-law to *Alexius* the Uſurper: there it continued till the Empire was reſtored to the *Greeks* in the perſon of

70. *Michael* the eighth, Sirnamed *Palæologus*, extracted from the *Commenian* Emperours, moſt fortunately recovered *Conſtantinople*, the City being taken by a Party of fifty men, ſecretly put into it by ſome Country Labourers under the ruines of a Mine. This Prince was preſent in perſon at the Council of *Lyons*, at the perſwaſion of the Pope, he admitted the *Latin* Ceremonies

monies into the Churches of *Greece*, for which he was greatly hated by his Subjects, and denied the honour of Chriſtian burial.

71. *Andronicus* the ſecond vexed with unnatural Wars by his Nephew *Andronicus*, who rebelled againſt him.

72. *Andronicus* the third, firſt Partner with his Grandfather, afterwards ſole Emperour.

73. *John Pelæologus*, ſon of *Andronicus* the third, in whoſe minority *Contacuzenus* his Protector uſurped the Empire, and held it ſometimes from him, and ſometimes with him till the year 1357. and then retired unto a Monaſtery, leaving the Empire unto *John*, during whoſe Reign the *Turks* firſt planted themſelves in *Europe*.

74. *Andronicus* the fourth, the ſon of *Johannes Palæologus*.

75. *Emanuel Palæologus*, brother of *Andronicus* the fourth; in his time *Bajazet*, King of the *Turks*, did beſiege *Conſtantinople*, but found ſuch notable reſiſtance that he could not force it.

76. *John* the ſecond, ſon of *Andronicus* the fourth.

77. *John* the third, ſon of *Emanuel Palæologus*, was in perſon at the Council of *Florence* for reconciling of the Churches, in hope thereby to get ſome aid from the Weſtern Chriſtians, but it would not be.

78. *Conſtantinus Palæologus*, the brother of *John* the third; in his time the famous City of *Conſtantinople* was taken by *Mahomet* the Great, *Anno Dom.* 1452. The miſerable Emperour being lamentably trod to death in the Throng, who had in vain gone from door to door to beg or borrow money to pay his Souldiers, which the *Turks* found in great abundance when they took the City. It had in vain been beſieged by King *Philip* of *Macedon*, ſiding with *Niger* in his War againſt *Severus* the Emperour: it endured a Siege of three years againſt all the Forces of the *Romans*: The *Caliph Zulciman* had beſieged it, and was forced to deſiſt with the loſs of three hundred thouſand men: but now it ſtooped under the weighty Scepter of

79. *Mahomet* the ſecond, Sirnamed the Great, and firſt Emperour of the *Turks*; he Conquered the two Empires of *Conſtantinople* and *Trebiſond*; twelve Kingdoms, and two hundred Cities. He had mighty Wars with the two renowned Captains *Huniades* and *Scanderbeg*, in *Hungary* and *Epirus*, from whom he received divers overthrows. He left the Siege of *Belgrade* with diſhonour, as he alſo was compelled to do that of the *Rhodes*. By *Achmetes* Baſſa he Landed an Army in *Apulia*, foraged all the Country, took the City of *Otranto* by aſſault, to the terrour of *Sixtus* the fourth, then Pope, and of all *Italy*. Being paſſed over into *Aſia* to go againſt the *Caramanian* King, a daies journey ſhort of *Nicomedia*, a City in *Bythinia*, at a place called *Geiviſen* he fell ſick and died, as ſome ſay of the Cholick, as others of poyſon, having lived about fifty two years, and thereof Reigned thirty one, in the year of our Lord 1481. He was of an exceeding courage and ſtrength, of a ſharp wit, and thereunto very fortunate; but withal, he was faithleſs and cruel: in his time the death of eight hundred thouſand men.

80. *Bajazet* the ſecond ſubdued the *Caramanian* Kingdom, and part of *Armenia*, and drove the *Venetians* from *Moraa*, and their part of *Dalmatia*. Invaded *Caitbeius* the Sultan of *Ægypt*, by whom, the *Arabians* and Mountainers of *Aladeules* his ſubjects, he was divers times ſhamefully overthrown, and enforced by his Embaſſadours to conclude a Peace. He bribed the Biſhop of *Rome* to the empoyſoning of his brother *Zemes*, thither fled for ſecurity. This Prince by nature was given to the ſtudy of Philoſophy, and conference with learned men, more than to the Wars, which gave encouragement to his ſon *Selymus* to raiſe himſelf to the Throne, as he (by the Treaſon of the great Baſſa's of the Court) ſhortly did, and then cauſed his father to be poyſoned by his Phyſician a Jew, when he had Reigned thirty years; this Prince died in the year of our Lord 1512.

81. *Selymus* having poyſoned his father, ſubverted the *Mamalukes* of *Ægypt*, bringing it with *Paleſtine*, *Syria*, and *Arabia*, under the yoke of the *Turks*. He invaded the Kingdom of *Perſia*; ſubdued and ſlew *Aladelues*, the Mountainous King of *Armenia*, reducing his Kingdom into the form of a *Turkiſh* Province. He repreſſed the Forces of the *Hungarians* by a double invaſion, and intending to turn all his Forces upon the Chriſtians, he was ſuddenly ſeiſed with a Cancer in the Reins of his back, whereby he rotted above ground, and died near unto the City *Chiurli*, in the ſame place where he had formerly unnaturally aſſaulted his aged Father *Bajazet*; a man he was of a fierce, bloody, and faithleſs diſpoſition; he died 1520.

82. *Solyman*, Sirnamed the magnificent, ſurpriſed *Rhodes*, *Belgrade* and *Buda*, with a great part of *Hungary*, *Babylon*, *Aſſyria*, *Meſopotamia*, ſpoiled *Auſtria*, ſharply beſieged and aſſaulted *Vienna* it ſelf, took the Iſle of *Naxos* and *Paros*, and made them Tributaries to him; War'd upon the *Venetians* and invaded the Iſlands of *Corfu* and *Malta*; beſieging the Town of *Sigeth* upon the Frontiers of *Dalmatia*, he there fell ſick of a looſeneſs of his belly, upon which he retired for recovery of his health to *Quinque Eccleſia*, a City near *Sigeth*, and there died the fourth of *September*, *Anno* 1566. having lived ſeventy ſix years, and Reigned thereof forty ſix: a Prince more juſt and true to his word, than any other of his Predeceſſours, but a great terrour unto all Chriſtendom.

83. *Selymus* the ſecond, an idle and effeminate Emperour, by his Deputies took from the *Venetians* the Iſle of *Cyprus*, and from the Moors the Kingdoms of *Tunis* and *Algiers*. Over this Emperour the Chriſtians were Victorious in that famous Sea-fight called the Battel of *Lepanto*, where of the enemies Galleys were taken an hundred threeſcore and one, forty ſunk or burnt, and of Galliots, and other ſmall Veſſels, were taken about ſixty, beſides the Admiral Galley, which for beauty and riches had none in the whole Ocean to compare with it. *Selymus* ſpent with Wine and Women died *Decemb.* 9. 1574. A man of a heavy diſpoſition, and of the leaſt valour of all the *Othoman* Kings.

84. *Amurath* the third, took from the diſagreeing *Perſians*, *Armenia*, *Media*, and the City *Tauris*, and the Fort *Gaino* from the *Hungarians*. To rid himſelf of all Competitors, he at his firſt coming to the Crown cauſed his five Brethren to be all ſtrangled in his preſence. He himſelf was a Prince unactive, managing the Wars by his principal Baſſa's *Muſtapha*, *Sinan*, *Oſman*, and *Ferat*. The inſolent *Janizaries* made ſuch a tumult at *Conſtantinople*, that the Emperour for

grief and anger, fell into a fit of the Falling Sickneſs, which vexed him three daies and three nights; his death not long after followed, the 18 *Jan.* *Anno* 1595. when he had lived fifty one years, and thereof Reigned nineteen. At the time of his death ſuch a ſudden and terrible tempeſt aroſe, that many thought the World would then be diſſolved.

85. *Mahomet* the third took *Agria* in *Hungary*, which Kingdom in all likelihood had been loſt, if he had purſued his Victory at the Battel of *Kereſture*: he was never but then in any Battel, and then was ſo frighted, that he durſt never ſee the face of an Army afterwards; great harm was done him by *Michael* the Vayvod of *Valachia*, and the Army of *Sinan* Baſſa utterly routed by the Prince of *Tranſylvania*. He was altogether given to ſenſuality and pleaſure, the marks whereof he ſtill carried about with him, a foul ſwollen unweildy overgrown body, and a mind thereto anſwerable, no ſmall means of his death, which fell out at the end of *January*, in the year of our Lord 1604. when he had lived about forty four years.

86. *Achmet*, who the better to enjoy his pleaſures made peace with the *German* Emperour, and added nothing to his Empire. *Cicala* Baſſa his General was overthrown by the *Perſians*, and divers of his Armies (under ſeveral Baſſa's) cut off by the fortunate Rebel the Baſſa of *Aleppo*. This Prince was of good conſtitution, ſtrong and active, he would caſt a Horſe-man's Mace of nine or ten pounds weight farther than any other of his Court. He was much given to ſenſuality and pleaſure: had three thouſand Concubines, one reaſon perhaps of his death at thirty years, having Reigned fifteen.

87. *Muſtapha*, brother to *Achmet*, ſucceeded, which was a Novelty never before heard of in this Kingdom, it being the Grand Signiors Policy to ſtrangle all the younger brothers: howſoever this *Muſtapha* was preſerved, either becauſe *Achmet* being once a younger brother took pity on him, or becauſe he had no iſſue of his own body, and ſo was not permitted to kill him. It is ſaid *Achmet* once intended to have ſhot him, but at the inſtant was ſeiſed with ſuch a pain in his arm and ſhoulder, that he cryed out, *Mahomet* would not have him die; he carried himſelf but inſolently and cruelly, and was depoſed.

88. *Oſman* ſucceeded his Uncle *Muſtapha*, and being unſucceſsful in his War againſt *Poland*, was by the *Janizaries* ſlain in an uproar, and *Muſtapha* again reſtored, yet long he enjoy'd not his Throne, for the ſame hand that raiſed him did again pluck him down.

89. *Morat*, or *Amurath* the fourth, brother of *Oſman*, of the age of thirteen years, ſucceeded on the ſecond depoſition of his Uncle *Muſtapha*; he proved a ſtout and maſculine Prince, and bent himſelf to the reviving of the ancient diſcipline. To the great good of Chriſtendom he ſpent his ſtomach on the *Perſians* from whom he recovered *Babylon*.

90. *Ibraim*, the brother of *Morat*, preſerved by the Sultaneſs his mother in his brothers life, and by her power depoſed again for interdicting her the Court. He ſpent a great part of his Reign in the War of *Creet* againſt the *Venetians*, but without any great ſucceſs.

91. *Mahomet* the fourth, now Reigning, was the ſon of *Ibraim*, Lord of all this vaſt Empire, containing all *Aſia* and *Greece*, the greateſt part of *Slavonia* and *Hungary*, the Iſles of the *Ægæan* Sea, and a great part of the *Taurican Cherſoneſe* in *Europe*; moſt of the Iſles and Provinces in *Aſia*; and in *Africk* of all *Ægypt*; the Kingdoms of *Tunis* and *Algiers*, with the Ports of *Snachem* and *Erocco*: nor is their ſtile inferiour to ſo vaſt an Empire: *Solyman* thus ſtiling himſelf to *Villerius* great Maſter of the *Rhodes*, at ſuch time as he intended to Invade that Iſland, *i. e.* *Solyman* King of Kings, Lord of Lords, and high Emperour of *Conſtantinople* and *Trabeſond*, the moſt mighty King of *Perſia*, *Syria*, *Arabia*, and the *Holy Land*, Lord of *Europe*, *Aſia*, and *Africa*, Prince of *Meccha* and *Aleppo*, Ruler of *Hieruſalem*, and Soveraign Lord of all the Seas and Iſles thereof.

It remains, That I acknowledge to whom I have been beholden in the making up this Catalogue of the forementioned Princes, which I acknowledge to have borrowed from Mr. *Prideaux* his Introduction to Hiſtory, *Carion*'s Chronology, Dr. *Heylin*'s Coſmography, *Knowles* his *Turkiſh* Hiſtory, *Zuingerus*, *Nicatas*, *Zonaras*, *Gaulterus*, *Symſon*, and ſuch others as a ſlender Country Library would admit of.

CHAP. III.

Of the Biſhops and Popes of Rome, *and their Succeſſion.*

1. SAint *Peter* was Crucified at *Rome* with his head downwards, and was buryed about the *Vatican* in the *Aurelian* way, not far from the Gardens of *Nero*, having ſat, ſaith *Platina*, in that See twenty five years. He together with the Apoſtle *Paul* was put to death in the laſt year of *Nero*'s Reign, and was ſucceeded by

2. *Linus*, by Nation a *Tuſcan*, who continued from the laſt year of *Nero*, unto the times of *Veſpaſian* the Emperour; was Martyred by *Saturninus* the Conſul; he ſat eleven years.

3. *Cletus*, a *Roman*; he was Martyred under *Domitian*, and his body laid in the *Vatican*, near to that of St. *Peter*, after he had ſat twelve years one month and eleven daies.

4. *Clemens*, a *Roman*, a modeſt and holy man; he was thrown into the Sea with an Anchor ty'd to his neck, in the third year of *Trajan*, having ſat nine years two months and ten daies.

5. *Anacletus* the firſt, was a *Grecian*, born at *Athens*; he ordained that no Biſhop or Clergyman ſhould wear his beard or hair over-long, and that no leſs than three Biſhops ſhould aſſiſt in the Ordination of a Biſhop; he ſat nine years two months and ten daies.

6. *Euariſtus*, a *Grecian*, he had three Ordinations in the month of *December*; he ordained, That the peoples Accuſation ſhould not be received againſt a Biſhop; he ſat nine years ten months and two daies.

7. *Alexander* the firſt, a *Roman*, young in years, old in his compoſed manners; he ordered that holy water mixt with ſalt, ſhould be uſed; and that water mixt with Wine ſhould be in the

Sacrament of the Lords Supper; he ſate ten years ſeven months and two dayes.

8. *Sixtus* the firſt, a *Roman*, ordered that holy things and veſſels ſhould be touched by none but Miniſters, and that Prieſts ſhould miniſter in Linnen Surplices; he was buried in the Vatican, having ſate ten years three months and one and twenty dayes.

9. *Teleſphorus* a *Grecian*, inſtituted the *Lent* of ſeven weeks before *Eaſter*, and the celebration of three Maſſes the night of our Saviours birth; he ſate eleven years three months and twenty two dayes.

10. *Hyginus* a *Grecian* of *Athens*, he ordained that one God-father or God-mother at leaſt, ſhould be preſent at the Baptiſm of a Child; he ſate four years three months and four dayes.

11. *Pius* the firſt an *Italian*, he ordained that none of the Jewiſh hereſie ſhould be received to Baptiſm, that the Feaſt of the Paſſover ſhould be on the Sunday; he ſate eleven years four months and three dayes.

12. *Anicetus* a *Syrian*, was crowned with Martyrdom, buried in the Church-yard of *Caliſtus*, in the *Appian* way, having ſate eleven years four months and three dayes.

13. *Soter* a *Campanian*, little remembred of him beſides ſome decrees about Marriage, and that he ſate nine years three months and one and twenty dayes.

14. *Eleutherius* a *Grecian* of *Nicopolis*, he ſent *Fugatius* and *Damianus* into *Britain*, at the requeſt of King *Lucius* to baptize him and his people; he ſate fifteen years three months and two dayes.

15. *Victor* the firſt an *African*, in his time was the controverſie about the keeping of *Eaſter*; he ſate ten years three months and ten dayes.

16. *Zephyrinus* a *Roman*, ordained that Wine in the Sacrament ſhould be conſecrated in a veſſel of Glaſs, and not of Wood as before; he ſate eight years ſeven months and ten dayes.

17. *Caliſtus* the firſt, a *Roman* of *Ravenna*, ordained a threefold faſt in a year, in the fourth, ſeventh and tenth month, beginning the year as the Jews do; he ſate ſix years ten months and ten dayes.

18. *Urbanus* the firſt, a *Roman*, ordained that Churches ſhould receive Farms and Lands given by devout perſons, and the Revenues to be parted amongſt the Clergy; he was martyred, having ſate four years ten months and twelve dayes.

19. *Pontianus* a *Roman*, was baniſhed into *Sardinia*, where he ſuffered great torments for the faith of Chriſt, and dyed, having ſate nine years five months and two dayes.

20. *Anterus* a *Grecian*, he decreed that the noble acts of the Martyrs ſhould be recorded and kept in the treaſury of the Church; he was martyred, having ſate eleven years one month and twelve dayes.

21. *Fabianus* a *Roman*, he ordained that the Chriſm in the Lords Supper ſhould be renewed every year, and the old one burnt in the Church; he was martyred, having ſate fourteen years eleven months and eleven dayes.

22. *Cornelius* a *Roman*, he was baniſhed and then beheaded, having ſate two years two months and three dayes. Many friendly Epiſtles paſſed betwixt him and Saint *Cyprian*.

23. *Lucius* the firſt, a *Roman*, was martyred, having ſate three years three months and three dayes.

24. *Stephanus* the firſt, a *Roman*, a controverſie fell out betwixt him and St. *Cyprian* concerning the rebaptizing of the baptized by Hereticks, which *Cyprian* would not endure, but *Stephanus* was high for; he was beheaded, having ſate ſeven years five months and two days.

25. *Sixtus* the ſecond, an *Athenian*, while he endeavours to confute, and to extinguiſh the opinions of the Chiliaſts, is taken, accuſed and martyred; he ſate two years ten months and three and twenty dayes.

26. *Dionyſius* withſtood to his power the Pride and Hereſie of *Paulus Samoſatenus*, he is ſaid to have converted the Wife and Daughter of the Emperour *Decius*; he dyed having ſate ſix years two months and four dayes.

27. *Fœlix* the firſt, he appointed yearly Sacrifices in the memory of the Martyrs, that no Maſs ſhould be ſaid but by Sacred perſons, and in a conſecrate place, but upon preſſing neceſſity; he dyed a Martyr, and ſate four years three months fifteen dayes.

28. *Eutychianus* a *Tuſcan*, he is reported to have buried with his own hands three hundred forty two Martyrs, and to have bleſt Grapes and Beans, and ſuch like upon the Altar; and would have the Martyrs buryed in Purple: he ſate one year one month and one day, as *Damaſus* ſaith.

29. *Caius* of *Dalmatia*, was Kinſman to *Diocleſian* the Emperour; his Brother *Gabinius* had a Daughter called *Suſanna*, who ſhould have married *Galerius* the Emperour, but all theſe were martyred; *Caius* ſate eleven years four months eleven dayes.

30. *Marcellinus* a *Roman*, out of fear offered Incenſe to *Mars* or *Iſis*, of which he was queſtioned by the Council of *Sinueſſa*, but no man condemned him; repenting his fear, he reproached the Tyrant to his face, and was martyred; he ſate nine years two months ſixteen dayes.

31. *Marcellus* the firſt, a *Roman*, *Maxentius* was incenſed againſt him, for that *Lucina* a noble Matron had made the Church her Heir; hereupon the holy man was doomed to keep beaſts in a Stable, and was choaked with the ſtench and filth, he ſate five years ſix months twenty one dayes.

32. *Euſebius* a *Grecian*, his Father a Phyſician, the Croſs of Chriſt was found in his time by *Judas* a Jew, and adorned and honoured by *Helena* the Mother of *Conſtantine*; he dyed having ſate ſix years one month and three dayes.

33. *Miltiades* an *African*, *Conſtantine* gave him the Houſe of *Plantius Lateranus* proſcribed by *Nero*, which hath continued to this day by the name of the *Laterane* Palace; ſome ſay he was martyred having ſate four years ſeven months nine dayes.

34. *Sylveſter* the firſt, a *Roman*, is ſaid to have baptized *Conſtantine* the Emperour; others ſay it was done by *Euſebius* of *Nicomedia*. *Conſtantine* appointed this man to wear a Crown of Gold; he ſate twenty three years ten months and eleven dayes.

35. *Marcus* the firſt, a *Roman*, brought in the ſinging of the Nicene Creed, and the giving of the Pall to the Biſhop of *Oſtia*; which when others have ſince fetched there, they have paid ſweetly for; he ſate two years eight months and twenty dayes.

36. *Julius* the firſt, a *Roman*, *Athanaſius* made his Creed in his time at *Rome*, which was then aproved by *Julius* and his Clergy. He ordained Prothonotaries to Regiſter the paſſages of the Church, and ſate fifteen years two months and ſix dayes.

37. *Liberius* the firſt, a *Roman*, either through fear or ambition, ſubſcribed to Arrianiſm, and *Athanaſius* his condemnation; but recovered himſelf, and ſate ſix years three months and four dayes.

38. *Fœlix* the ſecond, a *Roman*, condeſcended to communicate with the *Arrians*, though he were none of them; but afterwards in a tumult was made away by them; he ſate one year four months and two dayes.

39. *Damaſus* the firſt, a *Spaniard*, a friend to St *Jerome*, who by his procurement much amended the Vulgar Latine edition. He accurſed Uſurers, and appointed *Gloria Patri*, &c. to cloſe up every Pſalm; he ſate nineteen years three months and eleven dayes.

40. *Syricius* the firſt, a *Roman*, he excluded thoſe that were twice marryed, and admitted Monks into Holy Orders. In his time the Temple of *Serapis* was demoliſhed and the Idol broken; he ſate fifteen years, eleven months, twenty five dayes.

41. *Anaſtaſius* the firſt, a *Roman*, he was careful to repreſs the errours of *Origen*, was the firſt that brought in the ſtanding up at the reading of the Goſpel; he ſate three years and ten dayes.

42. *Innocentius* the firſt, an *Albane*, a great ſtickler againſt the *Pelagians*, in his time *Alaricus* plundered *Rome*; *Innocentius* being then at *Ravenna*; he ſate fifteen years, two months, and twenty five dayes.

43. *Zoſimus* brought the uſe of Tapers into the Church, forbad Prieſts to drink in publick, or ſervants to be received into the Prieſthood; he ſate one year, three months, and twelve dayes.

44. *Bonifacius* the firſt, a *Roman*, the ſon of *Jocundus* a Prieſt; he was choſen in a hubub and ſedition of the Clergy, was ſhrewdly oppoſed by *Eulalius* the Deacon, but at laſt carryed it againſt him, he ſate three years eight months and ſeven dayes; To whom there ſucceeded,

45. *Cœleſtinus* the firſt, a *Campanian*, he it was that ſent *Germanus* and *Lupus* hither into *England*; *Paladius* into *Scotland*, and *Patrick* into *Ireland*; he firſt cauſed the Pſalms to be ſung in *Antiphony*; he ſate eight years ten months.

46. *Sixtus* the third, he was accuſed by one *Baſſus* for getting a Nun with Child, but was acquitted by the Synod; and his accuſer ſent into Exile; he built much, and therefore had the title of Inricher of the Church; he ſate eight years.

47. *Leo* the firſt diſſwaded *Attila* from ſacking *Rome*; *Peter* and *Paul* terrifying the *Hunne*, while *Leo* ſpake to him. In his time the *Venetians* ſetled themſelves in the *Gulph*, now ſo famous; he ſate twenty one years one month and thirteen dayes.

48. *Hilarius* the firſt, in his time was the rectifying of the Golden Number, by *Victorinus* of *Aquitaine*; and the bringing in of the Letany, by *Mamerius Claudius* of *Vienna*; he ſate ſeven years three months and ten dayes.

49. *Simplicius* the firſt, a *Tiburtine*, he took upon him the juriſdiction of the Church of *Ravenna*; decreed that none of the Clergy ſhould hold a Benefice of any Lay-man; he ſate fifteen years one month and ſeven dayes.

50. *Fœlix* the third, Son of a *Roman* Prieſt, decreed that no Church ſhould be conſecrated but by a Biſhop; oppoſed the propoſal of Union by the Emperour *Zeno*, to the great confuſion of the Eaſtern and Weſtern Churches; ſate eight years.

51. *Gelaſius* the firſt, an *African*, ordered the Canon of Scripture, branding counterfeit books that before paſſed for Canonical or Authentical; baniſhed the *Manichees*, and burnt their Books; he ſate four years eight months and ſeventeen dayes.

52. *Anaſtaſius* the ſecond, a *Roman*, excommunicated *Anaſtaſius* the *Greek* Emperour, for favouring the Heretick *Acatius*, whoſe hereſie afterwards himſelf favoured; he ſate one year, ten months and twenty four dayes.

53. *Symmachus* the firſt, a *Sardinian*, carryed it againſt *Laurentius* his Competitor; he was a Lover of the poor, and bountiful to the exiled Biſhops and Clergy; he ſate fifteen years ſix months and twenty two dayes.

54. *Hormiſda* the firſt, the Emperour *Juſtinus* ſent him his Embaſſadours with the confirmation of the authority of the Apoſtolick ſeat; he condemned the *Eutychians* in a provincial Synod; and ſate nine years and eighteen dayes.

55. *Johannes* the firſt, a *Tuſcan*, a man of great learning and piety; was caſt into priſon by *Theodorick*, and there killed with the ſtench and filth of it; he ſate two years and eight months.

56. *Fœlix* the fourth, a *Samnite*, excommunicated the Patriarch of *Conſtantinople*; divided the Chancel from the Church; commanded extream Unction to be uſed to dying men; he ſate four years two months and thirteen dayes.

57. *Bonifacius* the ſecond, a *Roman*, decreed that no Biſhop ſhould chooſe his Succeſſor; and that the Pope (if it might be) ſhould be choſen within three dayes after his Predeceſſors death; he ſate two years two dayes.

58. *Johannes* the ſecond, a *Roman*, condemned *Anthemius* the Patriarch of *Conſtantinople*; was ſirnamed *Mercury* for his eloquence; Writers ſay no more of him, but that he ſate two years and four months.

59. *Agapetus* the firſt, a *Roman*, ſent Embaſſador by King *Theodatus* to pacifie *Juſtinian* the Emperour for the death of the Noble and Learned Queen *Amalaſuntha*; he ſate eleven months and nineteen dayes.

60. *Sylverius* a *Campanian*, was depoſed by the Empreſs for refuſing to put out *Menna*, and reſtore *Anthemius* her Favourite; he dyed in exile having ſate one year five months and twelve dayes.

61. *Vigilius* the firſt, for breach of promiſe to the Empreſs, was fetched to *Conſtantinople*, there with a halter about his neck drawn about the ſtreets and baniſhed; he ſate ſeventeen years ſeven months and twenty dayes.

62. *Pelagius* the firſt, ordained that Hereticks and Schiſmaticks ſhould be puniſhed with temporal death, that no man for mony ſhould be admitted into Orders; he ſate eleven years ten months and twenty eight dayes.

63. *Johannes* the third, in his time the *Armenians* did receive the faith of Chriſt; he was ſetled in his Chair by *Narſes*, and ſate twelve years eleven months and twenty ſix dayes.

64. *Benedictus* the firſt, a *Roman*, in his time the *Lombards* forraged *Italy*, the grief of this

and other the Calamities of *Italy* was the death of this Pope, when he had ſate four years one month and twenty eight dayes.

65. *Pelagius* the ſecond, a *Roman*, was made Pope in the ſiege of the City by the *Lombards*, without the Emperours conſent, which election he ſent *Gregory* to excuſe; he ſate ten years two months and ten dayes.

66. *Gregorius* the firſt, ſirnamed the Great, called himſelf *Servus ſervorum Dei*, ſent *Auſtin* into *England* to convert the Eaſtern *Saxons*, withſtood the claim of Univerſal Biſhop; he ſate thirteen years ſix months and ten dayes.

67. *Sabinianus* the firſt, the laſt of the *Roman* Biſhops not having that arrogant title of Univerſal Biſhop, or Head of the Church; he oppoſed all that *Gregory* had done; diſtinguiſhed the hours of Offices, and ſate one year five months and nine dayes.

68. *Bonifacius* the third, obtained of *Phocas*, a murderer of his Lord, that Popiſh Supremacy, which to this day is ſo much ſtood upon, and *Volumus & Jubemus* to be the ſtile of this Prieſt; he enjoyed his pomp but a while, he ſate but nine months.

69. *Bonifacius* the fourth, he inſtituted All-hallow day, dedicated the Temple of *Pantheon* to the Virgin *Mary*; made his Fathers Houſe a Monaſtery, and dyed having ſate ſix years eight months and thirteen dayes.

70. *Deus dedit* the firſt, a *Roman*, he loved and enriched the Clergy, is ſaid to have cured a Leper with a Kiſs, ordered that Goſſips ſhould not marry; he dyed having ſate only three years and three and twenty dayes.

71. *Bonifacius* the fifth, a *Campanian*, he priviledged Murderers and Thieves that took Sanctuary, that the hands of Juſtice ſhould not pluck them thence; he dyed having ſate five years and ten dayes.

72. *Honorius* the firſt, he covered the Church of Saint *Peter* with the Brazen Tiles taken from the Capitol; he alſo inſtituted the Feaſt of the Exaltation of the Croſs; and dyed having ſate twelve years eleven months and ſeventeen dayes.

73. *Severinus* the firſt, a *Roman*, in his time *Iſaacius* the Exarch of *Italy* took away the *Laterane* treaſure to pay his Souldiers, for which yet the Pope dared not to excommunicate him; he ſate one year and two months.

74. *Johannes* the fourth, a *Dalmatian*, with the remainder of the Treaſure, redeemed ſome Exiles of his Country-men; he buſied himſelf about the celebration of *Eaſter*, and tranſlation of the bones of Martyrs, ſate only nine months.

75. *Theodorus* the firſt, a *Grecian*, Son to the Biſhop of *Jeruſalem*, he deprived *Pyrrhus* Patriarch of *Conſtantinople* for the hereſie of the *Acephali*; he dyed having ſate ſix years five months and eighteen dayes.

76. *Martinus* the firſt, an *Italian*, ordained Prieſts to ſhave their Polls, and to keep themſelves ſingle; he excommunicated *Paulus* Patriarch of *Conſtantinople*, for which he was baniſhed into *Pontus*; he ſate ſix years one month and twenty ſix dayes.

77. *Eugenius* was leſs active and ſped better, he would that Biſhops ſhould have Priſons for their Prieſts, to repreſs their over boldneſs; he ſate only one year and nine months.

78. *Vitalianus* the firſt, firſt brought Organs into the Divine ſervice of the Church of *Rome*; he excommunicated *Maurus* the Arch-biſhop of *Ravenna*. *Theodorus* and *Hadrian* were ſent by hi into *England* to introduce the Latine Servic, he ſate fourteen years and ſix months.

79. *Adeodatus* the firſt was formerly a Mon Earth-quakes, Comets and Tempeſts ſuch a never were before did amaze men in his time, he dyed having ſate four years two months an five dayes.

80. *Domus* the firſt had the Church of *Ravenna* ſubjected to him by *Theodorus* the Arch-bſhop, which before-time pretended equality wit that of *Rome*, he adorned the Church Porch o St. *Peter* with Marble, and ſate five years.

81. *Agatho* the firſt, a *Sicilian*, ordained tha the Popes Sanctions ſhould be as firmly kept, a thoſe of the Apoſtles. He ſent *John* Abbot o St. *Martins* into *England* to have our Church ſervice in tune; and with other ſuperſtitious injunctions: he is ſaid to have dyed of the Plague, and ſate one year ſix months and fifteen dayes.

82. *Leo* the ſecond, a *Sicilian* skilled in Greek Latine and Muſick; he ratifyed the ſixth Synod to confirm the Maſs, and reſtrain the Weſtern Prieſts marriages, brought in the kiſſing of th Paxe, ſate only ten months.

83. *Benedictus* the ſecond, a *Roman*, he got to be firſt ſtiled the Vicar of Chriſt, and that th Popes ſhould be freely elected by the Clergy, without conſent of the Exarchs or Emperours; this Pope (as his Predeceſſour) ſate but ten months.

84. *Johannes* the fifth, a *Syrian*, of whom nothing is remarkable, but that he was conſecrated by the three Biſhops of *Oſtia*, *Portua* and *Velitornum*; he dyed in the firſt year of his Popedom; the ſame manner of his conſecration being ſtill obſerved by his Succeſſors.

85. *Conon* the firſt, a *Thracian*, ſent St. *Killian* the *Scot* with ſome others to convert ſome places of *Germany*, where they were martyred; he ſickned upon his election, and ſate only eleven months.

86. *Sergius* the firſt, a *Syrian*, for refuſing to receive the Canons of *Trullo*, he was ſent for by the Emperour, but reſcued by the *Italians*; he was taxed with Adultery, ſate twelve years eight months.

87. *Johannes* the ſixth, a *Grecian*, ſome ſay he was famous for feeding the Poor in a great famine, and that he dyed a Martyr, but none tells why, or by whom; he ſate two years three months.

88. *Johannes* the ſeventh, ſome ſay the Son of the former, was noted for nothing ſo much as building ſome Churches, aud erecting Images; he ſate one year ſeven months and ſeventeen dayes.

89. *Siſinnius* the firſt, this man had the Gout both in his hands and feet, yet left he proviſions and materials for the building and repairs of the City Walls and Temples; he ſate but three weeks; 'tis ſuſpected he had foul play.

90. *Conſtantinus* the firſt, going to *Conſtantinople*, *Juſtinian* the ſecond kiſſed his feet in ſign of honour, which the ambitious ſucceeding Popes drew, firſt into example, at laſt into cuſtome as it now continueth; he ſate ſix years and twenty dayes.

91. *Gregorius* the ſecond, a *Roman*, excommunicates *Leo Iſaurus* the Emperour, for ſtanding againſt Images; forced *Luitprandus* King of *Italy* to confirm the donations of his predeceſſor *Aritbpert*; he ſate fifteen years nine months.

92. *Gregorius* the third, a *Syrian*, eſpouſes the quarrel about Images; Excommunicates the Emperour; drives the *Greeks* out of *Italy* by the *Lombards*: and afterwards over-tops the *Lombards* by the *French*, under conduct of *Charles Martell*; he ſat nine years eight months.

93. *Zacharias* the firſt, a *Grecian*, depoſeth *Childerick*, King of *France*, and by the ſame high hand turns *Rachis*, King of *Lombardy*, and *Caroloman* of *France*, from their Thrones to be Monks; he held the Chair for ten years and three months.

94. *Stephanus* the ſecond, a *Roman*, he wrought ſo with *Pepin* of *France*, that he outed *Aiſtulphus* of *Lombardy*, and beſtowed it on the Pope, for freeing him of his Oath; for this ſucceſs, he was the firſt that was carryed upon mens ſhoulders; he ſat four years and one month.

95. *Paulus* the firſt, a *Roman*, and brother of *Stephen*, Excommunicated *Conſtantine Copronimus* the Emperour upon the old quarrel; he was a great honourer of St. *Petronilla*, the daughter of St. *Peter*; he ſat nine years one month.

96. *Stephanus* the third, a *Sicilian*, he brought in the Worſhipping and cenſing of Images, and ſubjected *Millaine* to his See; he ſat three years and five months.

97. *Adrianus* the firſt; the Pope having done *Charles* the Great a piece of Service, he to reward him, confirmed his Fathers gifts to the *Roman* See, adding the Dukedoms of *Spoleto* and *Benevent* unto it; perhaps this they call *Conſtantines* Donation; he ſat twenty two years ten months.

98. *Leo* the third, to get the favour of *Charles* the Great, proſtituted his Keyes and the *Roman* Liberties at his feet: for which the *Romans* plucked him from his Horſe and whipt him; *Charles* coming to *Rome* in favour of the Pope is pronounced Emperour; he ſat twenty one years.

99. *Stephanus* the fourth, Decreed it ſhould be in the power of the Clergy to Elect the Pope but not to conſecrate him, but in the preſence of the Emperours Embaſſadour; he ſat but ſix months and ſome daies.

100. *Paſchalis* the firſt cauſed certain Pariſh Prieſts in *Rome* to be called Cardinals, now Mates for Kings, numbered about ſeventy, but more or leſs at the ſole pleaſure of the Popes; he ſat ſix years and three months.

101. *Eugenius* the ſecond took the authority in the territories of the Church to create Dukes, Earls, and Knights, as the Exarchs of *Ravenna* had uſed to do; he was called the Father of the poor, and ſat four years.

102. *Valeminus* the firſt was a man of too good hopes to hold the Chair long; great his accompliſhments, and exemplary his life, but he was ſoon gone, for he died upon the fortieth day after his Election.

103. *Gregorius* the fourth; in his daies great was the Luxury of the Clergy, againſt which a Synod was held at *Aquiſgrave*; this Pope ſat almoſt ſixteen years.

104. *Sergius* the ſecond was the firſt that changed his diſgraceful name of *Bocca di porco*, or Swines mouth, into *Sergius*, which precedent his Succeſſours have ſince followed, at their Creation changing their names.

105. *Leo* the fourth, a *Romiſh* Monk; he compaſſed the *Vatican* with a Wall; diſpenſed with *Ethelwolfe* to leave his Monaſtery and Reign in *England*, for which he gratified his Holineſs with yearly *Peter*-pence; he ſat ſeven years three months and ſix daies.

106. *Johannes* the eighth, is by moſt confeſſed to be a woman, and is uſually called Pope *Joan*: to avoid the like diſgrace, the Porphyry Chair was ordained; ſhe died in Child-birth in going to the *Lateran*, having ſat one year one month and four daies.

107. *Benedictus* the third, a *Roman*, was withſtood by one *Anaſtaſius*, but to no purpoſe; he made ſhew of great humility, and therefore would not be buried in but without the Threſhold of St. *Peters* Church; he ſat one year ſix months nine daies.

108. *Nicholaus* the firſt, was the firſt that by Law prohibited marriage to the *Roman* Clergy; deprives *John* of *Ravenna* for not ſtooping to him; ſwaggers with *Michael* the Emperour of ...., and ſat ſix years nine months and thirteen daies.

109. *Adrianus* the ſecond, the Emperours Embaſſadour excepted againſt his election, but had a deluſive anſwer. The Emperour *Lotharius* came to *Rome* to receive abſolution of him, which is much ſtood upon; he ſat four years nine months twelve daies.

110. *Johannes* the ninth Crowned three Emperours, *Charles* the *Bald*, *Charles* the *Groſſe*, and *Lewis*; held a Council at *Trecas*; drave the *Saracens* out of *Italy* and *Sicily*, and died, having ſat ten years and two daies, and was buried in St. *Peters*.

111. *Martinus* the ſecond, a *French* man, his father *Palumbus* was a Conjurer, and the ſon got the Popedom by evil arts; he did nothing worthy of memory, but died, having ſat only one year and five months.

112. *Adrianus* the third ordained that the Emperour ſhould no more have to do with the Election or Confirmation of the Pope, but that it ſhould be left wholly to the *Roman* Clergy; he died in the firſt year and ſecond month of his Popedom.

113. *Stephanus* the fifth, a *Roman*, did nothing of note, only he abrogated the purging of Adultery and Witchcraft by going over burning Coulters, and caſting the ſuſpected into the water; he died having ſat ſix years and eleven daies.

114. *Formoſus* the firſt, was ſo ill beloved, that Pope *Stephen* the ſixth cauſed his body to be unburied, all his acts reverſed, two of his fingers to be cut off, and then buried amongſt the Laity: *Sergius* the third took him up again, cauſed his head to be cut off, and the body to be thrown into *Tyber*; died the ſixth month of his fiſth year.

115. *Bonifacius* the ſixth, a *Tuſcan*, is inſerted into the Catalogue, not for any thing he did, but becauſe rightly elected, and indeed what could be expected to be done by him, who had no longer time wherein to enjoy his Popedom, for he died upon the twenty ſixth day from his Election.

116. *Stephanus* the ſixth, a *Roman*, abrogated all the acts of *Formoſus* his Predeceſſour, which afterwards grew cuſtomary through this example, the following Popes infringing, if not fully cancelling all that was done by their immediate Predeceſſour; this Pope died in the firſt year and third month of his Popedom.

117. *Romanus* the firſt, a *Roman*, voided all the Decrees and Acts of Pope *Stephen* that was before him; beſides this, he had not time to do any thing worthy of memory, for he died in the third month of his Popedom.

118. *Theodorus* the ſecond, a *Roman*, reſtored the acts of *Formoſus*, and his followers were in great eſteem with him; in his time the *Saracens* broke into *Apulia* and made great ſpoil, but were repelled by the *Italians*; the Pope died, having ſat in his Chair only twenty daies.

119. *Johannes* the tenth, a *Roman*, reſtored the acts of *Formoſus*, and being therein oppoſed by the people, he got to *Ravenna*, had a Council of ſeventy four Biſhops, and therein reſtored the acts of *Formoſus*, and reſcinded thoſe of *Stephen*; which done he died on the fifteenth day of his ſecond year.

120. *Benedictus* the fourth, a *Roman*, for his humanity and clemency created Pope; nothing, ſaith *Platina*, was done in his time that was worthy of much praiſe; but that in a bad time he preſerved much gravity and conſtancy in his life, and died in the fourth month of his third year.

121. *Leo* the fifth, Hiſtorians give no account of his Country, he was made Priſoner by his familiar friend *Chriſtopher*, and thereupon is thought to have died of grief upon the fortieth day after his arrival to the Popedom.

122. *Chriſtophorus* the firſt, was ſo baſe that his Country is not known, having obtained the Papacy by evil arts; he ſpeedily loſt it, was thruſt into a Monaſtery, the then only refuge of the miſerable: and this in the ſeventh month of his Uſurpation of that Seat, whereof he had deprived his friend.

123. *Sergius* the third ordained the bearing of Candles in the Feaſt of the Purification of the Virgin *Mary*, thence called *Candlemas* day, impriſoned *Chriſtopher*, reſcinded the acts of *Formoſus*, and died having ſat ſeven years four months.

124. *Anaſtaſius* the third, a *Roman*, made no mark of ignominy upon any of his Predeceſſours, and lived himſelf with that modeſty and integrity, that there was nothing to be reprehended in him; he died in the ſecond year of his Popedom.

125. *Landus* the firſt, a *Roman*, his life is ſo obſcure, that ſome will not allow him any place amongſt the Popes; nothing is ſaid of him, but that he died in his ſixth month and on the twenty firſt day of it, and buried in St. *Peters*.

126. *Johannes* the eleventh, the Baſtard of Pope *Sergius*, overthrew the *Saracens*; in a Sedition he was taken and put in bonds, where he was ſtifled by a Pillow, having ſat thirteen years two month and three daies.

127. *Leo* the ſixth, a *Roman*, a modeſt and honeſt man, who took care of the Service of God as much as the corruption of that time would bear, but died on the fifteenth day of his ſeventh month, much lamented by the *Romans*.

128. *Stephanus* the ſeventh, a *Roman*; in his time *Spireneus*, Duke of *Bohemia*, received the Chriſtian Faith; the Pope himſelf was a man of much meekneſs and Religion, and died having ſat two years one month and twelve daies.

129. *Johannes* the twelfth, a wicked cruel and libidinous man, was taken in Adultery and ſlain by the husband of the woman; was ſuppoſed to have poyſoned *Leo* and *Stephen* his Predeceſſours; he ſat four years ten months.

130. *Leo* the ſeventh, a *Roman*, in his time *Boſon* Biſhop of *Placentia*, and *Theobald* Biſhop of *Millaine*, and another great Prelate, were all Baſtards of King *Hugh*, by his Concubines *Bezola*, *Roſa*, and *Stephana*; he ſat three years ſix months and ten daies.

131. *Stephanus* the eighth, a *German*, vexed with Seditions, and in them ſo deformed with wounds, that he was aſhamed to be ſeen in publick: ſo that nothing being done by him of any note, he died in the third year the fourth month and twelfth day of his Papacy.

132. *Martinus* the third, a *Roman*, gave himſelf to peace and piety, rebuilded ruinous Churches, and gave great Alms to the poor: nothing elſe is remembred of him, but that he died in the third year ſixth month and tenth day of his Papacy.

133. *Agapetus* the ſecond, a *Roman*; in his time the *Hungarians* brake into *Italy*, and were overcome in two ſet Battels by *Henry*, Duke of *Bavaria*; this Pope was a man of great innocence, and died in the ninth year ſeventh month and tenth day of his Papacy.

134. *Johannes* the thirteenth, a man from his youth polluted with all kind of villany and diſhoneſty; he was depoſed by *Otho* in a Council, and ſlain in the act of Adultery, after he had arrived to the ninth year the third month and fifth day of his Papacy.

135. *Benedictus* the fifth, a *Roman*, from a Deacon advanced to the Papacy, but the Emperour approved not the Election, took the Pope with him into *Germany*, who died of grief at *Hamburg*, his place of baniſhment, having ſat only ſix months and five daies.

136. *Leo* the eighth, Crowned *Otho* Emperour, remits unto him the right of chooſing Popes, before in the hands of the Clergy and people, for which was ratified unto the Papacy *Conſtantines* (or rather *Pipin's*) Donation; he died in his firſt year and fourth month.

137. *Johannes* the fourteenth, Biſhop of *Narnia*, was alſo wearied with Seditions, and impriſoned, but freed by the Emperour *Otho*; in his time Bells began to be Baptized, and had names given them; he died in the eleventh month of his ſixth year.

138. *Benedictus* the ſixth, a *Roman*, by *Cintius* a potent Citizen firſt impriſoned, and then ſtrangled in the Caſtle of St. *Angelo*; *Platina* fears *Benedict* deſerved all he ſuffered, becauſe none ſtirred in his quarrel; he died in the ſixth month of his firſt year.

139. *Donus* the ſecond, a man of that modeſty that though he did not any thing much worthy of praiſe, yet he received no injury, nor had any infamous note upon him; he died in the firſt year of his Papacy, and was buried in St. *Peters*.

140. *Bonifacius* the ſeventh, the Citizens oppoſed him, ſo he ſtole away the Church ornaments and treaſure, and fled to *Conſtantinople*; he returns and recovers his place; but ſoon after dies of an Apoplexy, having ſat only ſeven months and five daies.

141. *Benedictus* the ſeventh, a *Roman*, he turned out *Gilbert* the Conjurer from the Archbiſhoprick of *Rhemes*, and reſtored *Arnulphus*: he was a good man, ſaith *Platina*, and died in the ſixth month of his eighth year.

142. *Johannes* the ſifteenth, was taken by the *Romans*, impriſoned and there made to die with famine, grief of mind, and the filth of his Priſon, by *Ferrucius* the father of *Boniface*; he died in his third month.

143. *Johannes* the ſixteenth, a hater of the Clergy, and hated by them; he was all for the enriching of his Kindred; and his example therein hath been ever ſince followed; he died, ſaith *Platina*, by the Will of God in his eighth month.

144. *Johannes* the ſeventeenth, reputed a great Scholar; he was driven from *Rome* into *Hetruria* by *Creſcentius* the *Roman* Conſul, but he ſubmitting himſelf, *John* returned, and died in the ſixth month and tenth year of his Papacy.

145. *Gregorius* the fifth, projected the Election of the future Emperours by the Princes of *Germany*, by which the *Germans* were diſtracted into Factions, the *Romans* weakened, and way made that the Popes might the better have their ends upon them.

146. *Johannes* the eighteenth, a Thief and a Robber, ſaith *Platina*, who entred not in by the door, having bribed *Creſcentius*, and others to receive him; but he died with ignominy in the tenth month of his Papacy.

147. *Sylveſter* the ſecond, a *French* man, firſt called *Gerebertus*, a Magician, and who contracted with the Devil for the Papacy, whereof he is ſaid to have repented; he died having ſat three years and ten daies.

148. *Johannes* the nineteenth was given to Magick; took off the choice of the Popes from the people; appointed the Feaſt of *All Souls*, and died the twentieth day of the fourth month of his Papacy.

149. *Johannes* the twentieth Crowned the Emperour *Conrade*, and was alwaies protected by him; he did nothing worthy of memory, but died in the fourth month of his fourth year.

150. *Sergius* the fourth, was the firſt that on *Chriſtmas* night conſecrated Swords, Roſes, or the like, to be ſent as tokens of love and honour to ſuch Princes as deſerved beſt, and whom he deſired to oblige.

151. *Benedictus* the eighth, a *Tuſcan*, is ſaid to be ſeen upon a black Horſe after his death; he Crowned the Emperour *Henry*, alſo in his time there was ſuch a Plague as the living ſcarce ſufficed to bury the dead; he died in the firſt month of his eleventh year.

152. *Johannes* the twenty firſt, a *Roman*, ſon to the Biſhop of *Portua*, ſome ſay not in Orders before he took the Popedom; *Platina* ſaith, He was a man of excellent life, and died upon the ninth day in the eleventh year of his Papacy.

153. *Benedictus* the ninth, a Conjurer, wont with *Lawrence* and *Gratian* the Conjurers (whom he made Cardinals) to wander in the Woods to invocate Devils, and bewitch women to follow them; he ſat ten years four months and nine daies.

154. *Sylveſter* the third made Pope while *Benedict* was living, but the other ſoon recovered his Seat, when *Sylveſter* had ſat but forty nine daies, and had made *Caſimir* a Monk King of *Poland*.

155. *Gregorius* the ſixth, received the Keyes, ſo that three Popes were extant at one time: but *Henry* the Emperour expelled *Benedict*, *Sylveſter*, and *Gregory*, this laſt having ſat two years and ſeven months, of whom the Hiſtorian ſaith He did many things well.

156. *Clemens* the ſecond cauſed the *Romans* to renounce by Oath the right they claimed in chuſing Popes: but *Henry* the Emperour gone, they poiſoned this Pope when he had ſat not full nine months.

157. *Damaſiu* 2. a *Bavarian*, without conſent of the Clergy or people ſeiſed on the Popedom: but he enjoyed it but a ſhort time, for he died upon the twenty third day after his Uſurpation.

158. *Leo* the ninth, a *German*, a man, ſaith *Platina*, of great Piety, Innocence and Hoſpitality to ſtrangers and the poor; at *Vercellis* he held a Council againſt *Berengarius*; he ſat four years two months and ſix daies.

159. *Victor* the ſecond, a *Bavarian*, made Pope by the favour of *Henry* the Emperour; he held a great Council at *Florence*; deprived divers Biſhops for Fornication and Simony, and died in the third month of his ſecond year.

160. *Stephanus* the ninth, brought the Church of *Millaine* under the obedience of the Popes of *Rome*, which till that time challenged equality with them, and died at *Florence* the eighth day of his ſeventh month.

161. *Benedictus* the tenth, a *Campanian*, made Pope by the Faction of the Nobles, but by a Council held at *Sutrinum* he was depoſed and baniſhed, having ſat eight months and twenty daies.

162. *Nicholaus* the ſecond took from the *Roman* Clergy the Election of the Popes, and gave it to the Colledge of Cardinals; cauſed *Berengarius* to recant his Opinion againſt Tranſubſtantiation, and died in the ſixth month of his third year.

163. *Alexander* the ſecond, a *Millanois*, inclining to the Emperours right in chooſing the Pope, is firſt boxed, then impriſoned, and at laſt poyſoned by *Hildebrand*, having ſat ten years and ſix months.

164. *Gregorius* the ſeventh, commonly called *Hildebrand*, a turbulent man, Excommunicated the Emperour *Henry* the fourth: but the Emperour made him fly out of *Rome*, and die in Exile in his twelfth year.

165. *Victor* the third, an *Italian*, defended all the doings of *Gregory*, but not long after he was poyſoned by his Sub-deacon in the *Chalice*, having ſat but one year and four months.

166. *Urbanus* the ſecond, an *Hetrurian*, Excommunicates the Emperour, and ſets all Chriſtendom in Combuſtion, and thence was called *Turbanus*; he died in the twelfth year of his Papacy.

167. *Paſchalis* the ſecond cauſed the Emperour *Henry* the fourth to ſubmit to him, and to attend barefoot at his door; alſo Excommunicated *Henry* the fifth; interdicted Prieſts marriages, and ſat ſeventeen years.

168. *Gelaſius* the ſecond, a *Campanian*, was vexed with Seditions all his time; ſome ſay the Knights Templars had their beginning in his Papacy; he ſat but one year and five daies.

169. *Caliſtus* the ſecond, a *Burgundian*; he appointed the four Faſts; Decreed it Adultery for a Biſhop to forſake his See; interdicted Prieſts marriages; he ſat five years ten months and ſix daies.

170. *Honorius* the ſecond, an *Italian*, a lover of Learned men; *Arnulphus* an *Engliſh* man was murdered in his time for taxing the vices of the Clergy; he died lamented, having ſat five years and two months.

171. *Innocentius* the ſecond, oppoſed by an Anti-pope called *Anacletus*; he ordained, That none of the Laity ſhould lay hand on any of the Clergy, and died in the fourteenth year and ſeventh month of his Papacy.

172. *Celeſtinus* the ſecond was the Inventor of that mad manner of Curſing with Bell, Book and Candle: beſides which it is only ſaid of him, That he died in the fifth month of his Papacy.

173. *Lucius* the ſecond, a *Bononian*; he mightily incited men to the Holy War; in his time a Synod was held in *France*, againſt *Petrus Abelardus*, who thereupon changed his opinion; *Lucius* ſat eleven months four daies.

174. *Eugenius* the third, a *Piſan*, a Monk with the Abbot St. *Bernard*; he would not permit the *Romans* to chooſe their own Senators; by which a quarrel grew: that compoſed, he died, having ſat eight years four months.

175. *Anaſtaſius* the fourth, a *Roman*; in his time was a Famine all over *Europe*; little is ſaid of him, but that he gave a great *Chalice* to the Church of *Laterane*, and died, having ſat one year four months.

176. *Adrianus* the fourth, an *Engliſh* man; he forced *Frederick* the Emperour to hold his Stirrup, and then Excommunicated him for claiming his right, and writing his name before the Popes, being choaked with a fly at *Anagnia*, he died, having ſat four years and ten months.

177. *Alexander* the third Excommunicated the Emperour *Frederick* the firſt, and brought him to that exigent as to proſtrate himſelf at his feet, when the Pope trod upon his neck; he ſat twenty one years and more.

178. *Lucius* the third ſtrove to aboliſh the *Roman* Conſuls, for which he was forced to quit *Rome* and retire to *Verona*, where he alſo died, having ſat four years and two months.

179. *Urbanus* the third, a *Millanois*; in his time *Jeruſalem* was retaken by *Saladine*, with grief whereof the Pope died; he ſat one year ten months.

180. *Gregorius* the eighth incited the Chriſtian Princes to recovery of *Jeruſalem*, in which endeavour he died the fifty ſeventh day of his Papacy.

181. *Clemens* the third Excommunicated the *Danes* for maintaining the marriage of their Clergy: compoſed the differences at *Rome*, and died in the third year and fifth month of his Papacy.

182. *Celeſtinus* the third put the Crown on the Emperours head with his feet, and then ſtruck it off again, ſaying, *Per me Reges regnant*; he ſat ſix years ſeven months.

183. *Innocentius* the third brought in the Doctrine of Tranſubſtantiation; ordained a Pix to cover the Hoſt, and a Bell to be rung before it; and firſt impoſed Auricular Confeſſion upon the people.

184. *Honorius* the third confirms the Orders of *Dominick* and *Francis*, and ſets them againſt the *Waldenſes*; exacted two Prebends from every Cathedral in *England*; he ſat ten years 7 months.

185. *Gregorius* the ninth thrice Excommunicates the Emperour *Frederick*; in his time began the deadly feud of the Papal *Guelphs*, and the Imperial *Gibbelines*; he ſat fourteen years and three months.

186. *Celeſtinus* the fourth, a man of great Learning, and Piety, ſaith *Platina*, but being very old (and perhaps poyſoned) at his entrance, he kept his Seat but eighteen daies.

187. *Innocentius* the fourth, in a Council at *Lions* depoſed the Emperour *Frederick*; terrified with a dream of his being cited to Judgement, he died, having ſat eleven years ſix months.

188. *Alexander* the fourth condemns the Book of *William de Sancto Amore*, Saints *Clara*, pills *England* of its Treaſure, and dies at *Viterbium* in the ſeventh year of his Papacy.

189. *Urbanus* the fourth, formerly Patriarch of *Jeruſalem*; he inſtituted the Feaſt of *Corpus Chriſti* day, ſolicited thereto by *Eva* an Anchoreſſe; he ſat three years one month and four daies.

190. *Clemens* the fourth, the greateſt Lawyer in *France*, had before his Election a Wife and three Children; ſent *Ottobonus* into *England* to take the value of all Church Revenues; he ſat three years.

191. *Gregory* the tenth, an *Italian*, held a Council at *Lions*, wherein was preſent *Michael Paleologus* the *Greek* Emperour, who acknowledged there the Proceſſion of the Holy Ghoſt from Father and Son; this Pope ſat four years two months and ten daies.

192. *Adrianus* the fifth, a *Genoway*, before called *Ottobonus*, and Legate here in *England* in the daies of *Henry* the third; he died before he was conſecrated in the fortieth day of his Popedom.

193. *Johannes* the twenty ſecond, a *Spaniard* and Phyſician; though a Learned man, yet unskilled in Affairs; he did many things with folly enough; he ſat but eight months.

194. *Nicholaus* the third firſt practiſed to enrich his Kindred; he raiſed a quarrel betwixt the *French* and *Sicilians*, which occaſioned the Maſſacre in the *Sicilian* Veſper; he ſat three years.

195. *Martinus* the fourth, a *French* man; he kept the Concubine of his Predeceſſour *Nicholas*: removed all Pictures of Bears from the Palace, leſt his Sweet-heart ſhould bring forth a Bear; ſat four years.

196. *Honorius* the fourth confirmed the *Auguſtine* Friers, and cauſed the white *Carmelites* to be called, Our Ladies Brethren; he did little more, but died, having ſat two years and one day.

197. *Nicholaus* the fourth preferred perſons ſolely upon reſpect to their vertue; and died of grief to ſee Church and State in a remedileſs combuſtion, having ſat four years one month.

198. *Celeſtinus* the fifth, an Hermit, was eaſily perſwaded to quit the Chair: the Cardinals perſwading it was above his ability: ſo he reſigned, was impriſoned and died; he ſat one year and five months.

199. *Bonifacius* the eighth, by his general Bull exempted the Clergy from being chargeable with Taxes and Payments to temporal Princes; firſt ſet forth the Decretals, and inſtituted the Feaſt of *Jubilee*.

200. *Benedictus* the eleventh, a *Lombard*, was a man of great humility, deſired to compoſe all Brawls: but was poyſoned in a Figg, as ſome ſay, having ſat eight months and ſeventeen daies.

201. *Clemens* the fifth, firſt made Indulgences and Pardons ſaleable; he removed the Papal See from *Rome* to *Avignon* in *France*, where it continued for ſeven years; he ſat eight years.

202. *Johannes* the twenty third, he Sainted *Thomas* of *Aquine*, and *Thomas* of *Hereford*, challenged Supremacy over the *Greek* Church, and died, having ſat nineteen years and four months.

203. *Benedictus* the twelfth, a man of that conſtancy, as by no means to be ſway'd from that which he judged to be right; he died in the ſeventh year and third month of his Papacy.

204. *Clemens* the ſixth; a dreadful Peſtilence in *Italy* was in his time, ſo that ſcarce a tenth man remained alive; he died, having ſat ten years ſix months and twenty eight daies.

205. *Innocentius* the ſixth, a Lawyer, burnt *John de Rupe ſciſſâ*, for foretelling ſhrewd things of Anti-Chriſt; he ſat nine years.

206. *Urbanus* the fifth, a great Stickler for Popiſh Priviledges; he confirmed the Order of St. *Brigitt*; being poyſoned (as 'tis thought) he died, having ſat eight years and four months.

207. *Gregorius* the eleventh returned the Papal Chair again to *Rome*; he Excommunicated the *Florentines*, and ſat ſeven years five months.

208. *Urbanus* the ſixth; Gunpowder was Invented in his time; he made fifty four Cardinals, held a Jubilee to gather money, and died having ſat eleven years and eight months.

209. *Bonifacius* the ninth, ſcarce thirty years old when made Pope; very ignorant, and a great ſeller of Church Livings; he ſat fourteen years and nine months.

210. *Innocentius* the ſeventh demanded the Moiety of Eccleſiaſtical Benefices both in *France* and *England*, but was ſtoutly denied; he ſat but two years.

211. *Gregorius* the twelfth ſwore to reſign for the peace of the Church, but colluſion diſcerned betwixt him and *Benedict*, both were outed.

212. *Alexander* the fifth, a *Cretan*, a man of great Sanctity and Learning; he depoſed *Ladiſlaus*, King of *Naples* and *Apulia*; and ſat but eight months.

213. *Johannes* the twenty fourth of *Naples*; by his conſent a Council was Aſſembled at *Conſtance*, where himſelf was depoſed.

214. *Martinus* the fifth condemned *Wickcliffe*, burnt *John Huſſe*, and *Jerome* of *Prague* his Followers; he ſat fourteen years odd months.

215. *Eugenius* the fourth, a *Venetian*, refuſed to appear at the Council of *Baſil*, who thereupon depoſed him; he ſat ſixteen years.

216. *Nicholaus* the fifth, of *Genoua*; in his time the *Turks* took *Conſtantinople*; he built the *Vatican*, and died in the eighth year of his Papacy.

217. *Caliſtus* the third, a *Spaniard*, ſent Preachers throughout *Europe*, to animate Princes to War againſt the *Turks*; ſat but three years.

218. *Pius* the ſecond, an *Italian*, approved of the marriage of the Clergy; and turned out divers Cloyſtered Nuns; and ſat ſix years.

219. *Paulus* the ſecond exceeded all his Predeceſſours in Pomp and Shew, enrich'd his Miter with all kind of precious Stones; honoured the Cardinals with a Scarlet Gown, and reduced the Jubilee from fifty to twenty five years.

220. *Sixtus* the fourth ordained a Guard to attend his Perſon; was the firſt Founder of the *Vatican* Library, and brought in Beads; ſat thirteen years.

221. *Innocentius* the eighth, of *Genoua*, much given to exceſs in drinking and venery; he ſat ſeven years and ten months.

222. *Alexander* the ſixth firſt openly acknowledged his Nephews (as they call their Baſtards) to be his ſons, was inceſtuous with his daughter, and gave himſelf to the Devil; he ſat eleven years.

223. *Pius* the third ſought to hunt the *French* men out of *Italy*, but died in the interim of an Ulcer in his Leg, having ſat twenty five daies.

224. *Julius* the ſecond, more Souldier than Prelate, paſſing over a Bridge of *Tyber*, threw his Key into the River, and brandiſhed his ſword; Excommunicated *Lewis* of *France*, and ſat nine years three months.

225. *Leo* the tenth burnt *Luther*'s Books, declaring him an Heretick: *Luther* did the like at *Wittenberge* with the Popes Canon Law, declaring him for a Perſecutor, Tyrant, and the very Antichriſt.

226. *Adrian* the ſixth, a *Low-Country* man, made ſhew at his entrance of Reformation, but was diverted; the *Lutherans* began to ſpread, and the *Turks* to approach: theſe and other things broke him ſo that he died in his ſecond year.

227. *Clemens* the ſeventh, of *Florence*; in his time *Rome* was Sack'd, and the Pope made Priſoner by the Duke of *Burbon*; the Popes Supremacy caſt off in *England* by King *Henry* the eighth; ſome ſay he died of the lowſie diſeaſe.

228. *Paulus* the third called the Council at *Trent*; proſtituted his Siſter; committed inceſt with his daughter; poyſoned her husband; attempted the chaſtity of his Neece, found in the act he was marked by her husband; he was a Necromancer.

229. *Julius* the third gave his Cardinals Hat to a Sodomitical boy, called *Innocentius*; in his time *Caſa*, Arch-biſhop of *Beneventum*, Printed a Book in defence of Sodomy; *England* reconciled to the Mother Church in Queen *Maries* daies.

230. *Marcellus* the ſecond, an *Hetruſcan*; he eſteemed the *Lutherans* worſe than *Turks*; and perſwaded *Charles* the fifth and *Ferdinand*, rather to turn their Forces againſt them; he was Pope but twenty three daies.

231. *Paulus* the fourth, the *Neapolitane*, a great Patron of the Jeſuites and Inquiſition, in which had been made away one hundred and fifty thouſand perſons for Religion; being hated for his cruelty, after his death his Statue was caſt into *Tyber*.

232. *Pius* the fourth continued the Council at *Trent*, and brought it to an end, and thereby ſetled and confirmed the intereſt of the Church of *Rome*: cauſed it to be received as Oecumenical; his Legates forbid footing in *England* by Queen *Elizabeth*. Venery and Luxury ſhortned this Popes daies: and then ſucceeded

233. *Pius* the fifth, a *Lombard*, commanded the Whores in *Rome* to be married or whipt. He had a hand in the death of Prince *Charles* of *Spain*, and of our King *James* his Father, and in moſt of the Treaſons againſt Queen *Elizabeth*, whom he Excommunicated by Bull; he left his Seat to

234. *Gregorius* the thirteenth, a *Bononian*; the Maſſacre at *Paris* was by this mans procurement. He altered the Kalender to his New Stile, which anticipates ten daies the old account; he Excommunicated and outed the Archbiſhop of *Collen*, becauſe he married; would have diſpoſed of the Kingdom of *Portugal*, but was prevented.

235. *Sixtus* the fifth, of *Marca Ancona*, Excommunicates and praiſes the Murder of *Henry* the third of *France* by *Jaquez Clement*: bleſſeth the Banner of *Spain* againſt *England* in 88. quarrels with *Spain* for *Naples*, and wiped the Jeſuites of a great maſs of money. The Cardinal *Bellarmine* Dedicates his Controverſies to him, yet being aſked his judgement of him when dead, ſaid, He thought he was damned.

236. *Vrbanus* the ſeventh, a *Genoway*, aſcended the Chair after him, of whom there is the leſs to be ſaid in that he enjoyed his Popedom but a fourteenth night, and then he left it to who ſhould come after, dying before his inauguration. The Seat not long empty was ſupplied by

237. *Gregorius* the fourteenth, of *Millaine*; he held a Jubilee, and exhauſted the Treaſury of the Church, which *Sixtus* before had ſealed by an Oath, to be employed in the recovery of the *Holy Land*; he curſed King *Henry* of *Navarre* as a relapſed Heretick; his Bulls were burnt by the hands of the Hangman; he died of the Stone before he had ſat one year out.

238. *Innocentius* the ninth, a *Bononian*, for the two months he was in, he expreſſed an hatred againſt the King of *Navarre*, and a good liking of the Jeſuites: one year four months and three daies made an end of four Popes: and then came

239. *Clemens* the eighth made *Henry* of *France* turn Papiſt to be quiet; much troubled with the Gout, but eaſed, as he ſaith, when the Arch-duke *Maximilian* had kiſſed his gouty Toes.

240. *Leo* the eleventh came in with this Motto over his Arch-triumphal Pageant, *Dignus eſt Leo in virtute Agni, accipere librum & ſolvere ſeptem ſignacula ejus*: but a Fevor ended him before he had ſat twenty eight daies.

241. *Paulus* the fifth, an *Italian*, promoted the Powder-plot; interdicted the State of *Venice*, whereupon the Jeſuites were baniſhed; the Oath of Allegiance to King *James* forbidden by Breves from this Pope.

242. *Gregorius* the fifteenth, a *Bononian*, Elected by way of Adoration; he inſtigates the *French* againſt the Proteſtants, Saints *Ignat. Loyola*, and quarrels with the *Venetians*; after two years was choſen

243. *Vrbanus* the eighth, a *Florentine*, he advances his Kindred; in his time the Arch-biſhop of *Spalato* turned from Papiſt to Proteſtant; and thence to Papiſt again; he was a politer Scholar than moſt of them.

244. *Innocentius* the tenth.

245. *Alexander* the ſeventh.

246 Clement the ninth.

247 Clement the tenth.

248 Innocent the Eleventh

CHAP. IV.

Of ſuch men as have been the Framers and Compoſers of Bodies of Laws for divers Nations and Countries.

IT was the ſaying of *Plato*, That there was a neceſſity that Laws ſhould be made for men, and that they ſhould be obliged to live according to them: or otherwiſe, men would differ but very little from the Beaſts themſelves. The reaſon of this is, That no man is naturally ſo well compoſed, as rightly to underſtand what things do beſt conduce to the publick good of humane life, or if he do, yet he either cannot or will not alwaies act according to that which in his judgement is the beſt. Hence it is that ſo many Nations have ſubmitted to the wiſdom of ſome one that hath been eminent amongſt them, and contented to live by the rules they have preſcribed.

1. *Lycurgus* was the Law-giver to the *Lacedemonians*; and when by his Inſtitutions he had brought *Sparta* to that form of a Republick, which he had deſired: He then Aſſembled them all, where he told them that in moſt parts the Common-wealth was ſo framed, as it might rightly ſerve to the improvement both of their vertue and felicity. But that there was now behind the chiefeſt and moſt important head of all, which he ſhould not take upon him to impart unto them, till ſuch time as he had conſulted the Oracle. That they ſhould therefore firmly cleave to the preſent Laws, nor ſhould deviate from, nor change any thing therein till ſuch time as he ſhould return from *Delphos*. They all promiſed him, and having taken an Oath of the Kings, Senate and People to that purpoſe, he went to *Delphos*, where when he came, he enquired of *Apollo*, if the frame and model of his Laws were ſuch, as that his Citizens might in the obſervation of them be made vertuous and proſperous? *Apollo* made anſwer that all was well done, and that ſo long as they lived thereby, they ſhould be moſt famous. This anſwer he ſent back to *Sparta*, which done he reſolved, that the *Spartans* ſhould never be freed from their Oath they had given him, and to that purpoſe he underwent a voluntary baniſhment and death in *Creet* (ſaith *Ariſtocrates*) having before-hand beſought his Hoſt and entertainer, That as ſoon as he was dead, he ſhould cauſe his body to be burnt, and the aſhes thereof caſt into the Sea, that ſo no remainder of him might be brought to *Sparta*, leſt they thereby pretending he was returned, ſhould diſengage themſelves from their Oath, and attempt any change in the Common-wealth.

Plut. in Lycurg. p. 57. Juſtin. hiſt. l. 3. p. 55, 56.

2. *Solon* was the Law-giver to the *Athenians*, and when *Anacharſis* did deride his endeavours in this kind, that went about to repreſs the injuries and extravagancies of his Citizens with a few written words, Which, ſaid he, are no better than Spiders Webs, and which the ſtronger will break at their pleaſure; *Solon* return'd, that men will be ſure to ſtand to thoſe Covenants which will bring manifeſt diſadvantages to the infringers of them. Adding that he had ſo

Plut. in Solon. p. 81. Ælian. var. hiſt. l. 8. c. 10. p. 221. Juſtin. hiſt. l. 2. p. 38.

framed and tempered his Laws for *Athens*, that it ſhould manifeſtly appear to all of them, That it was more for their concern ſtrictly to obſerve, than in any thing to violate and infringe them.

Plut. in Solon. p. 87.

3. *Draco* was alſo before him a Law-giver at *Athens*, whoſe Laws were antiquated by *Solon*, by reaſon of their ſeverity and rigour: for he puniſhed all ſorts of faults (almoſt) with death. He that was convicted of Idleneſs died for it; and he that had ſtolen an Apple or handful of Herbs, was to abide the ſame ſentence, as if he had committed Sacriledge: So that *Demades* afterwards ſaid wittily, That *Draco*'s Laws were not written with Ink but Blood. They ſay that *Draco* himſelf being ask'd, Why he puniſhed even petty Larcenies with death? made this anſwer, That the ſmalleſt of them did deſerve that, and that there was not a greater puniſhment he could find out for greater Crimes.

Heyl. Coſm. p. 608. *Texto. Offic. l.* 1. *c.* 8. *p.* 25.

4. *Zamolxis* was the Law-giver of *Thrace*, a Native of that Country, who having been brought up under *Pythagoras*, and returning home preſcribed them good and wholſom Laws; aſſuring them, That if they did obſerve the ſame, they ſhould go unto a place when they left this World, in which they ſhould enjoy all manner of pleaſure and contentment. By this means having gotten ſome opinion of a Divinity amongſt them, he abſented himſelf, and was afterwards worſhipped by them as a god.

Diodor Sic. Biblioth. l. 13. *p.* 336.

5. *Diocles* was the Law-giver of the *Syracuſans*, he puniſhed offences with inexorable ſeverity, and for ſuch as tranſgreſſed, there was no hope of pardon. Amongſt others of his Laws this was one, That no man ſhould preſume to enter armed into the *Forum*, and Aſſembly of the people; in caſe any ſhould, he ſhould ſuffer death, no exception being made in caſe of imprudence, or any kind of neceſſity. One day when the news was, That the enemy had broke into their Fields, *Diocles* haſted out againſt them with his Sword by his ſide. Upon the way as he went, it fell out, That there was a Sedition and tumult amongſt the people in their Aſſembly, whither he imprudently diverts, armed as he was, when preſently a private perſon that had obſerved him, began to cry out, That he had broken the Laws which himſelf had made: *Diocles* turning towards his Accuſer, No, ſaid he (with a loud voice) but they ſhall now have their Sanction; which ſaid, he drew out his Sword, and thruſt it through his own throat that he died.

Diod. Sic. Bibl. l. 12. *p.* 283. *Lipſ. monit. l.* 2. *c.* 9. *p.* 237. *Heyl. Coſm. p.* 76. *Zuin. Theat. vol.* 1. *l.* 1. *p.* 56. *Ælian. var. hiſt. l.* 13. *p.* 24. *p.* 375.

6. *Zaleucus* was the Law-giver of the *Locrians*; he made a Law, That the Adulterer ſhould be puniſhed with the loſs of both his eyes: his own ſon happened to be the firſt offender in that kind, therefore to ſhew the love of a Father, and the ſincerity of a Judge, he put out one of his ſons eyes, and one of his own. He alſo provided by his Laws, That no woman ſhould be attended in the Street, with more than one Maid, but when ſhe was drunk. That no woman ſhould go abroad at night, but when ſhe went to play the Harlot. That none ſhould wear Gold or embroidered apparel, but when they meant to ſet themſelves to open ſale. And that men ſhould not wear Rings and Tiſſues, but when they went about ſome act of uncleanneſs; and many others of this mould: By means whereof, both men and women were reſtrained from all extraordinary trains of attendance and exceſs of apparel: the common conſequents of a long and proſperous tranquillity.

Diod. Sic. Bibl. l. 12 *p.* 282. *Lipſ. mon. l.* 2. *c.* 9. *p.* 238. *Lon. Theat. p.* 416.

7. *Charondas* the Law-giver of the *Thurians* in *Greece*, amongſt others of his Laws, had made this againſt civil factions, and for prevention of ſudden and tumultuary ſlaughters, That it ſhould be Capital for any man to enter the Aſſembly of the people armed with any weapon about him. It fell out that as he returned from abroad, he appointed a Convention of the people, and (like unto the forementioned *Diocles*) appeared therein armed as he was. When his oppoſers told him, That he had openly broken the Law of his own making, by entring the place in ſuch manner as he did: It is very true, ſaid he, but withal I will make the firſt ſanction of it, and thereupon drawing his Sword, he fell upon it, ſo that he died in the place.

D'Avila. Civil wars, l. 1. *p.* 6. *Heyl. Coſm. p.* 177.

8. *Pharamond* was the firſt King of the *French*, and a Law-giver amongſt them; it is ſaid, That he was the Maker of the Law called the *Salick Law*, by which the Crown of *France* may not deſcend unto the Females, or (as their ſaying is) fall from the Lance to the Diſtaff. Whence this Law had its name of *Salique* is uncertain, ſome ſay from the words *Si aliqua* ſo often uſed in it; others becauſe it was propoſed by the Prieſts called *Salii*: or that it was decreed in the Fields which take their name from the River *Sala*: But *Haillan*, one of their beſt Writers affirms, That it was never heard of in *France*, till the time of *Philip* the long, *Anno* 1315. Others ſay it was made by *Charles* the Great, after the Conqueſt of *Germany*, where the incontinent lives of the women living about the River *Sala* (in the modern *Miſnia*) gave both the occaſion and the name, *De terrâ vero Salicâ nulla portio hæreditatis mulieri veniat, ſed ad virilem ſexum tota terra hæreditas perveniat*, are the words of the Law. This *terra Salica* the Learned *Selden*, in his Titles of Honour, Engliſhes, Knights Fee, or Land holden by Knights Service, and proves his Interpretation by a Record of the Parliament of *Bourdeaux*, cited by *Bodinus*.

Heyl. Coſm. p. 230.

9. King *Richard* the firſt of *England*, as Lord paramount of the Seas, immediately on his return from the *Holy Land*, the Iſland of *Oleron* being then in his poſſeſſion, as a member of his Dukedom of *Aquitaine*, did there declare and eſtabliſh thoſe Maritime Laws, which for near five hundred years have generally been received by all the States of the Chriſtian World, which frequent the Ocean, for the regulating of Sea affairs, and deciding of Maritime Controverſies: From thence they are called the Laws of *Oleron*; *Quæ quidem leges & Statuta, per Dominum Richardum quondam Regem Angliæ, in reditu à terrâ Sanctâ correcta fuerunt, interpretata, declarata, & in Inſula de Oleron publicata, & nominata in Gallica Lingua la Loy d' Oleron, &c.* ſaith an old Record, which I find cited in a Manuſcript diſcourſe of Sir *John Burroughs*, intituled the Soveraignty of the *Britiſh* Seas.

Ælian. var. hiſt. l. 2. *c.* 23. *p.* 63.

10. *Nicodorus* was a famous Wraſtler and Champion in his younger time, but having taken leave of thoſe youthful exerciſes, and grown into years, he became the Law-giver of the *Mantineans*, amongſt whom he lived; and by the prudent compoſure of his Laws he brought much greater honour to his Country, than when he was publickly proclaimed Victor in his former Atchievements. It is ſaid, That the body of his Laws were framed for him by *Diagoras Melius*.

Laert. l. 1. p. 19. 11. *Pittacus* made Laws for the *Mitylenians*, and having ten years preſided amongſt them, after he had well ſetled the affairs of their Republick, he voluntarily reſigned up his power. Amongſt other his Laws, this was one, That he who committed a fault in his Drunkenneſs ſhould undergo a double puniſhment, one for his fault, and the other for being drunk. This Law he made on purpoſe to preſerve his *Mitylenians* in temperance, becauſe their Iſland abounded with Wine.

Plut. in vitâ Numæ p. 70, 71. Liv. hiſt. l. 1. p. 8. 12. *Numa Pompilius* was the firſt Law-giver amongſt the *Romans*, and he gave out that he converſed in the Woods with the Goddeſs *Ægeria*, that ſo by that celeſtial converſe, which he would have it thought he enjoyed, he might procure the greater eſtimation to himſelf, and the more reverence unto thoſe Laws that he ſought to eſtabliſh amongſt them. He ordered and diſpoſed of the year into twelve Months, appointed Prieſts to *Mars*, an Altar to *Jupiter*, a Temple to *Faith*, and another to the god *Terminus*. He was the Author of the *Veſtal Virgins*, and of ſundry Rites and Ceremonies amongſt the *Romans*, ſeeking to withdraw them from their Martial humour, by endeavouring to render them in love with devotion and peace, and the Arts of Tillage and Husbandry in the Fields.

Plut. in Theſeo, p. 7. Diod. l. 2. p. 74. Halicarnaſ. Antiq. l. 2. p. 49. 13. *Minos* was the firſt who is ſaid to have conſtituted the Republick of the *Cretans*, which *Homer* ſaies was the moſt ancient of all other; nine years was this Prince daily buſied in the framing and compoſing of his Laws; for the better ordering of which, he is reported to have retired himſelf into a Cave, and there to make his abode under ground.

Zuin. Theat. vol. 6. l. 1. p. 1566. 14. *Ægidius Fontana* (after the irruption of *Atila*) with divers *Patrician* Families, retired to the parts, whereabout *Venice* now is; thither alſo was there a great conflux of the moſt Noble Perſons from all the Neighbouring Cities: and this was the man who firſt gave Laws to the new City of *Venice*, and from their Author they are at this day called The *Ægidian* Laws.

Zuin. Theat. vol. 6. l. 1. p. 1567. 15. *Tuiſco*, ſaid to be the ſon of *Noah*, the Father and firſt King of the *Germans* and *Sarmatians*, conſidering that without juſtice and ſenſe of Religion, people could neither improve into a Common-wealth, nor have their licentious practices under any reſtraint, framed Laws and Ordinances for them; theſe he comprehended in Verſes, aad cauſed them to be publickly and privately ſung, leſt any ſhould pretend to the oblivion or ignorance of them.

Polyd. l. 1. 16. *Donvallo Molmicius*, King of the *Britains*, whereas the former Kings paſſed their inglorious lives in idleneſs and ſloth, and in the uſe of thoſe Laws only which were made by *Martia* the Wife of King *Gintoline*, he reſtored the Military Art almoſt utterly extinct, and withal eſtabliſhed new, and thoſe wholſom Laws, called from him the *Molmician* Laws; he gave the right of Sanctuary to Churches; was the firſt who wore a Crown of Gold; countenanced and rewarded ſuch as were Students in good arts; conſtituted a Standard for Weights and Meaſures; ſeverely puniſhed Thieves, and all manner of Rogues; decreed the breadth of divers Roads and High-waies, and that the right of them ſhould remain in the King. And leſt there ſhould be a frequent ſcarcity of Corn through the abundance of Cattle, he ordered upon a penalty, how many Ploughs each County ſhould have in it; and that no Magiſtrate, or Creditor ſhould ſeiſe upon any Cattel employed in draught, in caſe any other Goods were remaining ſufficient to ſatisfie the debt.

Zuin. Theat. vol. 6. l. 1. p. 1568. 17. *Cangius* or *Cingis Chan*, at firſt a man of baſe condition, and a Brazier or Blackſmith, afterwards raiſed to high degree, was the Law-giver to the *Scythians* or *Tartars*. His Decrees were to this purpoſe, That they ſhould avoid pleaſures, be content with ſuch things as came next to hand: That they ſhould love one another, and ever prefer the publick welfare to any private emolument whatſoever. That they ſhould do nothing raſhly, poſſeſs no grounds, marry many Wives, and when need required do any of thoſe things, which no neceſſity would before compel them to do; and that they ſhould preſerve truth in their words, and juſtice in their deeds, that no man might be deceived or circumvented by them.

Zuin. Theat. vol. 6. l. 1. p. 1567. 18. *S. Olaus*, King of *Norway*, whereas the people in thoſe daies lived without any known Rule, and were ſcattered up and down like a ſort of wild men; he gave them Laws, and thereby reduced them to a more civil and better ſtate of life: the ancient Monuments of his Laws are to this day held in great veneration by that people.

Zuin. Theat. vol. 6. l. 1. p. 1566. 19. *Euricus*, King of the *Goths* in *Spain*, firſt gave Laws to his own Subjects, which King *Leovigildus* afterwards augmented and encreaſed, making void ſuch as were found to be ſuperfluous.

CHAP. V.

Of Embaſſadours, what their Negotiations, and after what manner they have behaved themſelves therein.

IT highly concerns Princes and Republicks to make choice of ſuch men for their Embaſſadours, as are of an acuteneſs beyond other men; of great judgement and experience in affairs, and of an uncommon diligence in the obſervations of all things, with the meaſures and moments of them. A natural courage is alſo (ſometimes perhaps) as requiſite a qualification as any of the reſt; where moſt of theſe are, there buſineſs is moſt happily effected, and where a defect is obſerved, the Negotiation for the moſt part miſcarries that way.

Val. Max. l. c. p. Liv. hiſt. l. 44. p. Zon. Annal. tom. 2. p. 79. Juſtin. hiſt. l. 34. p. 266. Plin. nat. hiſt. Plut. Apoth. reg. &c. p. 437. Camer. oper. ſubc. cent. 1. c. 22. p. 153. Drexel. oper. tom. 1. in Heliotrop. l. 5. c. 12. p. 588. 1. *Publius Popilius Lana* being ſent from the Senate and People of *Rome* to King *Antiochus*, to forbid him to make any enterpriſe upon *Ægypt*, and to command him to depart away in caſe he was entred upon it: At his coming the King offered to embrace and welcom him, becauſe they were friends, ever ſince the time wherein *Antiochus* had been Hoſtage at *Rome*. But *Popilius* gave back, ſaying, That particular friendſhip was at that time to be laid aſide, when the concerns of the Publick were to be treated: Thereupon he delivered into his hand the commands of the Senate; when the King delayed to return his anſwer, and demanded ſome time wherein he might adviſe thereof with his friends, *Popilius* with a Wand he had in his hand, began to mark out a Circle ſomewhat ſpacious about the Chair of *Antiochus*, and ſaid, Sir, call hither what friends you pleaſe, to reſolve with them touching this affair within this Round that you ſee, and think not to go out from hence without a Declaration of War or Peace, between the People of *Rome* and you. This ſevere manner of proceeding abated the Pride of *Antiochus*, ſo that he preſently made anſwer, That he would obey the Senate.

Herod. l. 4. p. 266. Bruſon Facetiar. l. 3. c. 30. p. 238.

2. When *Darius*, the ſon of *Hyſtaſpis*, made an Expedition into *Scythia*, the *Scythians* had waſted the Country of neceſſary Proviſions: for want of which *Darius* his Army was brought into great ſtreights: which the Kings of *Scytnia* underſtanding, they ſent an Embaſſadour to him with theſe Preſents, a Bird, a Mouſe, a Frogg, and five Arrows. The *Perſians* enquired of him that brought them, what they intended by them? The *Scythian* told them, That he had no other thing in charge, but that as ſoon as he had delivered them, he ſhould return with all ſpeed, only to declare, That if the *Perſians* were ingenious, they ſhould interpret what theſe Preſents meant and ſignified. When the *Perſians* heard this, they conſulted about it: The opinion of *Darius* was, That the *Scythians* did yield themſelves, together with the Earth and Water, upon this reaſon, That the Mouſe is bred in the Earth, and feeds upon the ſame food with man, the Frog lives in the Water, the Bird might repreſent the Horſe, and that by ſending Arrows, they ſeemed to deliver up themſelves. But *Gobryas*, one of the ſeven Princes that had ejected the *Magi*, was of opinion, That thoſe Preſents intimated thus much, O ye *Perſians*, unleſs as Birds ye fly in the Air, or as Mice ye retreat under the Earth, or as Froggs ye ſwim in the Water, ye ſhall not return whence ye came, but ſhall be ſlain by theſe Arrows. The *Perſians* interpreted it according to his opinion; and had it not been by very accident, neither *Darius*, nor any of his Army, had ever ſeen *Perſia* more, being glad to fly, and happy that he found a way of eſcape, for the *Scythians* though in purſuit miſſed of him, as thinking he had taken another way.

Zuin. Theat. vol. 5. l. 4. p. 744.

3. *Alexander* the Great was vehemently incenſed againſt the *Lampſacenians*, who ſent *Anaximenes* as their Embaſſadour to appeaſe him: *Alexander* at the firſt ſight of him, that he might cut off all occaſion of being prevailed with, as to any favour in their behalf, ſolemnly ſwore, That although *Anaximenes* was his Maſter, yet he would not either grant or do any of thoſe things that he ſhould deſire of him. Then ſaid the other, I deſire of thee O King, that thou wouldeſt utterly deſtroy the Country of *Anaximenes* thy Maſter. *Alexander* for his Oaths ſake was thus conſtrained (though otherwiſe much againſt his mind) to pardon the *Lampſacenians.*

Zuin. Theat. vol. 3. l. 4. p. 746.

4. *Nicholaus de Book*, a Knight, was ſent by *Valdemarus* the Marqueſs of *Brandenburg*, as his Embaſſadour to *Franckfurt*, in his Princes name, about the Election of a King of the *Romans.* The Competitors were *Philippus Pulcher*, Duke of *Auſtria*, and *Lewis*, Duke of *Bavaria*; the Marqueſs had ſent his Letters in favour of *Frederick* that he might be King, but his Embaſſadour expecting to receive nothing from *Frederick*; and perceiving that moſt mens minds were inclinable to *Lewis*, he ſcraped out the name of *Frederick* out of all his Princes Parchments; and contrary to his mind, inſtead thereof put in the name of *Lewis*; for which Infidelity, the Marqueſs upon his return kept him in Priſon, and ſuffered him there to dye of Famine.

Zuin. Theat. vol. 3. l. 4. p. 746.

5. The people of *Florence* ſent one *Franciſcus*, a Lawyer, but indeed an unlearned Perſon, as their Embaſſadour to *Joan* Queen of *Naples*. At his coming, he was informed by a Courtier, That it was her Majeſties pleaſure, that he ſhould return on the morrow. In the mean time he had heard that the Queen had no averſion to a handſom man; and therefore upon his return, having had his Audience, and diſcourſed with her about many things, at laſt he told her, That he had ſomething to deliver to her in private: The Queen withdrew with him into a Privy Chamber, ſuppoſing that he had ſomething to impart to her, which was not fit to communicate with others: here it was that the fool, prepoſſeſſed with an opinion of his own handſomneſs, deſired the Queen that he might be admitted to her bed: the Queen, without alteration of her Countenance, looking him in the face, demanded if the *Florentines* had made that part of his Commiſſion? And while the Embaſſadour remained ſilent, and covered with bluſhes, ſhe bad him return, and cauſed it to be entred with the reſt of his inſtructions, and diſmiſſed him without any other ſign of her Anger.

Stowes An. p. 783.

6. *Arnald Whitfeild*, Chancellour of the Realm of *Denmark*, with *Chriſtian Barnkan*, his Aſſiſtant, came Embaſſadour from the King of *Denmark* to Queen *Elizabeth*. His requeſt was, That the King his Maſter might make a motion of Peace betwixt her Majeſty and the King of *Spain*, and proceed further therein, if he found both Parties addicted thereto; he alſo deſired open Traffick with *Spain*; and that Goods might not be ſtayed on the Narrow Seas as it had been heretofore. And having Audience upon the day that her Majeſty was born, he took occaſion to ſay, That ſince it had pleaſed God on that day (which he was informed was her Majeſties birth-day) to glorifie the World with ſo gracious a Creature, who had brought ſo great happineſs to the Realm, and the Neighbour Kingdoms, he doubted not but that the King his Maſter ſhould in that happy day have an happy Anſwer of his requeſt, *&c.* I blame you not (ſaid the Queen) to expect a reaſonable and ſufficient Anſwer: but you may think it a great Miracle, that a Child born at four a clock this morning ſhould be able to Anſwer ſo wiſe and learned a man as you are, ſent from ſo great a Prince as you be, about ſo great and weighty Affairs you ſpeak of, and in an unknown Tongue, by three of the clock in the afternoon: and with like prudent and gracious words, ſhe gave him leave to depart.

Court of K. James by A. W. p. 170, 171.

7. There was a Treaty on the part of *Spain* for a Marriage with our Prince *Henry*, wherein *Saliſbury*, then Secretary (a little man but a great Stateſman) inſtantly diſcovered the jugling before any other did think of any: For although it went forward cunningly, yet did *Saliſbury* ſo put the Duke of *Lerma* unto it, that either it muſt be ſo, or they muſt confeſs their jugling: The Duke of *Lerma* denied that there ever had been any treaty, or any intention from that State; *Saliſbury* ſent for the Embaſſa-

dour to a full Council, told him how he had abuſed the King and State, about a Treaty for Marriage, which he had no Commiſſion for, that therefore he was liable to the Laws of our Kingdom: for when any Embaſſadour doth abuſe a State by their Maſters Commiſſion, then the ſervant was freed, but without Commiſſion was culpable and liable to be puniſhed by the Laws of that State, as being diſavowed to be Servant to the King his Maſter: The Embaſſadour anſwered gravely, He did not underſtand the cauſe of his coming, therefore was then unprepared to give any anſwer: but on Munday he would come again (this being Saturday) and give his Anſwer. On Munday he comes, begins with theſe words, My Soul is my God's, my Life my Maſter's, my Reputation my own, I will not forfeit the firſt and laſt to preſerve the ſecond; then laies down his Commiſſion and Letters of Inſtruction under the Kings own hand; he acquitted himſelf honeſtly to this State, but was loſt to his own, being inſtantly ſent for home, where he lived and died in diſgrace.

Pezel. Mell. tom. 1. *p.* 120.

8. The *Spartans* ſent their Embaſſadours to *Athens*, who declared in the open Senate, That they came from their State, with full power to comprimiſe all matters of difference betwixt them, and to put an end to all Controverſie. *Alcibiades*, that in emulation to *Nicias* had a deſire to continue the rupture, was terrified with this Declaration of theirs, and thereupon made means for a private conference with the Embaſſadours; when he came, What mean you my Lords, ſaid he? have you forgotten that our Senate is humane and moderate towards thoſe they treat with? But the people are high ſpirited and deſirous of great matters. If therefore in the Aſſembly of the people, you ſhall declare you come with full power, they will impoſe upon you what they pleaſe; rather deal ſo with them as if you had not the full power: and I for my part, will do all I am able in favour of your State; and confirm'd it to them with an Oath. Next day at the Aſſembly of the people, *Alcibiades* with great civility demanded of the Embaſſadours in what quality they came, whether as Plenipotentiaries or not? They denied what they had ſaid before in the Senate, and declared before the people, that they had not full power to conclude matters. Hereupon *Alcibiades* immediately cryed out, That they were a ſort of unfaithful and inconſtant men, no way to be truſted: by this means he ſo excited both the Senate and People againſt them, that they could do nothing.

CHAP. VI.

Of ſuch as were eminent Sea-men, or diſcoverers of Lands, or Paſſages by Sea, formerly unknown.

WHen *Anacharſis* was once asked, which he thought to be the greateſt number, of the living or the dead? Of which ſort, ſaid he, do you take thoſe to be that Sail upon the Seas? He doubted, it ſeems, whether they were to be reputed amongſt the living, who permitted their lives to the pleaſure of the Winds and Waves. Had all others been poſſeſſed with the ſame timerous Sentiments, the World had wanted thoſe Noble Spirits, who could not reſt ſatisfied, till by their own hazards they had brought one Hemiſphere to ſome acquaintance with the other.

Jov. Elog. l 4. *p.* 192. *Heyl. Coſm. p.* 1012, 1013.

1. *Chriſtopher Columbus* born at *Nervy* in the Signiory of *Genoa*, being a man of great abilities, and born to undertake great matters, could not perſwade himſelf (the motion of the Sun conſidered) but that there was another World, to which that glorious Planet, did impart both his life and heat when he went from us. This World he purpoſed to ſeek after, and opening his deſign to the State of *Genoa*, *Anno* 1486. was by them rejected. Upon this repulſe he ſent his Brother *Bartholomew* to King *Henry* the ſeventh of *England*, who in his way happened unfortunately into the hands of Pirates, by whom detain'd a long while, at laſt he was enlarged. As ſoon as he was ſet at liberty, he repaired to the Court of *England*, where his propoſition found ſuch a chearful entertainment at the hands of the King, that *Chriſtopher Columbus* was ſent for to come thither alſo. But *Chriſtopher* not knowing of his brothers impriſonment, and not hearing from him, conceived the offer of his Service to have been neglected, and thereupon made his deſires known at the Court of *Caſtile*; where after many delayes, and ſix years attendance on the buſineſs, he was at laſt furniſhed with three Ships only, and thoſe not for conqueſt but diſcovery. With this ſmall ſtrength he ſailed on the Ocean more than ſixty daies, yet could ſee no Land, ſo that the diſcontented *Spaniards* began to mutiny, and refuſed to move a foot forwards: juſt at that time it happened that *Columbus* did diſcern the Clouds to carry a clearer colour than they did before, and therefore beſought them only to expect three daies longer, in which ſpace, if they ſaw not Land, he promiſed to return toward the end of the third day. One of the company called *Roderigo de Triane* deſcried fire, an evident token they drew near unto ſome ſhore. The place diſcovered, was an Iſland on the Coaſt of *Florida*, called by *Columbus* St. *Saviours*, now counted one of the *Lucaios*. Landing his men, and cauſing a Tree to be cut down, he made a Croſs thereof, which he erected near the place where he came on Land, and by that ceremony took poſſeſſion of the *New World* for the Kings of *Spain*, *October* 11. 1492. Afterwards he diſcovered and took poſſeſſion of *Hiſpaniola*, and with much Treaſure and content returned to *Spain*, and was preferred by the Kings them-

ſelves for this good ſervice, firſt to be Admiral of the *Indies*, and in concluſion to the title of the Duke *De la Vega* in the Iſle of *Jamaica*. The next year he was furniſhed with eighteen ſhips for more diſcoveries; in this ſecond Voyage he diſcovered the Iſlands of *Cuba* and *Jamaica*, and built the Town of *Iſabella*, after called *Domingo* in *Hiſpaniola*; from whence for ſome ſeverities uſed againſt the mutinous *Spaniards*, he was ſent Priſoner to *Caſtile*, but very honourably entertained, and abſolved of all the crimes imputed to him. In 1497. he began his third Voyage, in which he diſcovered the Countrys of *Pana* and *Cumana* on the firm land, with the Iſlands of *Cubagna* and *Margarita*, and many other Iſlands, Capes and Provinces. In 1500. he began his fourth and laſt Voyage; in the Courſe whereof coming to *Hiſpaniola*, he was unworthily denyed entrance into the City of *Domingo*, by *Nicholas de Ovendo* then Governour thereof. After which ſcowring the Sea-Coaſts, as far as *Nombre de Trias*; but adding little to the fortune of his former diſcoveries, he returned back to *Cuba* and *Jamaica*, and from thence to *Spain*; where ſix years after he dyed, and was buried honourably at *Sevil*, *Anno* 1506.

Heyl. Coſm. p. 1014.

2. *Columbus* having led the way, was ſeconded by *Americus Veſputius* an adventurous *Florentine*, employed therein by *Emanuel* King of *Portugal*, *Anno* 1501. on a deſign of finding out a nearer way to the *Molucca's*, than by the Cape of good Hope: who though he paſſed no further than the Cape of St. *Auguſtines* in *Braſile*; yet from him (to the great injury and neglect of the firſt Diſcoverer) the Continent or main Land of this Country hath the name of *America*, by which it is ſtill known and commonly called.

Heyl. Coſm. ibid.

3. To him ſucceeded *John Cabott* a *Venetian*, the Father of *Sebaſtian Cabott*, in behalf of *Henry* the ſeventh King of *England*, who diſcovered all the *North* Out-coaſts of *America*, from the Cape of *Florida* in the *South*, to *New-found-land*, and *Terra de Laborador* in the *North*, cauſing the *American* Roytolets to turn homagers to the King and Crown of *England*.

Jovii Elog. l. 6. *p.* 348.

4. *Ferdinandus Corteſius*, was (as I ſuppoſe) the moſt famous of all the *Spaniards*, for the diſcovery of new Lands and People. For paſſing the Promontory of *Cuba*, that points directly to the *Weſt*, and is under the Tropick of *Cancer*, and leaving *Jucatana* and *Colvacana* on the left hand; he bent his courſe till he attained the entrance of the great River *Panucus*, where he underſtood by Interpreters he had in his former Voyage, that theſe were the Shores of the Continent; which by a gentle turning was on this ſide connected with the Shores of *Uraban*: but on the other, Northward, after a vaſt tract of Land did conjoyn it ſelf with thoſe Countreys, which Seamen call *Baccalaura*. He alſo was informed that the large and rich Kingdoms of *Mexico* were extended from the *South* to the *Weſt*: theſe Kingdoms he was deſirous to viſit, as abounding in Gold, and all kind of plenty; the Clime temperate, as ſcituate under the Æquator. Here making advantage of the difference betwixt two Kings, contending with each other, having ſtrengthned himſelf, but eſpecially by the terrour of his Guns and Horſes, he overcame *Montezuma*, the moſt potent of all the Kings, made himſelf Maſter of the great City *Temiſtitana*, and took poſſeſſion of that rich and fertile Country in the Name of his Maſter. But long he did not enjoy it, for the fame of theſe great actions drew the envy of the Court upon him, ſo that he was ſent for back, having (as a reward of his virtue) received the Town of *Vallinm*, from *Charles* the Emperour, to him and his Poſterity for ever. He afterwards followed *Ceſar* in his *African* Expedition to *Algier*, where he loſt his precious Furniture by Shipwrack. Of a mean mans Son of the poor Town of *Medelinum*, *Ceſar* raiſed him to the degree of a Noble-man; ſome few years after which he dyed at home, not as yet aged.

Full. Holy ſtate, l. 2. *c.* 22. *p.* 123, &c. *Hackluyts Voyages vol.* 3. *p.* 730, &c. *Heyl. Coſm. p.* 1075. *Stow. Chro. p.* 689.

5. Sir *Francis Drake* was born nigh *South Taveſtock* in *Devonſhire*, and brought up in *Kent*, being the Son of a Miniſter, who fled into *Kent* for fear of the ſix Articles, and bound his Son to the Maſter of a ſmall Bark, which traded into *France* and *Zealand*; his Maſter dying unmarried bequeathed his Bark to him, which he ſold, and put himſelf into farther employment, at firſt with Sir *John Hawkins*; afterwards upon his own account, *Anno* 1577. upon the thirteenth of *December* with a fleet of five Ships, and Barks, and one hundred ſeventy four men, Gentlemen and Saylers, he began that famous Navigation of his, wherein he ſayled round about the world, with great viciſſitude of Fortune; he finiſhed that Voyage, arriving in *England November* the third 1580. the third year of his ſetting out, having in the whole Voyage, though a curious ſearcher after the time, loſt one day through the variation of ſeveral climates. He feaſted the Queen in his Ship at *Dartford*, who Knighted him for his ſervice, being the firſt that had accompliſhed ſo great a deſign. He is therefore ſaid to have given for his device, a Globe with this Motto, *Tu primus circumdediſti me*, Thou firſt didſt Sayl round me. A Poet then living directed to him this Epigram.

Drake pererrati novit quem terminus Orbis,
Quemq; ſimul Mundi vidit uterq; Polus:
Si Taceant homines, facient te ſydera notum,
Sol neſcit comitis non memor eſſe ſui.

Drake *whom th' encompaſt Earth ſo fully knew,*
And whom at once both Poles of Heav'n did view:
Should Men forget thee, Sol could not forbear
To Chronicle his fellow Travailer.

Hackl. voy. vol. 3. *p.* 7, &c.

6. *Sebaſtian Cabot*, a *Venetian* rigged up two Ships at the coſt of *Henry* the ſeventh, King of *England*, *Anno* 1496. intending to the Land of *Cathai*, and from thence to turn towards *India*: to this purpoſe he aimed at a paſſage by the *Northweſt*, but after certain dayes he found the Land ran towards the *North*; he followed the Continent to the fifty ſixth degree under our Pole; and theſe finding the Coaſt to turn towards the *Eaſt*, and the Sea covered with Ice, he turned back again, ſayling down by the Coaſt of that Land towards the Æquinoctial, which he called *Baccalaos*, from the number of fiſhes found in that Sea like *Tunnies*, which the Inhabitants call *Baccalaos*. Afterwards he ſayled along the Coaſt unto thirty eight degrees, and proviſions failing he returned into *England*, was made Grand Pilot of *England* by King *Edward* the ſixth, with the allowance of a large penſion of one hundred ſixty ſix pounds thirteen ſhillings and four pence, during life.

Hackl. voy. vol. 3. *p.* 803, &c.

7. Mr. *Thomas Candiſh* of *Trimley* in the County of *Suffolk* Eſquire, departed out of *Plimouth*

Thurſday

Stow. Chro. p. 729.

Thurſday the twenty firſt of *July* 1586. with the *Deſire*, a Ship of one hundred and twenty Tun, the *Content* of ſixty Tun, and the *Hugh-gallant*, a Bark of forty Tun, with one hundred twenty three Perſons of all ſorts; with theſe he made an admirable and ſucceſsful Voyage into the *South* Sea; and from thence about the circumference of the whole Earth; and the ninth of *September* 1588. after a terrible Tempeſt which carried away moſt part of their Sayls, they recovered their long wiſhed for Port of *Plimouth* in *England*, whence they ſet forth in the beginning of their Voyage.

CHAP. VII.

Of the Eloquence of ſome men, and the wonderful power of perſwaſion that hath been in their Speeches and Orations.

AMongſt the Heathen, *Mercury* was accounted the God of Eloquence, and with the reſt of his Furniture, they allotted him a Rod or Wand, by virtue of which, he had the power of conducting ſome ſouls to Hell, and freeing others from thence. By which they would ſignifie that the power of Eloquence is ſuch, as it frees from death ſuch as the Hangman waited for; and as often expoſes innocence to the utmoſt ſeverity of the Law. See ſomething of the force of it in the following Examples.

Val.Max. l.8.c.9.p. 231.

1. *Hegeſias*, a *Cyrenean* Philoſopher, and Oratour, did ſo lively repreſent the miſeries of humane life in his Orations, and fixed the Images of them ſo deep in the minds and hearts of his Auditors, that many of them ſought their freedom thence by a voluntary death. Inſomuch that King *Ptolomæus* was enforced to ſend him a command, that he ſhould forbear to make any publick Orations upon that Subject for the future.

Plut.in Pericl.p.156. Sabell. Ex. l.1.c.6.p. 42.

2. *Pericles* the *Athenian*, was ſaid to thunder and lighten, and to carry a dreadful thunderbolt in his tongue, by reaſon of his Eloquence. *Thucydides* the *Mileſian*, one of the Nobles, and long his enemy in reſpect of State matters; being asked by *Archidamus* the *Spartan* King, which was the beſt Wraſtler of *Pericles* or him? As ſoon, ſaith he, as (wraſtling with him) I have caſt him to the ground, he denies it, and perſwades that he had not the fall, and withall ſo efficaciouſly, that he makes all the Spectators to believe it. Whenſoever *Pericles* was to make an Oration, he was very ſolicitous in the compoſure of it; and whenſoever he was to ſpeak in any cauſe, he ever uſed firſt to pray to the gods, that no ſingle word might fall from his lips, which was not agreeable to the preſent matter in hand.

Solin. c.7. p. 196.

3. Many were famous amongſt the *Romans* for Eloquence, but this was never an hereditary priviledge, ſave only in the family of the *Curio's*, in which there were three Oratours in immediate ſucceſſion to each other.

Ful. Eccleſ. hiſt. in dedic. to lib. 2.p.48.

4. *John Tiptoft* Earl of *Worceſter*, was bred in *Baliol* Colledge; he was the firſt *Engliſh* perſon of honour that graced Learning with the ſtudy thereof, in the dayes of King *Edward* the fourth, both at home and in foreign Univerſities. He made ſo eloquent an Oration in the Vatican, in the preſence of Pope *Pius* the ſecond (one of the leaſt bad, and moſt learned of his Order) that his Holineſs was divided betwixt weeping and wondring thereat.

Plut.in Demoſt.p.850.

5. *Demades* was the Son of *Demeas* a Mariner, and from a Porter betook himſelf to the Commonwealth, in the City of *Athens*; all men confeſs of him, that where he followed his own nature, he outſhined all others; and that the ſtudied preparations of *Demoſthenes* himſelf were excelled by his extemporray Eloquence. Being ſent Ambaſſador to *Antipater* who then lay a dying, both He and his Son were ſlain by *Caſſander* a Tribune of the Souldiers, as being found to have ſided with the enemy.

Plut.in Demoſt.p.859, 8[illegible] Zuin. Thea. vol. 4. l. 2. p. 1119.

6. *Demoſthenes* was the Son of a Cutler, or Sword-ſmith, the Scholar of *Iſæus*, whence he betook himſelf to the Commonwealth, and though he had a ſtammering tongue, an undecent motion of the ſhoulders, a weak hearing and want of breath; yet he corrected all theſe imperfections, and by exerciſe at laſt ſurmounted them. He oppoſed King *Philip* in his Orations, was the Author of the League betwixt the *Thebans* and *Athenians*, and ſo the cauſe of the overthrow King *Philip* received at *Chæronea*. This was that *Demoſthenes* who brought unto the Art of Speaking all that nature and exerciſe, diligence and learning was able to contribute to it. He excelled all his equals who pleaded in the Forum, in a ſinewy and ſtrong way of ſpeaking; in gravity and ſplendor he ſurpaſſed thoſe that dealt in the demonſtrative way of Eloquence; as he alſo did the Sophiſts in Wit and Art. When *Antipater* was become the Prince of *Greece*, he demanded the ten Oratours by his Ambaſſadors; whereupon *Demoſthenes* fled to *Calauria*, to the Temple of *Neptune*; but fearing to be drawn thence by *Archias Antipater*'s Ambaſſador, he ſucked Poyſon out of his Ring where he had preſerved it, to aſſiſt him in his laſt extremity, and ſo dyed in the eighty ſecond year of his age.

Chetw. hiſt. coll. cent.1. p. 11, 12.

7. King *Pyrrhus* was ſo powerfully perſwaſive, that the *Romans* commanded their Ambaſſadors not to ſpeak with him but by an Interpreter, having had experience that thoſe whom they had formerly ſent, returned his Advocates.

Zuin. Thea. vol. 4. l. 2. p. 1120.

8. *Æſchines* the *Athenian*, was the Son of *Atrometus*, at firſt an Actor of Playes, then a Notary, and afterwards an Orator, wherein he proved excellent, had a ſweet, eaſie and pleaſant pronunciation; he intermixed the Dorick with the Attick way; and was highly praiſed for that he firſt found out how to ſpeak copiouſly extempore; indeed when he ſpake in matters unpremeditated, he ſeemed to have a gift altogether Divine. He heard *Plato* and *Iſocrates*, but added much more to them by his own ingenuity. He had in his ſpeaking much of perſpicuity and ornament, and with gravity a certain pleaſantneſs; ſo that as to the whole, the form of his Orations was ſuch, as was unimitable. Leaving *Athens* he went to *Rhodes*, where being Advocate in a Cauſe, he corrupted the Judges, and thereupon together with them was caſt into Priſon, where he drank Poyſon and dyed.

Zuin. Thea. vol. 4. l. 2. p. 1119.

9. *Lyſias* the Son of *Cephalus* a *Syracuſan*, came to *Athens* by the perſwaſion of *Pericles*; of thoſe

Orations

A. Gell. l. 2. c. 5. p. 49.

Orations that go under his name, two hundred and thirty were ſuppoſed to be genuine: his manner of ſpeaking ſeems facile, aud yet is not eaſily imitated; none followed him in the purity of his words ſave only *Iſocrates*. *Cicero* ſaith, he followed a ſlender way of ſpeaking, though there is ſomething ſo ſtrong in him as nothing is ſtronger. He lived at *Athens* moſtly, and died at the age of eighty three years. *Phavorinus* uſed to ſay of *Plato* and him, Take or change any word in an Oration of *Plato*'s and you take from the eloquence; and the like will you do, if you take from or change a word in any ſentence of *Lyſias*.

Cæl. Rhod. l. 25. c. 3. p. 1157. Plut. in Cicer. p. 881.

10. *M. Tullius Cicero* was not only eloquent but the miracle of Eloquence, repreſenting the vigor of *Demoſthenes*, the copiouſneſs of *Plato*, and the pleaſantneſs of *Iſocrates* all at once. He not only attained (by his ſtudy) to all that was excellent in any; but by himſelf, he advanced and improved all that was great in them; brought forth by a peculiar gift of providence, as one in whom Eloquence might make experiment of its utmoſt force: by the men of his time he was ſaid to reign in Cauſes, and by poſterity ſo accounted of, that he is ſaid to have profited well, who is highly pleaſed with his Writings. He was ſlain by the command of *Antonius*: ſo fell he whoſe Eloquence *Cæſar* himſelf was not able to reſiſt; but found *Ligarius* wreſted out of his hands by his perſwaſive force, whom but juſt before he was reſolved not to pardon.

Zuin. Thea. vol. 4. l. 2. p. 1120.

11. *Hyperides* was one of the ten Orators of *Athens*, the Scholar of *Plato* and *Iſocrates*; ſo great was he in this art, that he is by many preferred before *Demoſthenes*. There are extant of his Orations fifty two which are thought to be legitimate. King *Antipater* fetched him out of the Temple of *Ceres* at *Hermione*, whither he had fled, by the means of *Archias*, whom he employed to that purpoſe; this man cut out the tongue of the Orator and ſlew him. His Son *Glaucippus* diſpoſed his bones into the Monument of the Family.

Zuin. Thea. vol. 4. l. 2. p. 1119.

12. *Iſæus* was born at *Chalcis*, whence he went to *Athens*, where he was aſſiſted by *Lyſias*; ſo that unleſs a man is well skilled in their forms, he knows not by which of the two the Oration he reads was made, ſo like are they in the frame of words and things. He taught *Demoſthenes* at the price of ten thouſand Drachmes, for which he was famous. He left ſixty four Orations, whereof yet there are but fifty only that are verily thought to be his.

Zuin. Thea. vol. 4. l. 2. p. 1120.

13. *Dinarchus* a *Corinthian*, was a young man at ſuch time as *Alexander* made his Expedition into *Aſia*, about that time he removed himſelf to *Athens* with purpoſe to live there. He heard *Theophraſtus* who had taken up the School of *Ariſtotle*; was familiar with *Demetrius Phalerius*, contended with the beſt Orators not by publick pleading, but making Orations for their enemies, ſiding with *Antipater* and *Caſſander* he was proſcribed, and lived fifteen years an Exile.

Zuin. vol. 4. l. 2. p. 1121.

14. *Cyneas* a *Theſſalian*, was the hearer of *Demoſthenes*, and Ambaſſador of King *Pyrrhus*. When he was ſent to the Cities, he thought with *Euripides* that a fine word might do as much as the ſharp Sword; and King *Pyrrhus* uſed to profeſs, that more Cities were ſubdued to him by the Eloquence of *Cyneas*, than by force of his own Arms.

Cæl. Rhod. l. 20. c. 11. p. 935.

15. *Scopelianus*, when *Domitianus* the Emperour had ſet forth his Edict that no Vines ſhould be had in *Aſia* (as ſuppoſing that plenty of Wine incited them to Sedition) this affair ſeemed to require a prudent eloquent perſon who might be publickly ſent to deprecate the diſpleaſure of the Emperour. *Scopelianus* was he who was pitched upon by all men, who by the force of his Eloquence not only obtained what he went about, that men might plant Vines there without offence to the Government; but further, that ſuch men ſhould be puniſhed, who neglected to do it; and departed well rewarded.

Zuin. Thea. vol. 4. l. 2. p. 1121.

16. *Euſtathius* a *Cappadocian*, was the Scholar of *Iamblicus*, a man of great Eloquence, ſent Ambaſſador to King *Sapores* of *Perſia*, whom he ſo pleaſed at a Feaſt, that little wanted but that *Sapores* had caſt off his Tiara and Robe of State, for the Biſhops Miter. But his Courtiers prevented him, ſaying that he was a meer Impoſtor and Enchanter inſtead of an Ambaſſador. All *Greece* made vows for his ſafe return from thence, but he never came back again.

Sueton. l. 1. c. 55. p. 34. Zuin. Thea. vol. 4. l. 2. p. 1121.

17. *C. Julius Cæſar* learned of *Apollonius Molon* at *Rhodes*, he is ſaid to be admirably fitted for the City Eloquence, and had ſo improved his parts by his diligence, that without all queſtion he merited the ſecond place in point of Eloquence; the firſt he would not have, as one that intended rather to be the firſt in Power and Armes. *Cicero* himſelf writes to *Brutus*, that he knew not any to whom *Cæſar* ſhould give place, as one that had an Elegant, Splendid, Magnificent and Generous way of Speaking: And to *Cornelius Nepos*, Whom, ſaith he, will ye prefer before this man, even of thoſe who have made Oratory their buſineſs, who is more acute or frequent than he in ſentences, who more Ornate or Elegant in words? He is ſaid to have pronounced his Orations with a ſharp voice, and earneſt motion and geſture, which yet was not without its comlineſs.

CHAP. VIII

Of the moſt famous Greek and Latine Hiſtorians.

BY the ſingular providence of God, and his great goodneſs it was, that where the prophetick hiſtory of the Holy Scriptures breaks off, there we ſhould have an immediate ſupply from elſewhere; and we may almoſt ſay that in the very moment where they have left, there it was that,

1. *Herodotus* the *Halicarnaſſian* began his Hiſtory, who relates the Acts of *Cyrus*, and the affairs of the *Perſian* Monarchy, even unto the War of *Xerxes*, the Hiſtories of the Kingdoms of *Lydia*, *Media*, and eſpecially of *Ægypt* are ſet down by him. An account he gives of the *Ionians*, the City of *Athens*, and the *Spartan* and *Corinthian* Kings; excelling all prophane Writers of Hiſtory, both in the Antiquity of the things he treats of, the multitude of Examples, and the purity and ſweetneſs of his Stile. His Hiſtory is continued for the ſeries of two hundred and thirty years, from *Gyges* the King of

Lydia, the contemporary with *Manaſſes* King of *Judah*, to the flight of *Xerxes* and *Perſians* out of *Greece*, which was in the year of the world 3485. *Herodotus* himſelf flouriſhed in the beginning of the *Peloponneſian* war, which was about the year of the world 3540.

2. *Thucydides* the *Athenian* immediately ſucceeds him, who imbraceth in his Hiſtory the ſpace of ſeventy years, that is from the flight of *Xerxes* unto the twenty firſt year of the *Peloponneſian* war; for although he profeſſedly deſcribes only that war betwixt the *Athenians* and *Peloponneſians*, wherein himſelf was a General, yet by way of digreſſion he hath inſerted an account of thoſe fifty years that are betwixt the end of *Herodotus* his Hiſtory, and the beginning of this war. Here he explains the affairs of Cities, as the former had done of Monarchies, and hath framed ſo illuſtrious and expreſs an Image of all thoſe things that uſually happen in the government of a Common-wealth; hath ſo lively repreſented the miſeries that attend upon war, eſpecially a civil and inteſtine one, hath compoſed his many Orations with that artifice and care; that nothing can be thought more ſinewy, and agreeable unto all times in the world than his Hiſtory.

3. *Xenophon* the *Attick* Bee, whoſe unaffected ſweetneſs and elegancy of Stile is ſuch, that Antiquity admiring thereat, ſaid the Graces had framed and directed his Speech. He beginning at the end of *Thucydides*, hath in ſeven Books comprehended the events of forty years wars betwixt the principal Cities of *Greece*, as far as to the battle of *Mantinea*, and the year of the world 3600.

4. *Diodorus Siculus* hath ſet forth his Bibliotheque, or an univerſal hiſtory of almoſt all the habitable world, accurately diſtinguiſhed by times and years in forty Books. In the five firſt of which he diſcourſes the original of the world; the *Egyptian*, *Aſſyrian*, *Libyan*, *Greek* Antiquities, and the affairs of other Nations, before the *Trojan* War. The other thirty five, contain a Series of years, no leſs than 1138. from the *Trojan* War to *Julius Cæſar*: of all theſe there are but fifteen Books extant: his ſixteenth Book almoſt immediately follows *Xenophon*, in which he treats of *Philip* of *Macedon*, who began to Reign *Anno Mund.* 3604. From thence he paſſes to *Alexander* and his Succeſſours; and in the end of his twentieth Book, which is the laſt of his extant, he reaches to the year of the World 3664. which year falls directly into the tenth Book of *Livy*; and upon the four hundred fifty ſecond year from the building of *Rome*.

5. *Titus Livius*, born at *Padua*, was the Prince of the Latin Hiſtory, excelling all Latin Writers in the admirable gravity, copiouſneſs and beauty of his Speech. He hath written a continued Hiſtory of ſeven hundred forty ſix years, from the building of *Rome*, in the year of the World 3212. to the fourth year before the birth of Chriſt, which was the thirty ſeventh year of *Auguſtus*. Now although of fourteen Decades, or one hundred and forty Books of *Livy*, there are only three Decades, and half a fifth left; yet the Arguments of the reſt of the Books, and the Series of the principal Hiſtories, may eaſily be obſerved from *Florus* his Epitome. *Livy* died the twenty firſt year after the birth of Chriſt.

6. *Cteſias Gnidius*, a famous Hiſtorian of the *Aſſyrian* and *Perſian* Affairs, about the year of the World 3564. in the Expedition of *Cyrus* the younger againſt his brother *Artaxerxes* was taken Priſoner, and for his skill in Phyſick, was received into the Kings Houſe and Family, where out of the Royal Commentaries and Records, he compoſed the ancient Hiſtory of the Kings of *Aſſyria*, *Babylon*, and *Perſia*, in twenty Books, having brought it down from *Ninus*, as far as the ſeventh year after the taking of *Athens* by *Lyſander*.

7. *Plutarchus*, of *Cheronæa*, flouriſhed about the year of our Lord 100. the ample Treaſury of the Greek and Latin Hiſtory; he wrote about fifty Lives of the principal men amongſt the *Greeks* and *Romans*, full of the beſt matter, wiſe ſentences, and choice rules of life. The *Greek* Lives, he begins with *Theſeus*, King of *Athens*, and ends with *Philopœmenes*, General of the *Achæans*, who died one hundred and eighty years before the birth of Chriſt. The *Roman* Captains, he deſcribes from *Romulus* as far as to *Galba* and *Otho*, who contended for the Empire in the ſeventeenth year after the birth of Chriſt.

8. *Arrianus*, of *Nicomedia*, flouriſhed *Anno Chriſti* 140. and in eight Books wrote the Life and Acts of *Alexander* the Great; his Affairs in *India*, are handled moſt copiouſly by him of all other, the whole is wrote in a ſingular ſweetneſs and elegancy of ſtile.

9. *Dionyſius Halicarnaſſæus* wrote accurately the *Roman* Hiſtory; the Original of the City, Magiſtracy, Ceremonies, and Laws, are faithfully related by him; and his Hiſtory continued to the beginning of the firſt *Punick* War, and the four hundred eighty ninth year from the building of the City. His firſt eleven Books are all that are extant, in which he reaches to the two hundred and twelfth year of the City. He flouriſhed in the time of *Auguſtus Cæſar*, and is ſaid to have lived in the Family of *M. Varro*.

10. *Polybius*, of *Megalopolis*, was the Maſter Councellour and daily Companion of *Scipio* the younger, who in the year of the World 3800. razed *Carthage*: he begins his *Roman* Hiſtory, from the firſt *Punick* War; and of the Greek Nation the *Achæans*, from the fortieth year after the death of *Alexander* the Great; of forty Books he wrote but five are left; and the Epitomes of twelve other, in which he reaches to the Battel at *Cynoſcephale*, betwixt King *Philip* of *Macedon* and the *Romans*.

11. *Saluſtius* wrote many Parts of the *Roman* Hiſtory, in a pure and quaint brevity, of all which, little is left, beſides the Conſpiracy of *Catiline*, oppreſſed by the Conſul *Cicero* ſixty years before the birth of Chriſt; and the War of *Jugurth*, managed by *C. Marius* the Conſul, in the forty fourth year before the Conſpiracy aforeſaid.

12. *Julius Cæſar* hath wrote the Hiſtory of his own Acts in the *Gallick* and Civil Wars from the 696 year *ab V. C.* to the 706. and comprized them in Commentaries upon every year, in ſuch a purity and beautiful propriety of expreſſion, and ſuch a native candour, that nothing is more terſe, polite, more uſeful and accommodate to the framing of a right and perſpicuous expreſſion of our ſelves in the Latin Tongue.

13. *Velleius Paterculus* in a pure and ſweet kind of ſpeech hath compoſed an Epitome of the *Roman* Hiſtory, and brought it down as far as the thirty ſecond year after the birth of Chriſt, that is, the ſixteenth year of *Tiberius*,

berius, under whom he flouriſhed and was Queſtor.

14. *Cornelius Tacitus*, under *Adrian* the Emperour was Præfect of the *Belgick Gaul*; he wrote a Hiſtory from the death of *Auguſtus* to the Reign of *Trajan*, in thirty Books; of which the five firſt contain the Hiſtory of *Tiberius*; the laſt eleven Books, from the eleventh to the twenty firſt, which are all that are extant, reach from the eighth year of *Claudius* to the beginning of *Veſpaſian*, and the beſieging of *Jeruſalem* by *Titus*, which was *Anno Dom.* 72. He hath compriſed much in a little, is proper, neat, quick, and appoſite in his ſtile, and adorns his diſcourſe with variety of Sentences.

15. *Suetonius* was Secretary to *Adrian* the Emperour, and in a proper and conciſe ſtile, hath wrote the Lives of the twelve firſt Emperours to the death of *Domitian*, and the ninety eighth year of Chriſt; he hath therein exactly kept to that firſt and chief Law of Hiſtory, which is, That the Hiſtorian ſhould not dare to ſet down any thing that is falſe: and on the other ſide, That he have courage enough to ſet down what is true. It is ſaid of this Hiſtorian, That he wrote the Lives of thoſe Emperours with the ſame liberty as they lived.

16. *Dion Caſſius* was born at *Nice* in *Bythinia*; he wrote the Hiſtory of nine hundred eighty one years from the building of *Rome* to *Ann. Dom.* 231. in which year he was Conſul with *Alexander Severus* the Emperour, and finiſhed his Hiſtory in eighty Books: of all which ſcarce twenty five Books, from the thirty ſixth to the ſixty firſt, and the beginning of *Nero*, are at this time extant.

17. *Herodianus* wrote the Hiſtory of his own time, from the death of *M. Antoninus* the Philoſopher, or the year of Chriſt 181. to the murder of the *Gordiani* in *Africa*, *Ann. Dom.* 241. which is rendred purely into Latin by *Angelus Politianus*.

18. *Johannes Zonaras*, of *Byzantium*, wrote a Hiſtory from *Auguſtus* to his own times, and the year of our Lord 1117. the chief of the Oriental Affairs and Emperours he hath digeſted in the ſecond and third Tomes of his Annals; from whence *Cuſpinianus*, and others, borrow almoſt all that they have. *Zonaras* is continued by *Nicetas Gregoras*, and he by *Chalcondylas*.

19. *Eutropius* wrote the Epitome of the *Roman* Hiſtory in ten Books, to the death of *Jovinian*, *Anno Dom.* 368. He was preſent in the Expedition of *Julian* into *Perſia*, and flouriſhed in the Reign of *Valens* the Emperour.

20. *Ammianus Marcellinus*, a *Grecian* by birth, War'd many years under *Julian* in *Gallia* and *Germany*, and wrote the Hiſtory of the *Romans* in thirty one Books: the fourteenth to the thirty firſt are all that are extant, wherein at large, and handſomely, he deſcribes the acts of *Conſtantius*, *Julian*, *Jovinian*, *Valentinian*, and *Valens* the Emperours, unto the year of Chriſt 382.

21. *Jornandes*, a *Goth*, hath wrote the Hiſtory of the Original Eruptions, Families of their Kings, and principal Wars of the *Goths*, which he hath continued to his own time, that is, the year of our Lord 550.

22. *Procopius*, born at *Cæſarea* in *Paleſtine*, and Chancellour to *Beliſarius*, the General to *Juſtinian* the Emperour, being alſo his Councellour and conſtant companion, in ſeven Books wrote the Wars of *Beliſarius*, with the *Perſians*, *Vandals*, and *Goths*, wherein he alſo was preſent.

23. *Agathias*, of *Smyrna*, continues *Procopius*, from the twenty ſeventh of *Juſtinian*, *Anno Dom.* 554. to the end of his Reign, *Anno Dom.* 566. the Wars of *Narſes* with the *Goths* and *Franks*; with the *Perſians* at *Cholchis*, wherein he recites the Succeſſion of the *Perſian* Kings, from *Artaxerxes*, who, *Anno Dom.* 230. ſeiſed on the *Parthian* Empire, to the Reign of *Juſtinian*, *Anno Dom.* 530. and in the end treats of the irruption of the *Hunnes* into *Thrace* and *Greece*, and their repreſſion by *Beliſarius* now grown old.

24. *Paulus Diaconus*, of *Aquileia*, Chancellour to *Deſiderius*, King of the *Lombards*, Writes the entire Hiſtory of the *Lombards* to *Ann. Dom.* 773. in which *Charles* the Great took *Deſiderius* the laſt King, and brought *Lombardy* under his own power.

25. *Haithonus*, an *Armenian*, many years a Souldier in his own Country, afterwards a Monk at *Cyprus*, coming into *France* about the year of Chriſt 1307. was commanded by Pope *Clement* the fifth to write the Empire of the *Tartars* in *Aſia*, and the Deſcription of other oriental Kingdoms.

26. *Laonicus Chalchondylas*, an *Athenian*, wrote the Hiſtory of the *Turks* in ten Books, from *Ortoman*, *Anno* 1300. to *Mahomet* the ſecond, who took *Conſtantinople*, *Anno Dom.* 1453. and afterwards continued his Hiſtory to *Ann.* 1464.

27. *Luitprandus*, of *Ticinum*, wrote the Hiſtory of the principal Affairs in all the Kingdoms of *Europe* in his time, at moſt of which he himſelf was preſent; his Hiſtory is compriſed in ſix Books, and commencing from *Anno Dom.* 891. extends to *Ann. Dom.* 963.

28. *Sigebert*, a Monk in a Abby in *Brabant*, wrote his Chronicon, from the death of *Valens* the Emperour, or *Anno Dom.* 381. to the Empire of *Henry* the fifth, *Anno Dom.* 1112. wherein he hath digeſted much of the *French* and *Britiſh* Affairs, and acts of the *German* Emperours.

29. *Saxo Grammaticus*, Biſhop of the Church of *Rotſchilden*, wrote the *Daniſh* Hiſtory from utmoſt Antiquity to his own time, and King *Canutus* the ſixth, almoſt to the year of Chriſt 1200. but more like a Poet than Hiſtorian, commonly alſo omitting an account of the time.

30. *Conradus*, Abbot of *Urſperga*, a Monaſtery in *Suevia*, as worthy of reading as any of the *German* Writers, hath deſcribed the Affairs of *Germany*, beginning two hundred years after the Flood, and carrying on his relation to the twentieth year of *Frederick* the ſecond, that is, *Anno Dom.* 1230.

31. *Johannes Aventinus* wrote the Annals of the *Boii*, and memorable matters of the *Germans* in ſeven Books, beginning from the Flood, and continuing his Hiſtory to *Ann.* 1460.

32. *Johannes Nauclerus*, born not far from *Tubinga*, hath an intire Chronicon from the beginning of the World to his own time, and the year of our Lord 1500. in two Volums.

33. *Albertus Crantzius* hath brought down the Hiſtory of the *Saxons*, *Vandals*, and the Northern Kingdoms of *Denmark*, *Sweden*, *Gothland*, and *Norway*, to *Ann.* 1504.

34. *Johannes Sleidanus* hath faithfully and plainly written the Hiſtory of *Luther* eſpecially, and the conteſts about matters of Religion in the Empire of *Germany*; the Election and Affairs of *Charles* the fifth, Emperour: and other of divers

of the Kings of *Europe*, from *Anno Dom.* 1517. to *Ann.* 1556.

35. *Philippus Comineus* wrote five Books of the Expedition of *Charles* the eighth, into *Italy* and *Naples*, and eight Books of the Acts of *Lewis* the eleventh, and *Charles* Duke of *Burgundy*, worthy to be read of the greateſt Princes.

36. *Froiſardus* wrote the ſharp Wars betwixt the *French* and *Engliſh* from *Anno* 1335. to *Ann.* 1400.

37. *Hieronymus Oſorius* wrote the Navigation of the *Portugals*, round *Africa* into *India*; and the Acts of *Emanuel*, King of *Portugal*, from *Anno* 1497. to his death in twelve Books.

38. *Antonius Bonfinius* in four Decades and an half, hath wrote the Hiſtory of the *Hungarian* Kings, to the death of *Matthias*, the ſon of *Huniades*, and the beginning of the Reign of *Vladiſlaus*.

39. *Polydor Virgil* hath wrote the Hiſtory of *England* in twenty ſix Books, to the death of *Henry* the ſeventh.

40. *Juſtinus* flouriſhed *Anno Chriſti* 150. and wrote a compendious Hiſtory of moſt Nations, from *Ninus* the *Aſſyrian* King, to the twenty fifth year of *Auguſtus*, compiled out of forty four Books of *Trogus Pompeius*, a *Roman*. Eccleſiaſtical Writers I have here no room for, but am content to have traced thus far the ſteps of *David Chytræus* in his Chronology, whoſe help I have had in the ſetting down of this Catalogue.

CHAP. IX.

Of the moſt famous and ancient Greek and Latin Poets.

THE Reader hath here a ſhort account of ſome of the moſt eminent of *Apollo*'s old Courtiers, as they ſucceeded one another in the favour of the Muſes; not but that thoſe bright Ladies have been (I was about to ſay) equally propitious to others in aftertimes; nor is it that we have given theſe only a place here, as if our own Land were barren of ſuch Worthies: Our famous *Spencer*, if he was not equal to any, was ſuperiour to moſt of them, of whom Mr. *Brown* thus:

He ſung th' Heroick Knights of Fairy *Land*
In lines ſo elegant, and ſuch command,
That had the Thracian *plaid but half ſo well,*
He had not left Eurydice *in Hell.*

But it is fit we allow a due reverence to Antiquity, at leaſt be ſo ingenuous as to acknowledge at whoſe Torches we have lighted our own: The firſt of theſe Lights,

Greek Poets.

1. *Orpheus* was born in *Libethris*, a City of *Thrace*, the moſt ancient of all Poets; he wrote the Expedition of the *Argonauts* into *Colchis*, in Greek Verſe, at which he was alſo preſent: this Work of his is yet extant, together with his Hymns, and a Book of Stones. The Poets make him to be the Prince of the *Lyricks*, of whom *Horace* in his Book *De Arte Poetica*:

Sylveſtres homines ſacer interpreſque deorum,
Cædibus & fœdo victu deterruit Orpheus,
Dictus ob hoc lenire Tygres, rabidoſque leones.

His Father was *Oeagrus*, his Mother *Caliopea*, and his Maſter was *Linus* a Poet and Philoſopher; *Orpheus* is ſaid to have flouriſhed *Anno Mundi* 2737. *Vid. Quenſtedt. Dial. de Patr. vir. illuſtr. p.* 453. *Voſſ. de Nat. & Conſtit. artis Poet. cap.* 13. *ſect.* 3. *p.* 78. *Patrit. de Inſtit. reipub. l.* 2. *tit.* 6. *p.* 83.

2. *Homerus*, the Prince of Poets, born at *Colophon*, as *Cluverius* doubts not to affirm: but more Cities beſides that ſtrove for the honour, according to that in *Gellius*:

Septem urbes certant de ſtirpe illuſtris Homeri,
Smyrna, Rhodos, Colophon, Salamis, Ios, Argos, Athenæ.

Many are the Encomiums he hath found amongſt learned men, as, The Captain of Philoſophy; The firſt Parent of Antiquity, and Learning of all ſorts; The original of all rich Invention; The Fountain of the more abſtruſe Wiſdom; and the father of all other Poets.

—— à quo ceu fonte perenni
Vatum Pieriis ora rigantur aquis.

Of him this is part of *Quintilians* Character; In great things no man excelled him in ſublimity, nor in ſmall matters in propriety. In whom, ſaith *Paterculus*, this is an eſpecial thing, that before him there was none whom he could imitate, and after him none is found that is able to imitate him. He flouriſhed *Anno Mund.* 3000. *Vid. Quenſtedt. dialog. p.* 483. *Gell. noct. Attic. lib.* 3. *cap.* 11. *p.* 104. *Quintil. inſtit. orator. lib.* 10. *cap.* 1. *p.* 466.

3. *Heſiodus* was born at *Cuma*, a City in *Æolia*, bred up at *Aſcra*, a Town in *Bœotia*; a Poet of a moſt elegant genius: memorable for the ſoft ſweetneſs of his Verſe, called the ſon of the Muſes by *Lipſius*; the pureſt Writer, and whoſe labours contain the beſt Precepts of Vertue, ſaith *Heinſius*. Some think he was contemporary with *Homer*; others that he lived an hundred years after him; I find him ſaid to flouriſh *Anno Mundi* 3140. *Vid. Quintil. inſtit. orat. lib.* 10. *cap.* 1. *p.* 466. *Vell. Patercul. hiſt. lib.* 1. . . . . . *Voſſ. de Poet. Græc. cap.* 2. *p.* 9. *Quenſtedt. dial. p.* 478.

4. *Alcæus* a famous *Lyrick* Poet was born in the Iſle of *Leſbos*, in the City of *Mitylene*, whence now the whole Iſle hath its name; what Verſes of his are left, are ſet forth by *Henricus Stephanus* with thoſe of the reſt of the *Lyricks*. *Quintilian* ſaith of him, That he is ſhort and magnificent in his way of ſpeaking, diligent, and for the moſt part like *Homer*; he flouriſhed *Olymp.* 45. *Vid. Quenſtedt. dialog. p.* 433. *Quintil. inſtit. orat. lib.* 10. *cap.* 1. *p.* 468.

5. *Sappho*, an excellent Poetreſs, was born in the Iſle of *Leſbos*, and in the City of *Eraſus* there; ſhe was called the ninth *Lyrick*, and the tenth Muſe; ſhe wrote Epigrams, Elegies, Iambicks, Monodies, and nine Books of Lyrick Verſes; and was the Inventreſs of that kind of Verſe which from her is called the *Sapphick*; ſhe attained to no ſmall applauſe in her contention, firſt with *Steſichorus*, and then with *Alcæus*; ſhe is ſaid to flouriſh about the 46 *Olympiad*, *Voſſ. Inſtit.*

ſtit. Poet. lib. 3. *cap.* 15. *p.* *Quenſtedt. Dial. p.* 434. *Patrit. de inſtit. reipub. lib.* 2. *tit.* 6. *p.* 90.

6. *Steſichorus* was born at *Himera*, a City in *Sicily*, a Lyrick Poet, ſome of whoſe Poems are yet extant, writ in the Dorick Dialect: his Works declare the ſtrength of his wit, while he ſings of great Wars and noble Chieftains; and with his Harp ſuſtains the burden of an Epick Verſe; he preſerves the due dignity of his perſons, both in their ſpeech and actions; and had he retained himſelf within bounds, he might have ſeemed the next to a Rival with *Homer*, but he is too copious and luxuriant; he flouriſhed *Olymp.* 54. *Vid. Quintil. Inſtit. orator. lib.* 10. *cap.* 1. *p.* 468. *Quenſtedt. dial. p.* 399.

7. *Phocyllides*, a Philoſopher and Poet, was born at *Miletum*, a City in *Caria*: he wrote in Heroick Verſe, as alſo ſome Elegies, was contemporary with *Theognis*, and flouriſhed *Olympiad* 59. *Quenſtedt. dial. p.* 477.

8. *Theognis*, born in *Megara*, or *Magaris*, a City in *Sicily*, heretofore called *Hybla*: he was *Gnomographus*, whoſe Sentences are cited by almoſt all Greek Authors that are of any great name: *Voſſius* ſaith he was born not in the *Sicilian* but *Attick Magaris*, as may clearly be collected from *Theognis* himſelf. He is ſaid to live in the time of King *Crœſus*: but ſo long ſurvived him, that he reach'd the beginning of the *Perſian* War; he flouriſhed *Olympiad* 58. *Quenſtedt. dial. p.* 402. *Voſſ. de Poet. Græcis, cap.* 4. *p.* 21.

9 *Epimenides* was born at *Gnoſſus*, a City in *Creet*, a Philoſopher and Epick Poet; hence the Apoſtle when he cites him, calls him, *Titus* 12. *A Prophet of your own.* He wrote a Book of Oracles, ſaith St. *Jerom*, and was contemporary with *Solon*, ſo that he flouriſhed *Olymp.* 45. *Quenſtedt. dial. p.* 429.

10. *Anacreon* was born in *Teos*, a place in the middle of *Ionia*; he was one of the nine Lyricks: and both in his Writings and whole manner of life petulant and wanton. He was familiar with *Polycrates* the *Samian* Tyrant, whom he alſo celebrated in his Verſes. Though aged, he fell in love with *Bathyllus* a young Boy, of whoſe hard-heartedneſs he complains; he lived about the 64 *Olympiad*, *Patrit. de inſtit. Reipub. lib.* 4. *tit.* 11. *p.* 169. *Voſſ. de Poet. Græcis, cap.* 4. *p.* 22. *Quenſtedt. dial. p.* 482.

11. *Simonides* is of ſomewhat a ſlender ſtile, otherwiſe he is commendable for the propriety, and a kind of pleaſantneſs in his Speech; he had a peculiar faculty in the exciting of men to pity and compaſſion, inſomuch, that in this reſpect he is by ſome preferred before all the Authors of his time; he was a Lyrick Poet, wrote Iambicks, and was born in the Iſle of *Amorgus*; divers others there were of this name, but none more eminent than this in Poetry; *Quintil. de Inſtit. orat. lib.* 10. *cap.* 1. *p.* 468. *Carol. Steph. in voce.*

12. *Æſchylus* was born in the City of *Athens*, the firſt Author of Tragedies, ſay the ancient Greek Writers, whence *Horace*,

> *— perſonæ pallæque repertor honeſtæ*
> *Æſchylus & modicis inſtravit pulpita tignis,*
> *Et docuit magnumque loqui, nitique cothurno.*

He fought valiantly in the Battel of *Marathon*; his Poems were ſublime and grave; and he therein *Grandiloquus uſque ad vitium*, ſaith *Quintilian*, flying into *Sicily* in the fifty eighth year of his age, an Eagle, as he ſat on a Rock, drop'd from her tallons a Tortoiſe upon his bare head, by the ſtroke of which he died. He flouriſhed *Olymp.* 74. *Horat. de Arte Poet. verſ.* 279. *Voſſ. de Poetis Græcis, cap.* 4. *p.* 25. *Quenſtedt. dial. p.* 421. *Quintil. inſtit. orator. l.* 10. *c.* 1. *p.* 468.

13. *Pindarus* born at *Thebes*, a City in *Bœotia*; of all the nine Lyricks, ſaith *Quintilian*, *Pindarus* is far the ſuperiour in Spirit, Magnificence, Sentences, Figures, happily copious both in things and words, and therefore *Horace* thinks him inimitable:

> *Pindarum quiſquis ſtudet æmulari I-*
> *Ule, ceratis ope Dædaleâ*
> *Nititur pennis, vitreo daturus*
> *Nomina ponto.*
>
> *Monte decurrens velut amnis imbres*
> *Quem ſuper notas aluere ripas*
> *Fervet, immenſuſque ruit, profundo*
> *Pindarus ore.*

He alſo made ſome Tragedies, Epigrams, and other things, and flouriſhed *Olympiad* 75. *Voſſ. de Poet. Græc. cap.* 5. *p.* 29. *Quintil. inſtit. orator. lib.* 10. *cap.* 1. *p.* 468. *Horat. Ode* 11. *lib.* 4. *Quenſtedt. dial. p.* 411.

14. *Sophocles* was a Tragedian born in *Athens*; he was called The *New Syren*, The Flower of Poets, and the Bee from the ſweetneſs of his Speech: he was by ſome thought to excel *Euripides* in the Majeſty of his Stile, and *Quintilian* will not determine which was the better Poet; he flouriſhed *Olympiad* the 83. *Voſſ. de Poet. Græcis, cap.* 4. *p.* 26. *Quenſtedt. dial. p.* 422. *Quintil. inſtit. orator. lib.* 10. *cap.* 1. *p.* 468.

15. *Euripides*, a noble Tragick Poet, was born at *Athens*: a Poet of excellent wit, ſaith *Voſius*; *Cicero* much eſteemed him; he was a familiar friend to King *Archelaus*, from whom as he returned home, he was torn in pieces by Dogs: his Tomb is near *Athens.* He contended with *Euphorion* and *Sophocles*; was Scholar to *Anaxagoras* in Phyſicks, to *Prodicus* in Rhetorick, and to *Socrates* in Morals; he flouriſhed *Olympiad* 83. *Voſſ. de Poet. Græc. cap.* 6. *p.* 36. *Quenſtedt. dial. p.* 422. *Quintil. inſtit. orator. lib.* 10. *cap.* 1. *p.* 468.

16. *Ariſtophanes* was a famous Comick Poet, but of his Country nothing is certain: ſome ſay he was an *Athenian*, others a *Rhodian*, and ſome an *Ægyptian*; he is at this day the only Greek Comedian extant, but ſcarce extant in the fourth part of him; he is ſaid to be the excellent Exemplar of the *Attick* Lepidity, as one in whom all the ornaments of that Tongue are contained. A ſharp obſerver and reprover of Vices; he flouriſhed *Olympiad* 96. *Quenſtedt. Dial. p.* 424.

17. *Menander*, ſon of *Diopithes*, and Scholar of *Theophraſtus*, the ancient Comick Poet; he lived in *Athens*: *Plutarch* compares him with *Ariſtophanes*; and for weight in Sentences, elegance and beauty of expreſſion, and for wit, he prefers before him this Prince of Comicks (as he is by ſome called.) He wrote one hundred and eight Comedies, of all which, beſides a few Verſes, nothing remains but the memory; he flouriſhed *Olympiad* 118. *Quintil. de Inſtit. orat. lib.* 10. *cap.* 1. *p.* 469. *Gell. noct. Attic. lib.* 3. *cap.* 16. *p.* 109. *Voſſ. de Poet. Græc. cap.* 8. *p.* 57. *Quenſtedt. dial. p.* 424.

18. *Theocritus* was of *Coos*, and went thence to *Syracuſe*; his ſweet Poems are yet extant, and

taught in Schools; he wrote *Bucolicks* in the *Dorick* Dialect; *Suidas* notes, that of old there were three Poets Writers of *Bucolicks*, this *Theocritus*, *Moſchus* the *Sicilian*, and *Bion* of the City of *Smyrna*. Our Poet lived in the time of *Ptolomeus Lagus*, and *Ptolomaus Philadelphus*, *A. ab V. C.* 475. *Olympiad* 123. *Quenſtedt. dial. p.* 397. *Voſſ. de Poet. Grac. cap.* 8. *p.* 61. *Quintil. de inſtit. orator. lib.* 10. *cap.* 1. *p.* 467.

19. *Aratus* was born at *Soli* or *Soloe*, a Town of *Cilicia*, afterwards called *Pompeiopolis*; he was Phyſician to *Antigonus*, King of *Macedon*, a moſt Learned Poet, and one that wrote divers things, amongſt others a Book of Aſtronomy called φαινόμενα, in which he elegantly deſcribes in Heroick Verſe the whole frame of the Celeſtial Sphere, the Image, Figure, riſe and ſet of all the Stars therein: which was Tranſlated into Latin by *Cicero*, and others; *Chytraus* ſaith he was of *Tarſus*, and that St. *Paul* his fellow Citizen, cites in his Sermon at *Athens* an Hemiſtick of this his fellow Citizen; he flouriſhed in the time of *Ptolomaus Philadelphus*, *Olympiad* 124. *Chytr. de Poet. lect. p.* 217. *Voſſ. de Poet. Grac. cap.* 8. *p.* 63.

20. *Lycophron* was a Grammarian and Tragick Poet, born at *Chalcis*, heretofore a rich Town in *Eubœa*: he was one of the ſeven which they call the *Pleiades*: the reſt were *Theocritus*, *Nicander*, *Callimachus*, *Apollonius*, *Aratus*, and *Homerus* junior; he wrote many Tragedies which are all loſt: all that is extant of him is his *Alexandra*, or *Caſſandra*, an obſcure Poem; he flouriſhed *Olympiad* 127. *Voſſ. de Poet. Grac. cap.* 8. *p.* 64. *Quenſtedt. dial. p.* 432.

21. *Oppianus* (born in *Anazarbus*, as ſome, in *Corycus*, ſaith *Suidas*, both Cities of *Cilicia*) was a Grammarian and Poet, ſweet, generous, and incomparable, ſaith *Roſinus*. He wrote *Halieutica*, or of Fiſhes and Fiſhing five Books, and four of Hunting, all which are extant: *Alexander Severus* ſo much delighted in them, that for every Verſe he gave him a Stater of Gold, upon which they were called Golden Verſes, *Quenſtedt. dial. p.* 499.

22. *Muſaus*, the ſame who wrote the Loves of *Hero* and *Leander*: though he is ſaid by *Julius Scaliger*, to be before *Homer* himſelf: Yet, ſaith *Voſſius*, nothing is more manifeſt, than that he lived under the *Caſars*, and that after the fourth Age, and is therefore in old Books called *Muſaus* the Grammarian, *Voſſ. de Poet. Grac. Pap.* 9. *p.* 81.

Latin Poets.

1. *Quintus Ennius*, born at *Rudia*, ſay ſome, at *Tarentum* ſay *Eutropius* and *Euſebius*; from him *Virgil*, the Phœnix of the Latin Poets, borrowed not a few Verſes, and with ſome light change, transferred them into his own Poems. Once being found reading of *Ennius*, and ask'd what he was about? I am, ſaid he, gathering of Gold out of *Ennius* his Dunghil. *Ennius* hath the firſt place amongſt the Latin Epick Poets; he wrote the *Roman* War in Heroick Verſes; he died of the Gout at paſt ſeventy years of age, was buried in the Monument of the *Scipio*'s, in the *Appian* way, a mile from the City; he flouriſhed *A. ab V. C.* 570. *Voſſ. p.* 4.

2. *Pacuvius* was born at *Brunduſium*; he was a Tragedian of great account, and the ſon of *Ennius* his ſiſter; he liv'd at *Rome*, where he painted and ſold Plaies; thence he went to *Tarentum*, where he died almoſt ninety years of age, *Voſſ. de Poet. Latin. cap.* 1. *p.* 6.

3. *Plautus* was by birth from *Umbria*, through a ſcarcity that was at *Rome*, he was fain to hire out himſelf to a Baker to work at his hand-mill, where as oft as he had leiſure from his work, he wrote and ſold his Comedies; he flouriſhed in the latter end of the ſecond *Punick* War, and in the ſucceeding ſeventeen years, and died in the 149 *Olympiad*, *Voſſ. de Latin. Poet. cap.* 1. *p.* 8.

4. *Publius Terentius*, the moſt elegant Writer of Latin Comedy, was born at *Carthage* betwixt the ſecond and third *Punick* War. He ſerved *Terentius Lucanus*, a Senatour in *Rome*, by whom for his wit and perſon, he was not only civilly treated, but ſoon obtained his freedom; *Cicero* ſaith, he was the beſt Author of the Latin Tongue, and his boſom companion, becauſe he uſed frequently to read in him; he wrote ſix Comedies, and flouriſhed *Olympiad* 151. but died in *Arcadia*, *Quenſtedt. dial. p.* 671. *Voſſ. de Lat. Poet. cap.* 3. *p.* 41.

5. *C. Lucilius* was born at *Sueſſa Arunca*, a Town in *Italy*; he was a Writer of Satyres, yes the chief of the Latin Satyriſts, ſaith *Tully*, a Learned man, and a very ingenious perſon, of a ſharp wit, a man of excellent life himſelf, and a ſtinging accuſer of the villanies of others; he was the Great Uncle of *Pompey* the Great, and war'd under *Scipio Africanus* in the *Numantine* War, he died at *Naples* in the forty ſixth year of his age, in the 160 *Olympiad*, *A. Gell. noct. Attic. lib.* 18. *cap.* 8. *p.* 490. *Voſſ. de Lat. Poet. cap.* 2. *p.* 9. *Quintil. de inſtit. orator. lib.* 10. *cap.* 1. *p.* 472. *Plin. nat. hiſt. lib.* 1. *cap. p. Quenſtedt. dial. p.* 379.

6. *Titus Lucretius Carus*; he wrote a Book of the nature of things, according to *Epicurus* his doctrine, in whoſe foot-ſteps he trod; all his Philoſophy tends to the extirpation of Religion: and himſelf frequently confeſſes, That he wrote what he did for that purpoſe, that he might free men from the burden of Religion, and the fear of the gods; by a Philtre or Love-potion he was made mad, and in the forty fourth year of his age ſlew himſelf; he flouriſhed *Anno ab V. C.* 680. and about 174 *Olympiad. Voſſ. de Poet. Lat. cap.* 1. *p.* 13. *Quenſtedt. dial. p.* 362.

7. *M. Annaus Lucanus* was born at *Corduba* in *Spain*; *J. Scaliger* ſaith of him, That he is long and the father of tedious neſs: but *Quintilian* gives him this Character, That he is ardent and ſprightful: remarkable for his Sentences, and rather to be numbred amongſt Oratours than Poets. An excellent deſcriber he is of the Civil War betwixt *Caſar* and *Pompey*; a great ſpeaker, and full of Heroick Spirit; being found in the Conſpiracy of *Piſo*, he cut his veins and bled to death; he flouriſhed *Anno Chriſti* 62. *Voſſ. de Poet. Lat. cap.* 3. *p.* 41. *Quintil. de Inſtit. orator. lib.* 10. *cap.* 1. *p.* 471. *Quenſtedt. dial. p.* 10.

8. *Publ. Virgilius Maro*, is, by general conſent, The Prince of the Latin Poets; he was born at *Andes*, a Village near unto *Mantua* in *Italy*; *Jul. Scaliger* ſaies of him, That he ought to be the Pattern, Rule, beginning and end of all Poetical imitation. *Joſephus Scaliger* ſaith, He not only excels all humane ingeny, but hath raiſed himſelf to a kind of equality with nature it ſelf: his *Bucolicks*, *Georgicks*, and *Æneads*, are in every hand. He died at *Brunduſium*, his bones were tranſlated to *Naples*, and buried

about two miles from the City, with an Epitaph of his own making: Thus,

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope, cecini Paſcua, Rura, Duces.

he flouriſhed *Anno ab U. C.* 728. *Voſſ. de Poet. Lat. cap.* 2. *p.* 26. *Quenſtedt. dial. p.* 299.

9. *Q. Horatius Flaccus*, the Prince of the Latin Lyrick Poets, was born at *Venuſium* in *Italy*; he is (ſaith *Quintilian*) the chief at noting the manners of men, very pure and accurate, worthy almoſt alone to be read; he riſes high ſometimes, is full of jucundity, and various Figures, and hath a moſt happy boldneſs in words; he died at *Rome* aged about fifty, and flouriſhed in the Reign of *Auguſtus, Anno ab U. C.* 735. *Voſſ. de Poet. Lat. cap.* 2. *p.* 26. *Quenſtedt. dial. p.* 382. *Quintil. de Inſtit. orator. l.* 10. *c.* 1. *p.* 472.

10. *Publ. Ovidius Naſo* was born at *Sulmo*, an old Town of the *Peligni* in *Italy*; thus ſaith he himſelf, *Triſt. lib.* 4. *Eleg.* 10.

Sulmo mihi patria eſt, gelidis uberrimus undis,
Millia qui novies, diſtat ab urbe decem.

He excels all others in Elegy, and therefore by *Dempſter* is called The Prince of Elegy; in the judgement of *Seneca*, he is a moſt ingenious Poet, had he not reduced that plenty of wit and matter into childiſh toyes: his *Medaa*, ſaith *Quintilian*, ſhews how much that man was able to perform, had he choſe rather to govern than indulge his wit; he died in his baniſhment, and is buried near the Town of *Tomos*; he flouriſhed *Anno Dom.* 4. *Quintil. de Inſtit. orator. lib.* 10. *cap.* 1. *p.* 473. *Voſſ. de Poet. Lat. cap.* 2. *p.* 29. *Senec. nat. Quaſt. cap.* 27. *p.*

11. *C. Valerius Catullus*, was born at *Verona*, of no obſcure Parentage, for his father was familiar with *Julius Caſar*, and he himſelf was ſo accepted at *Rome*, for the facility of his wit and learning, that he merited the Patronage of *Cicero*, as he himſelf acknowledges with thanks. He loved *Clodia*, whom by a feigned name he calls *Leſbia*; *Martial* prefers him before himſelf; he died at *Rome* in the thirtieth year of his age, and that was commonly ſaid of him,

Tantum parva ſuo debet Verona Catullo
Quantum magna ſuo Mantua Virgilio.

He flouriſhed *Olympiad* 180. *Anno Dom.* 40. *Voſſ. de Poet. Lat. cap.* 1. *p.* 14. *Gell. noct. Attic. lib.* 7. *cap.* 20. *p.* 220.

12. *Albius Tibullus*, of an *Equeſtrian* Family in *Rome*, a Poet famous for his Elegies, in which he was the firſt amongſt the *Romans* that excel'd, ſaith *Voſſius*; he was in familiarity with *Horace* and *Ovid*. He loved *Plancia* under the feigned name of *Delia*: whereas he was very rich, by the iniquity of the times he complains he was reduced to poverty; he compoſed four Books of Elegies, and died young; for the elegancy of his Verſe, it is ſaid of him,

Donec erunt ignes, arcuſque Cupidinis arma,
Diſcentur numeri culte Tibulle tui.

He flouriſhed *A. ab U. C.* 734. *Quenſtedt. dial. p.* 369. *Petr. Crinit. de Poet. Lat. lib.* 3. *p.* 71.

13. *Sex. Aurel. Propertius* was born in *Mevania*, a Town in *Umbria*, as he himſelf ſomewhere ſaith,

Ut noſtris tumefacta ſuperbiat Umbria libris,
Umbria Romani patria Callimachi.

He complains that he was put out of his fathers Lands, in that diviſion that was made amongſt the Souldiers of the Triumvirate. The true name of his *Cynthia* was *Hoſtia*, ſaith *Apuleius*. We have four Books of his Elegies; ſome write that he died in the forty firſt year of his age; he flouriſhed with *Ovid, Catullus*, and *Tibullus*, *Petr. Crinit. de Poet. Lat. lib.* 3. *p.* 71. *Voſſ. de Poet. Lat. cap.* 2. *p.* 31.

14. *Cornelius Gallus*, born at *Forojulium*, was an Oratour and famous Poet; from a mean fortune, he was received into the friendſhip of *Auguſtus*, and by him made the firſt Preſident of *Ægypt*, when it was become a *Roman* Province: Through his diſcourſe in his Wine at a Feaſt, he came into ſuſpicion of a Conſpiratour, and being turn'd over to the Senate to be condemn'd, for very ſhame he ſlew himſelf in the ſixty third year of his age; he wrote four Book of Elegies, his *Lycoris* was one *Cytheris* a freed Maid of *Volumnius*; moſt of his Writings are loſt; he flouriſhed *Olympiad* 188. *Voſſ. de Poet. Lat. cap.* 2. *p.* 25.

15. *Decius Junius Juvenalis*, was born at *Aquinum* in *Italy*; he ſpent his ſtudies in writing Satyres, following the examples of *Lucilius* and *Horace*, in which kind he hath gained no mean reputation amongſt the learned: The Prince of Satyriſts, ſaith *J. Scaliger*; his Verſes are far better than thoſe of *Horace*; his Sentences are ſharper, and his phraſe more open; having offended *Paris* the *Pantomime* at eighty years of age, in ſhew of honour he was made Prefect of a Cohort, and ſent into *Ægypt*; he flouriſhed *Anno Dom.* 84. *Quenſtedt. dial. p.* 372. *Voſſ. de Poet. Lat. cap.* 3. *p.* 41.

16. *A. Perſius Flaccus* was born at *Volaterra*, an ancient and noble City in *Italy*, ſeated by the River *Cacina*. He wrote Satyres, wherein he ſharply taxes the corrupted and depraved manners of the Citizens of *Rome*, ſuſtaining the perſon of a Philoſopher; while he ſeverely reprehends, he is inſtructive; much he borrowed out of *Plato*, ſaith *Chytraus*; by ſome he is under cenſure for his obſcurity; he flouriſhed in the Reign of *Nero*, *Anno Dom.* 64. died in the twenty ninth year of his age, about the 210 *Olympiad*, *Quenſtedt. dial. p.* 322. *Voſſ. de Poet. Lat. cap.* 3. *p.* 41.

17. *N. Valer. Martialis* was born at *Bilbilis* in *Celtiberia*, in the Reign of *Claudius* the Emperour. At twenty years age he came to *Rome* under *Nero*, and there continued thirty five, much favoured by *Titus* and *Domitian*. He was a Tribune, and of the Order of Knights in *Rome*; after *Domitian*'s death, he was not in the like honour, and therefore in *Trajans* time, return'd into his own Country: and there having wrote his twelfth Book of Epigrams, weary of his Country and Life, as being ill treated by his Country-men, he deceaſed, *Voſſ. de Poet. Lat. cap.* 3. *p.* 46.

18. *Statius Papinius*, born at *Naples*, lived under *Domitian*; he left five Books *Sylvarum*, twelve *Thebaidos*, five *Achilleidos*; *Martial* liked not that he was ſo much favoured, and in his Writings never mentions him, *Voſſ. de Poet. Lat. cap.* 3. *p.* 45.

19. *Auſonius* the Poet, and alſo Conſul at *Rome*, was born in *Gaſcony* at *Burdigala*, now called *Burdeaux*, at he tells us himſelf thus,

Diligo Burdigalam, Romam colo, civis in illa,
Conſul in ambabus, cunæ hic, ibi ſella curulis.

Scaliger ſaith of him, That he had a great and acute wit; his Stile is ſomewhat harſh; he flouriſhed *Anno Dom.* 420. *Quenſtedt. dial. p.* 36. *Voſſ. de Poet. Lat. cap.* 4. *p.* 55.

20. *Marcellus Palingenius* wrote the Zodiack of life, that is, of the right way of inſtitution of the life, ſtudy, and manners of men in twelve Books, a Work of great Learning and Philoſophical; he flouriſhed *Anno Dom.* 1480. *Quenſtedt. dial. p.* 392.

21. *Baptiſta Mantuanus*, Sirnamed *Hiſpaniolus*, a Monk and excellent Poet, to whom *Mantua* gave both birth and name; he was accounted the almoſt only Poet in his age, and another *Maro*; he taxed with great freedom and liberty, the corruption of the *Roman* Church, the impiety, and villanies of the Popes; amongſt others he thus writes of the Simony and Covetouſneſs of the Popes,

——— Venalia nobis
Templa, Sacerdotes, altaria, ſacra, corona,
Ignis, Thura, preces, cœlum eſt venale, Deuſque.

He wrote divers Verſes in praiſe of the Saints, and other excellent Books, and flouriſhed *Anno Dom.* 1494. *Quenſtedt. dial. p.* 300.

CHAP. X.

Of Muſick; the ſtrange efficacy of it, and the moſt famous Muſicians.

THere are four ſorts of Muſick which were moſt celebrated amongſt the Ancients, the *Dorian* or *Dorick*, as a promoter of wiſdom and chaſtity; the *Phrygian*, tranſporteth the mind to quarrelling and fury; the *Æolian*, conjures down the evil Spirit of anger, and enclines the appeaſed ſoul to ſleep; and then the *Lydian*, raiſes and elevates the minds of men from terrene and earthly things, and enkindles devout deſires after ſuch as are heavenly: Thus large is the Empire which Muſick exerciſeth over the ſoul of man, and what it hath been further able to do as to the body, for this I refer you to ſome of the following Examples.

Treaſury of Ancient and Mod. times, l. 8. *c.*28.*p.*806.

1. Concerning the efficacy and might of Muſick, I am deſirous to ſet down what my ſelf ſaw practiſed upon *De la March*, a Gentlewoman near to *Garet*, young, vertuous and paſſable for beauty; upon report of her husbands inclination to change, and novel affections, ſhe fell into ſuch a fury, that on the ſudden ſhe would throw her ſelf into the fire, or out at the window, or into a Fiſh-pond near her houſe, out of which ſhe had been twice reſcued: and ſo was more diligently kept: The Phyſicians attended her to no purpoſe, notwithſtanding all their endeavours: but a *Capuchin* paſſing that way to crave Alms, and hearing what had befallen her, adviſed, That ſome skilful and experienced perſon upon the Lute, ſhould continue to play by her: and that in the night ſome pleaſing Ditties ſhould conſort with the Muſick: it was accordingly performed, and in leſs than three month the violent paſſion forſook her, and ſhe is at this time ſound both in body and mind.

Treaſury of Ancient and Mod. times, l. 8. *c.*28.*p.*806.

2. I likewiſe knew another Perſon of Honour at *Roane*, whoſe name may be beſt known by *Du Parreau*, who all her life-time did never uſe the help of any Phyſick, how great ſoever her infirmities were: but in all her hurts, diſeaſes, child-birth and lameneſs, ſhe only deſired one who could skillfully play on the Tabour and Pipe, inſtead of a Phyſician. Being well entred into Age, an extreme pain ſeiſed upon her knee, ſuppoſed ſome ſpice of the Gout, ſhe cauſed her Tabourer inſtantly to play her a pleaſant and lively Coranto. The Tabourer ſtriving to exceed himſelf in art and dexterity, in readineſs of wind and agility of hand, fell down in a ſwoon, and ſo continued for three quarters of an hour, the Lady then complain'd that her pain and affliction was never ſo extraordinary as in the time of the Muſicks ſo ſudden ceſſation: The Muſician being recovered and refreſhed with a glaſs of brisk Wine, fell afreſh to his former skillful muſical playing, and the Lady was thereby ſo eaſed of her pain, that it utterly left her; I my ſelf was in the Chamber when this accident happened, and do avouch upon my credit, That the Gentlewoman thus lived an hundred and ſix years.

Athen. deip. l. 14. *c.* 5. *p.*623,624. *Ælian. var. hiſt. l.* 14. *c.*23. *p.* 409.

3. *Clinias*, the *Pythagorean*, was a perſon very different both in his life and manners from other men: and if it chanc'd at any time, that he was inflamed with anger, he would take his Harp, play upon, and ſing to it, ſaying, as oft as he was asked the cauſe of his ſo doing, That by this means he found himſelf reduced to the temper of his former mildneſs.

Camer. oper. ſubc. cent. 1. *c.* 18. *p.* 99.

4. *Tyrtæus* the *Spartan* Poet, having firſt rehearſed his Verſes, and afterwards made them to be ſung with Flutes well tuned together, he ſo ſtirr'd and enflamed the courage of the Souldiers thereby; that whereas they had before been overcome in divers conflicts, being then tranſported with the fury of the Muſes, they remained conquerours, and cut in pieces the whole Army of the *Meſſenians*.

Alex. ab Alex. in dieb. Genia. l. 4. *c.* 2. *fol.* 178. *Sabel. Ex. l.* 10. *c.* 8. *p.* 579. *Epiph. Ferdinand. caſ. medic. hiſt.* 81. *p.* 267.

5. *Timotheus*, a *Mileſian*, was ſo excellently skilled in Muſick, that when he play'd and ſung a Song, compoſed in honour of *Pallas*, in the preſence of *Alexander* the Great, the Prince as one tranſported with the Gallantry, and Martial humour of the air, ſtarted up, and being ſtirred in every part, called for his Armour: But then again the Muſician changing into more ſedate and calmer Notes, ſounding as it were a Retreat, the Prince alſo ſat quiet and ſtill.

*Camer. oper. ſubc. cent.*2. *c.*81.*p.*319. *Camer. oper. ſubc. cent.*2. *cap.* 81. *p.* 320.

6. There was a Muſician in *Denmark* that did ſo excel in his Art, that he was wont to boaſt, That he could with his Muſick ſet his hearers beſides themſelves, or make them merry, penſive, or furious, as he pleaſed; which he alſo performed upon tryal, at the command of one of the *Daniſh* Kings, *viz. Ericus* the ſecond, Sirnamed the Good.

*Nicep. l.*12. *c.* 23. *p. Camer. oper. ſubc. cent.*1. *c.*18.*p.*99.

7. At ſuch time as the Tyrant *Eugenius* raiſed that perillous War in the Eaſt, and that money grew ſhort with the Emperour *Theodoſius*, he determined to raiſe Subſidies, and to gather from all parts more than before he had ever done; the Citizens of *Antioch* bare this exaction with ſo ill a will, that after they had diſgorged many out-

ragious words againſt the Emperour, they pulled down his Statues, and thoſe alſo of the Empreſs his Wife. A while after, when the heat of their fury was paſt, they began to repent themſelves of their folly, and conſidered into what danger they had caſt themſelves and their City: Then did they curſe their raſhneſs, confeſs their fault, implore the goodneſs of God, and that with tears, That it would pleaſe him to calm the Emperours heart. Theſe ſupplications and prayers were ſolemnly ſung with ſorrowful Tunes, and lamenting voices. Their Biſhop *Flavianus* employed himſelf valiantly in this needful time, in the behalf of the City, made a Journey to *Theodoſius*, and did his utmoſt to appeaſe him: but finding himſelf rejected, and knowing that the Emperour was deviſing ſome grievous puniſhment, and on the other ſide, not having the boldneſs to ſpeak again, and yet much troubled in his thoughts becauſe of his people, there came this device into his head: At ſuch time as the Emperour ſat at meat, certain young boyes were wont to ſing muſically unto him; *Flavianus* wrought ſo, that he obtained of thoſe that had the charge of the boyes, that they would ſuffer them to ſing the ſupplications and prayers of the City of *Antioch*: *Theodoſius* liſtning to that grave Muſick, was ſo moved with it, and ſo touched with compaſſion, that having then the Cup in his hand, he with his warm tears watered the Wine that was in it, and forgetting all his conceived diſpleaſure againſt the *Antiochæans*, freely pardoned them and their City.

Zuin.Theat. vol. 5. l. 3. p. 1283.

8. The ſons of *Ludovicus* the firſt (then Emperour) had conſpired againſt him, and amongſt divers of the Biſhops that were confederate with them, was *Theodulphus*, Biſhop of *Orleans*, whom the Emperour clap'd up in Priſon in *Anjou*; in this place the Emperour kept his *Eaſter*, and was preſent at the Proceſſion on *Palm Sunday*, in imitation and honour of Chriſts entrance into *Jeruſalem*. All the Pomp paſſing by the place where *Theodulphus* was under reſtraint, the Biſhop in fore-ſight of that ſolemnity, had prepared a moſt elegant Hymn in honour of that Proceſſion, and as the Emperour paſſed by, opening his Caſement, with a clear and muſical voice, he ſang it, ſo as to be heard of the multitude that paſſed by: The Emperour enquired What voice that was, and who that ſung? It was told him the Captive Biſhop of *Orleans*. The Emperour diligently attending both the purport of the Verſes, and ſweetneſs of the voice, was therewith ſo delighted, that he reſtored the Priſoner forthwith to his liberty.

ph. Fernand.caſ. lic. hiſt. p. 248, p. 250, lni. m.var. l. 14. p.366. r.oper. cent.2. p.317, l.relat. Voyages, p.249.

9. In part of *Calabria* are great ſtore of *Tarantula's*, a Serpent peculiar to this Country, and taking that name from the City of *Tarentum*. Some hold them to be a kind of Spiders, others of Effts: but they are greater than the one, and leſs than the other: The ſting is deadly, and the contrary operations thereof moſt miraculous: For ſome ſo ſtung, are ſtill oppreſſed with a leaden ſleep; others are vexed with continued waking. Some fling up and down; and others are extremely lazy: he ſweats; a ſecond vomits; a third runs mad; ſome weep, and others laugh continually, and that is the moſt uſual: The merry, the mad, and otherwiſe actively diſpoſed, are cured by Muſick, at leaſt it is the cauſe, in that it incites them to dance indefatigably, for by labour and ſweat the poyſon is expel'd. And Muſick alſo by a certain high excellency, hath been found by experience to ſtir in the ſad and drowſie ſo ſtrange an alacrity, that they have wearied the Spectators with continued dancing: in the mean time the pain hath aſſwaged, the infection being driven from the heart, and the mind releaſed of her ſufferance: if the Muſick intermit, the malady renews; but again continued and it vaniſheth.

Zuin.Theat. vol. 5. l. 3. p. 1291.

10. *Aſclepiades*, a noble Phyſician, as oft as he had Phrenetick Patients, or ſuch as were unhinged, or evil affected in their minds, did make uſe of nothing ſo much for the cure of them, and reſtauration of their health, as Symphony, and ſweet harmony and conſent of voices.

Zuin.Theat. vol. 5. l.3. p. 1292. A. Gell. noct. Attic. l. 4. c. 13. p. 133.

11. *Iſmenias*, the *Theban*, and Scholar of *Antigenidas*, uſed to cure divers of the *Bœotians* of the *Sciatica*, or Hip-gout, by the uſe of Muſick; and ſaith *Gellius*, It is reported by divers, and Memorials are made of it, that when the *Sciatica* pains are the moſt exquiſite, they are allayed and aſſwaged with Muſick.

Zuin.Theat. vol. 5. l. 3. p. 1291.

12. There was a young man, a *Tauromenitanian* by birth, who having his head intoxicated with Wine, and beſides all inflamed with anger, haſtened to the Houſe of his Miſtreſs, with a purpoſe (becauſe ſhe had received his Rival thereinto) to ſet it on fire: he was about his deſign, when *Pythagoras* cauſed a Muſician to play a leſſon of the graver Muſick, compoſed with Spondees, or long Notes, by which he was ſo reclaimed, that he immediately deſiſted from his angry enterpriſe.

Philoſt. l. 5. c. 7. p.205. Burt. mel. par.2. §. 2. p. 277.

13. When *Apollonius* was inquiſitive of *Canus*, a *Rhodian* Muſician, what he could do with his inſtrument, he told him that he could make a melancholy man merry, and him that was merry, much merrier than he was before; a lover more enamoured, and a Religious man more devout, and more attentive to the worſhip of the gods.

CHAP. XI.

Of ſuch as by ſight of the Face, could judge of the Inclinations, Manners, and Fortunes of the perſon.

IT is ſaid of *Paracelſus*, That he had ſuch notable skill in Herbs, that at the firſt ſight he could diſcern and diſcover the quality, vertue and operation of any ſuch as were ſhewed to him: There have been ſome men as skillful in the peruſal of faces, ſo that *Momus* needed not wiſh every man a caſement in his breaſt, ſeeing both the inclinations and ſucceſſes of men have been dextrouſly judged at by their outward appearance.

Fuller's holy State, l. 2. c. 8. p. 71.

1. *Julius Cæſar Scaliger* had a ſingular skill herein, for it is credibly averred, That he never looked on his Infant ſon *Audectus* but with grief, as ſorrow ſtruck with ſome ſad ſign of ill ſucceſs he ſaw in his face: which child at laſt, was found ſtifled in bed with the embraces of his Nurſe, being faſt aſleep.

M. de Ser. hiſt. of France, p. 528.

2. *Peter de Pinat*, the laſt of that name, Primate of *France*, Arch-biſhop and Earl of *Lions*, died in the beginning of *January*, *Anno* 1599.

The Duke of *Biron* did ſee him in his ſickneſs, and aſſiſted at his Funerals. No man living did better judge of the nature of men, by the conſideration of their Viſages, than he. He did divine of the Duke of *Biron*'s fortune by his countenance, and the proportions and lines of his face: for having conſidered it ſomewhat curiouſly, he ſaid unto his Siſter, after his departure from his Chamber, This man hath the worſt Phyſiognomy that ever I obſerved in my life, as of a man that will periſh miſerably: the event made good his Prediction.

Socrat. Eccleſ.hiſt.l.3. c.19.p.311. Camer.oper. ſubc. cent.1. c.57.p.251, Nicep. l.10. c. 37. Zuin.Theat. vol. 5. l.2. p.1223.

3. *Nazianzen*, as ſoon as he beheld *Julian* the Apoſtate, made a conjecture of his manners and diſpoſition, concerning whom theſe are his words in his ſecond Oration againſt the Gentiles: The deformity of his geſtures made me a Prophet, as to him: for theſe following did in no wiſe ſeem to be the ſigns of a good man, The ſudden and frequent turnings of his head; his heaving up now this, and then the other ſhoulder; his eyes were ſtern, wandring, and expreſſing ſomething of furious in them; his feet were inſtable, and his geniculations frequent; his noſe was ſuch as betokened ſcorn and contempt, and the whole Figure of his face was framed to deriſion; his laughter was often and loud; he would nod with his head when he ſpake not; his ſpeech was interrupted, and broken off before it came to the period of the Sentence; his queſtions frequent, confuſed and fooliſh; his anſwers unapt, heaped one upon another, diſagreeing with themſelves, and without order: and who can deſcribe the reſt? Such I ſaw him before his deeds, as his deeds did afterwards ſhew him to be: and if they were here preſent, who were then with me, and beheld the ſame things, they would juſtifie this narration of mine: and withal would remember that I then ſpake theſe words, How great a plague doth the *Roman* Empire at this time nouriſh, *&c.*

Patrit. de regno l. 5. tit. 15. p. 331,332. Ciceron.lib. de Fato p. 201.

4. *Zopyrus* did profeſs, That he could make a diſcovery of the nature, inclination, and diſpoſitions of men by the habit of their bodies, and inſpection of their eyes, face, and forehead, *&c.* Being deſired by ſome to give his judgement of *Socrates*, he ſaid he was a ſtupid and dull perſon, and a ſtranger unto all kind of vertue. Thoſe that were preſent, when they heard him paſs this ſentence upon *Socrates*, whom they knew to be a man of the contrary perfections, they laugh'd this conjecturer to ſcorn: but *Socrates* himſelf ſaid, That he had ſpoken nothing but what was the truth, only by the ſtudy of wiſdom, he had overcome and amended all theſe faults of his nature.

Jov. Elog. Zuin.Theat. vol. 2. l. 7. p. 465.

5. *Bartholomæus Cocles* had foretold one *Coponus*, That e're long he ſhould be a wicked Homicide; and in like manner he ſaid of *Hermes*, the ſon of a Tyrant, that being a baniſhed man he ſhould be ſlain in Battel. *Hermes* therefore poſſeſſed with a fear of his fate, gave ſecret order to *Coponus*, that he ſhould kill *Cocles*, that wicked Artiſt. *Cocles* did forſee the diſaſter that was coming upon him, and therefore did arm his head with a privy Helmet, and uſually went with a two handed ſword, which he could skilfully manage. But *Coponus*, in the habit of a Porter, came one time behind him, and as he was putting his key into the lock of his door, he ſtruck him on the hinder part of his head with a Hatchet, and ſlew him. He afterwards confeſſed, that he had no other cauſe of the commitment of this murder, but only that *Cocles* had told him, That ſhortly he would be a murderer.

Cæl. Antiq. lect.l.6.c.1. p. 229. A.Gel.noct. Attic. l. 1. c. 9. p. 18.

6. We learn out of *Proclus*, that it was the manner of the *Pythagoreans*, curiouſly and exactly to weigh and conſider of ſuch as came unto them; and by ſigns imprinted on their bodies, to judge of their aptitude and inclination to a better life: *Pythagoras* did thus in his choice of his Scholars, and ſuch as he judged fit for Learning he admitted.

Jov. Elog. Zuin.Theat. vol. 5. l. 3. p. 1271.

7. *Antiochus Tibertus* was famous for his ſkill in Chiromancy and Phyſiognomy; he foretold *Guido Balneus*, that he ſhould be ſlain by an intimate friend of his, upon a conceived ſuſpicion againſt him: He alſo told *Pandulphus Malateſta*, the *Ariminenſian* Tyrant, That he ſhould be driven out of his Country, and that being in exile, he ſhould periſh in great want: not long after *Pandulphus* cauſed *Guido* to be beheaded, as being jealous of his valour and vertue, and ſhuts up *Antiochus* himſelf in priſon, determining to expect at leiſure the fulfilling of the reſt of his preſage. *Antiochus* had ſo prevailed with the daughter of the Keeper of the Tower wherein he was incloſed, that ſhe furniſhed him with a Rope, and by the help of that let him down into the Tower-ditch: but being betrayed with the noiſe of his Fetters, he was fetch'd back, and both he and the over-kind Maid were beheaded together. *Pandulphus* at length was forced to quit his Country, and being an Exile, and in great want, he was deſerted of all men, and old as he was he died in a common Inn. Thus *Antiochus* was able to predict the fate of other men, but could neither foreſee nor prevent his own.

Camer.oper. ſubc.cent.2. c. 6.p. 16. Plut. in Anton. p. 950.

8. That *Ægyptian* Philoſopher, that (*Plutarch* ſaith) was the conſtant companion of *Marcus Antonius*, was well skilled in theſe obſervations, eſpecially if there was nothing of Magick therein. He profeſſed, That he knew the different natures and Fortunes of men by looking upon their faces; and he told his Patron *Antonius*, That his fortune was ſplendid; but withal he exhorted him to ſhun the Society of *Octavius*, for that his Genius, who of himſelf was great and high, was yet inferiour to, and afraid of the Genius of that other Prince.

Camer.op ſubc.cen c.6.p.1

9. The Nobles of *Muſcovy* gave their judgement of *Johannes Baſilides*, while he was yet a Boy: they obſerving that his ſpeech was fooliſh and monſtrous, his manners malignant and perverſe; by theſe and the like diſcoveries, they conjectured of his diſpoſition for the future: and believing that when he ſhould aſcend to the Imperial power, he would prove a ſcourge, and a heavy calamity to their Country; they thereupon thought of taking him away betimes by poyſon, which if they had, they had freed themſelves of that bloody Tyranny, which he afterwards exerciſed amongſt them.

Laert.l Zuin.T vol. 5. p. 122

10. *Democritus* had ſo great skill in this Art of Phyſiognomy, that thereby he rendred *Hippocrates* an admirer of him. When one day a Maid came to him, he ſaluted her by the name of Virgin: when ſhe came to him the next day, he called her woman, for ſhe had loſt her honour overnight: he alſo bought *Diagoras* the *Mileſian*, as knowing by Phyſiognomy that he would prove an excellent ſervant.

Plut. Sylla, 453

11. When *L. Sylla* went in quality of a Legate into *Cappadocia*, there was then there one of the Retinue of *Orobaſus*, the *Parthian* Embaſſa-

dour, who beholding the face of *Sylla*, conſidering of the motions of his body and mind, and comparing of his nature with the Rules of his Art, he ſaid it could not poſſibly be otherwiſe than that he ſhould be a great man, and that he wondered how he could yet bear it, that he was not already the chiefeſt and firſt of all others.

Sueton. in Tito l.11. c.2. p. 318. 12. *Titus Veſpaſian* was bred up at Court with *Britannicus*, the ſon of *Claudius* by *Meſſalina*, had the ſame Tutors and inſtructions with the young Prince, at which time it was that there came a Phyſiognomiſt, who by the order of *Narciſſus*, the Freed-man of *Claudius* the Emperour, was to conſider of the aſpect and countenance of *Britannicus*: this man did then moſt conſtantly affirm, That *Britannicus* ſhould never be Emperour: but he ſaid of *Titus* (who at that time ſtood by) that e're long he ſhould attain unto the Empire.

Zuin. Thea. vol. 5. l. 2. p. 1222. 13. *Strepſiades* the firſt time he ſaw his ſon (when he was returned from the School of *Socrates*) ſaid of him (by the view of his face and forehead) that he would make a good pleader in a bad cauſe, for that he ſeemed to carry in his viſage ſomething of the *Attick* ſubtilty and impudence.

Zuin. Thea. vol. 5. l. 2. p. 1223. 14. *Iſidorus*, the *Hiſpalenſian* Biſhop, chanced to behold *Mahomet* in *Spain*, before ſuch time as he had raiſed ſo great a flame, and even then by the Rules of Phyſiognomy, he preſaged, That he would prove the peſt and plague both of the Church and the Common-wealth, and thereupon commanded him to be ſeiſed: But *Mahomet* being warned by the Devil of the approaching danger, conſulted his own ſafety by a ſpeedy flight.

Plut. in Caſ. p. 737. 15. It ſhould ſeem that *C. Julius Caſar* had ſome knowledge in theſe matters, for when *Antonius* and *Dolabella* were accuſed to him, as if they intended to diſturb the preſent ſtate of things, *Caſar* ſaid, he feared not ſuch as were fat, and had much hair on their head: but ſuch as were pale-faced, and of a lean habit of body, meaning thereby *Brutus* and *Caſſius*, who afterwards were the chief heads in the Conſpiracy againſt him.

Zuin. Thea. vol. 5. l. 2. p. 1223. 16. The Sultan of *Ægypt* having heard of ſome Pilgrims of *Jeruſalem* of great quality, when he had admitted them to his preſence, and reached them his hand to kiſs, he eaſily apprehended that *Frederick*, Duke of *Saxony*, was the chief amongſt them by the proportion and heroick make of his body.

CHAP. XII.

Of the Painters in former times, and the principal Pieces of the beſt Artiſts.

Plin. l. 35. c.10. p. 537. For the reputation of this Art *Pliny* tells us, That firſt in *Sicyone*, and then throughout all *Greece* it was ordained, That Gentlemens ſons and free-born, ſhould be firſt ſent to a Painting School, there to learn (before any other thing) the way to Paint and Draw Pictures upon Box Tables: It was alſo ordained, That the Art it ſelf ſhould be ranged in the firſt degree of Liberal Sciences. Certain it is, That in former times it was had in that honour, that none but Gentlemen and free-born might meddle with it; as for Slaves, by a ſtrict and perpetual Edict they were excluded from the benefit of this myſtery; nor might they learn or be taught it. By what degrees it attained to its height, may be ſeen as followeth.

Ælian. var. hiſt. l. 2. c. 44. p. 84. 1. *Theon* had many pieces wherein he diſcovered the excellency of his Art; but amongſt the chief was that of a man with his ſword in his hand, and his Shield ſtretched out before him, ready prepared for the Fight, his eyes ſeem to ſparkle with fire, and the whole frame and poſture of his body, is repreſented ſo threatening, as one that is intirely poſſeſſed with a Martial fury.

Ælia. var. hiſt. l. 3. c.31. p.126. Plin. l. 35. c.31. p.547. 2. *Nicias* exceedingly delighted himſelf in his profeſſion of Painting, and withal was ſo intent upon it, that when he Painted *Necya*, he frequently forgot to eat his meat, and uſed to ask his ſervants, Whether he had dined or not? When this incomparable piece of Art was finiſhed, King *Ptolomy* ſent to purchaſe it of him at the price of ſixty Talents, but he refuſed to part with it, though for ſo vaſt a ſumm.

Ælia. var. hiſt. l. 8. c.8. p. 220. 3. *Conon Cleoneus* was the man that perfected the Art of Painting, whenas before his time it was but rudely and inartificially exerciſed, and therefore his Pictures were ſold at a price above any other Artiſts in that Age wherein he lived; he was the firſt that drew Pictures ſide-waies.

Plin. l. 35. c.8. p. 533. 4. *Bularchus* Painted in a Table the Battel of the *Magnetes* with ſuch rare skill, that *Candaules*, King of *Lydia*, paid willingly for it as much gold as it came to in weight.

Plin. l. 35. c.9. p. 533. Patrit. de regno l. 2. tit. 10. p. 114. 5. *Polygnotus*, the *Thaſian*, was the firſt that Painted women in gorgeous and light apparel, with their Hoods, and other head attire, of ſundry colours. His Invention it was to paint Images with the mouth open, to make them ſhew their teeth; and repreſented much variety of countenance, far different from the ſtiff and heavy look of the Viſage before-time: of his Workmanſhip is that Picture in a Table which now ſtandeth in the ſtately Gallery of *Pompeius* of a man upon a Scaling Ladder, with a Target in his hand: but done with that art and dexterity, that whoever looketh upon it, cannot tell whether he is climbing up or coming down; he alſo beautified the great Gallery of *Athens* with the Hiſtory of the *Trojan* War; and being requeſted by *Elpinice*, the daughter of *Miltiades* to Paint her amongſt the *Trojan* women, he did it ſo exquiſitely that it ſeemed to be alive.

Plin. l. 35. c.9. p. 534. 6. *Apollodorus*, the *Athenian*, who lived in the ninety third *Olympiad*, brought the Pencil into a glorious name and eſpecial credit. Of his making there is a Prieſt at his devotion, praying and worſhipping; another of *Ajax* all on a flaming fire, with a flaſh of Lightning, which at this day is to be ſeen at *Pergamus*, as an excellent piece of work: and to ſpeak truth, before his daies there can hardly be ſhewed a Table which any man would take pleaſure to look long upon.

Plin. l. 35. c.9. p. 534. 7. *Zeuxis*, of *Heraclea*, lived about the ninety fifth *Olympiad*; of him the forementioned *Apollodorus* ſaid, That he had ſtolen the cunning from all the reſt: in proceſs of time he grew to vaſt wealth, by the only means of his excellent hand: at laſt he reſolved to work no longer for money, but to give away all his Pictures: his

Alcmena, Penelope, Pan, Helena are famous pieces. Much ſpeech there is of a Wraſtler or Champion of his, wherein he pleaſed himſelf ſo well that he ſubſcribed to it, *Inviſurus aliquis, facilius quam imitaturus*, ſooner envyed than equalled. Another ſtately piece there is of his Workmanſhip, *Jupiter* ſitting upon the Throne of his Majeſty, with all the other Gods ſtanding by, and making court unto him. The imperfection of this Artiſt was, that the head and joints of his Pourtraictures were ſomewhat of the biggeſt.

Plin. l. 35. c.10.p 535.

8. *Parrhaſius* was born at *Epheſus*, he was the firſt that gave true Symmetry to his Pictures, that beſt couched the hair of the head, and expreſſed the lovely grace and beauty about the Mouth and Lips; he was bold openly to challenge *Zeuxis* for the victory in this Art. *Zeuxis* brought upon the Stage a Tablet wherein cluſters of Grapes were ſo lively repreſented, that the Birds of the Air came flocking to them. *Parrhaſius* to ſhew his Workmanſhip brought a Tablet, wherein he had only depainted a Curtain, but ſo lively, that *Zeuxis* in a glorious bravery becauſe the Birds had approved of his Handy-work, ſaid to him in ſcorn, Come Sir, away with your Curtain that we may ſee your goodly Picture; but perceiving his error he was mightily abaſhed, yielded him the Victory, and ſaid, *Zeuxis* hath beguiled poor Birds, but *Parrhaſius* hath deceived *Zeuxis*, a profeſſed Artiſt.

Plin. l. 35. c.10.p.536. Patrit. de repub. l. 1. tit. 10. p. 55.

9. *Timanthes* had an excellent wit, and was full of rare invention; he it was that made the famous Picture of *Iphigenia*, wherein was repreſented that innocent Lady ſtanding by the Altar ready to be ſlain for Sacrifice; he had painted by her *Chalchas* the Prieſt looking ſad, *Ulyſſes* ſadder, but her Uncle *Menelaus* above the reſt full of an extream ſorrow: and having in theſe ſpent all the ſigns whereby the Pencil was able to expreſs a real hearts grief; being yet to pourtray her own Father *Agamemnon*, he drew his Viſage covered with a Veil, leaving it to the imagination of the Spectators, to conceive of an unexpreſſible grief and extraordinary ſorrow that was in him to behold his Daughter bathed in her innocent blood. He painted a *Cyclops* lying a ſleep, and little elviſh Satyrs by him, with long Perches taking meaſure of one of his Thumbs. But his picture of a Prince was thought to be moſt abſolute; the majeſty whereof is ſuch, that all the Art of painting a man ſeemeth to be comprized in that one Pourtrait; this piece remaineth at this day within the Temple of Peace, in *Rome*.

Plin. l. 35. c.10.p.537.

10. *Pamphilus* a *Macedonian*, was the firſt of all Painters that was ſkilled in Arithmetick and Geometry, without which he judged it impoſſible to be a perfect Painter; he was renowned for drawing a Confraternity or Kindred, the battle fought before *Phlius*, and the victory of the *Athenians*. He taught none his ſkill under a talent of ſilver for ten years together; and thus much paid *Apelles* and *Melanthus* to learn his Art.

Plin. l. 35. c.10.p.538, 539.

11. *Apelles* ſurmounted all that ever came before or followed him; giving his Pictures a certain lovely and inimitable grace. Having heard of the fame of *Protogenes*, he ſailed to *Rhodes* on purpoſe to ſee him; but finding him abſent from his Shop, he took a Table and drew therein a fine and ſmall line athwart it; *Protogenes* at the ſight of it ſaid *Apelles* had been there, and he himſelf drew a ſecond with another colour in the midſt of it, and ſo left it. *Apelles* upon his return drew a third, with a diſtinct colour ſo ſmall as left no poſſibility for a fourth; which when *Protogenes* ſaw, he confeſſed he had met both with his Match and Maſter. This Table was kept a long time, and better eſteemed than any other rich or curious work, till it was deſtroyed by fire in the Palace of *Cæſar* in the *Palatine* Hill. Being abuſed by one in the Court of King *Ptolomy* whoſe name he knew not, nor could ſee in the preſence, he took a coal from the hearth, and drew his face ſo exactly, that he was immediately known. His Picture of *Venus* ariſing out of the Sea, in the nether part of it had catched ſome hurt by miſchance, but there never could be found that Painter who would take in hand to repair the ſame to make it ſuitable with the reſt: he flouriſhed about the hundred and twelfth Olympiad.

Plin. l. 35. c.10.p.541.

12. *Ariſtides* the *Theban* was a famous Painter, the firſt that would ſeem to paint the conceptions of the mind, and to expreſs the inward diſpoſition and actions thereof, yea the very perturbations and paſſions of the ſoul; but his colours were unpleaſant and ſomewhat too harſh. He painted the taking of a Town by aſſault, wherein was an Infant, making means to creep to the Mothers Pap, who lay a dying upon a mortal wound received in her Breaſt; but it paſſed how naturally the poor womans affection was expreſſed in this Picture; how a certain ſympathy and tender affection might be perceived to her Babe in the midſt of her deadly pangs. This Table King *Alexander* the Great tranſlated from *Thebes* to *Pella*, the City where himſelf was born. He painted a fight of an hundred *Greeks* and *Perſians*, and ſold it to *Mnaſon* the Tyrant of *Elate* for ten pounds for every head therein depainted. King *Attalus* alſo gave him for one Table and the Picture in it, one hundred Talents of Silver.

Plin. l. 35. c.10.p.542.

13. *Protogenes* was born at *Cannos* a City in *Cilicia*, ſubject to the *Rhodians*; his Picture of *Jalyſus*, and a Dog in that Table is accounted his Maſter-piece, which is now dedicated at *Rome* within the Temple of Peace. It was ſo highly eſteemed, that King *Demetrius* when he might have forced the City of *Rhodes* on that ſide where *Protogenes* dwelt, forbare to ſet it on fire, becauſe he would not burn it amongſt other painted Tables, and thus for a Picture he loſt the opportunity of winning a Town.

Plin. l. 35. c.10.p.543.

14. *Aſclepiodorus* was admired by *Apelles* himſelf for his ſingular ſkill in obſerving ſymmetry and juſt proportion; he pourtrayed for the King of the *Elateans*, the twelve principal gods, and received for every one of them three hundred pound of Silver.

Plin. ibid.

15. *Nicomachus* painted the raviſhment of *Proſerpina* by *Pluto*, which ſtandeth in the Chapel of *Minerva* in the *Capitol*, and the Mermaid *Sylla* which at this day is to be ſeen at *Rome* in the Temple of Peace; a ready Workman he was, and no Painter had a quicker hand than he.

16. *Philoxenus* painted a Table for King *Caſſander*, containing the Battle betwixt *Alexander* the great, and King *Darius*, which for exquiſite art cometh not behind any other whatſoever.

Plin. l. 35. c.11.p.547.

17. *Cydias* was he who in a Table repreſented the *Argonautes*, or Knights that attended Prince *Jaſon* in his expedition to *Colchos*; *Hortenſius* the

Orator was content to pay for this Piece one hundred forty four thouſand Seſterces, and Shrined this Picture in an Oratory or Chappel, built on purpoſe for it in a Houſe of Pleaſure that he had at *Tuſculum*.

Plin. l. 35. *p.*11.*p.*548. 18. *Timomachus* the *Byzantine* flouriſhed in the dayes of *Julius Cæſar*, for whom he painted *Ajax* and *Medea*, which Pictures when he bought of him for eighty talents, he cauſed to be hung up in the Temple of *Venus*; by talent, I mean the *Attick* talent, which is ſix thouſand *Roman* deniers, his pieces of *Oreſtes* and *Iphigenia* are alſo much praiſed; but eſpecially he is renowned for his *Meduſa*'s head which he painted in *Minerva*'s ſhield.

CHAP. XIII.

Of the moſt eminent Artiſts for making of Statues and Images in Clay, Marble, Ivory, Braſs, &c.

THat of Painting is a noble Art, but this of the framing of Statues is perhaps no whit inferiour to it, ſince it makes a nearer approach unto nature than the other. Pictures may be ſeen indeed, but theſe are alſo to be felt; have an entire and ſolid body, and thereupon are alſo the more durable. The moſt excellent Artificers in this kind, were ſuch as follow.

Plin. l. 35. *c.*12.*p.*552. 1. *Liſiſtratus* of *Sicyone* was the firſt that in Plaiſter or Alabaſter repreſented the ſhape of a mans viſage in a mould from the lively face indeed; which Image he after took in Wax; nor ſtayed he there, but begun to make Images to the likeneſs of the perſon; when before him every man ſtudied only to make the faireſt faces, and never regarded whether they were like or no.

Plin. l. 36. *c.*5.*p.*565. 2. *Phidias* was the moſt excellent Graver that ever was, as all Nations will confeſs, that have ever heard of that Statue of *Jupiter Olympius* which he made at *Olympia*, or the ſtately Statue of *Minerva*, which he wrought at *Athens*, in height ſix and twenty Cubits, all made of Ivory and Gold; upon the ſwelling round of the ſhield of this Goddeſs, he engraved the Battle wherein the *Amazons* were defeated by *Theſeus*; in the hollower part, he enchaſed the conflict between the Gods and the Gyants. Upon the Shoos and Pantophles ſhe wears, he framed the fight betwixt the *Centaures* and *Lapitha*. In the Baſe or Pedeſtal of the Statue, he cut the Genealogy of *Pandora*, and the nativity of the Gods to the number of thirty, and amongſt them the Goddeſs of Victory, of moſt admirable Workmanſhip, with a Serpent and Sphinx of Braſs; under the Spear that *Minerva* holds in her hand, admired by all Workmen, he flouriſhed the eighty third Olympiad.

Plin. l. 36. *c.*5. *p.*566. *Sandys on Ovid. Met. l.*10.*p.*197. 3. *Praxiteles* his *Venus* which he wrought for them of *Gnidos*, ſurpaſſes all Images that ever were made by others or himſelf; and in truth ſo exquiſite and ſingular it was, that many a man hath ſailed to *Gnidos* for no other buſineſs but only to behold it. King *Nicomedes* offered to free their City of all debts (which were great ſums) for this piece of work; but they reſolved to ſtand to all hazards rather than part with it. It is reported that a wretched fellow was enamoured of this *Venus*, as one *Alchidas* a *Rhodian* loved his naked *Cupid*, that he made for them of *Parium* a City within *Propontis*.

4. *Scopas* deſerveth praiſe for his worthy workmanſhip, in which moſt account is made of thoſe Images in the Chapel of *Cn. Domitius* in the Cirque of *Flaminius*, viz. *Neptune*, *Thetis* and her Son *Achilles*; the Sea Nymphs or Nereides mounted upon Dolphins, Whales and mighty Sea-horſes; The *Tritons* with all the Quire attending upon *Phorcus* a Sea-God, and the mighty Fiſhes called *Priſtes*, beſides many other Monſters of the Sea; all of them wrought by him ſo curiouſly, that had he ſate about the making of them all his life-time and done nothing elſe, a man would have thought it work enough. *Plin. l.* 36. *c.* 5. *p.*567.

5. *Meneſtratus* his *Hercules*, men have in high admiration, as alſo his *Hecate* which ſtandeth in a Chapel at *Epheſus* behind the great Temple of *Diana*; the Sextons or Wardens of which Chapel give warning unto thoſe that come to ſee it, that they look not too long upon it, for dazling and hurting their eyes, the luſtre of the Marble is ſo radiant and reſplendent. *Plin. l.* 36. *c.* 5. *p.*568.

6. *Apollonius* and *Tauriſcus* were the makers of that brave piece of *Zetus*, *Amphion*, *Dirce*, the Bull, and the Bond wherewith *Dirce* was tied, all in one entire Stone, which was brought from *Rhodes* to *Rome*. *Plin. l.* 36. *c.* 5. *p.*569.

7. *Lyſias* made a Chariot drawn with four Horſes, *Apollo* and *Diana* all of one Piece: and it appears how highly it was eſteemed by the honourable place wherein it ſtood; for *Auguſtus Caſar* to the honour of *Octavius* his Father, dedicated it in Mount *Palatine*, over the triumphant Arch there, and placed it within a Shrine or Tabernacle, adorned with Columnes. *Plin. ibid.*

8. *Ageſander*, *Polydorus* and *Athenodorus*, *Rhodians*, moſt excellent Workmen all, agreed by one conſent to expreſs lively in one entire ſtone, *Laocoon* himſelf and his Children, and the wonderful intricate windings of the Serpents claſping about them. This work remaineth to be ſeen in the Palace of the Emperour *Titus*; a piece of Art to be preferred (no doubt) before all Figures, cut or caſt Images whatſoever. *Plin. ibid.*

9. *Lyſippus* was the founder of the Coloſs or ſtately Image of *Hercules* at *Tarentum*, which is forty Cubits high, and miraculous is the device which is commonly reported of this Coloſſe, that a man may move and ſtir it eaſily with his hand, ſo truly ballanced it ſtandeth, and equally counterpoiſed by Geometry, and yet no wind, no ſtorm or tempeſt is able to ſhake it. He alſo expreſſed the perſonage of King *Alexander* the great in Braſs; and many Images he made of him, beginning at the very Childhood of the ſaid Prince; nor would that great Monarch ſuffer any other beſides this principal Workman, to repreſent his Effigies in Braſs. He was at firſt but a poor Tinker or plain Braſier, and then took heart to proceed further by an anſwer that *Eupompus* a Painter gave him, who being asked what pattern he had beſt follow of all the Workmen that were gone before him; he ſhewed him a multitude of people, and told him he ſhould do beſt to imitate nature her ſelf. *Plin. l.* 34. *c.* 7.*p.*495.

10. *Charles*

Plin. l. 34. c. 7. p. 495. 10. *Charles* of *Lindus* was Apprentice to *Lyſippus*; he made the Coloſſe of the Sun, which ſtood at *Rhodes* and was of all others the moſt admirable, for it carried ſeventy Cubits in height; but it ſtood but ſixty ſix years, being overthrown by an Earth-quake, yet lying along, a wonderful and prodigious thing to behold. The Thumbs and great Toes of it are ſo big, as few men are able to fathom one of them; the Fingers and Toes are bigger than the moſt part of other whole Statues and Images: twelve years the Artificer was in framing it, and the bare Workmanſhip coſt three hundred Talents, given by King *Demetrius*.

Plin. l. 34. c. 7. p. 456. 11. *Zenodorus* framed that huge and prodigious Coloſſe of *Mercury*, at *Auvergne* in *France*, ten years he was about it, and the Workmanſhip came to four hundred thouſand Seſterces. Having made ſufficient proof of his Art there, *Nero* the Emperour ſent for him to *Rome*, where he caſt and finiſhed a Coloſſe, an hundred and ten foot long, to the ſimilitude and likeneſs of the ſaid Emperour as it was firſt appointed and as he began it; but *Nero* being dead, it was dedicated to the honour of the Sun.

Plin. l. 34. c. 8. p. 497. 12. *Polycletus* the *Sicyonian* made that which Workmen call the Canon, that is to ſay one abſolute piece of work, from whence Artificers do fetch their Draughts, Symmetries and Proportions as from a perfect Pattern or Rule, which guides and directs them in their work. So as we may truly judge that he alone reduced the skill of Foundery and Imagery, into an Art and Method. He made *Diadumenus* in Braſs, an effeminate young man, with a Diadem about his head; a piece of work of great account and much ſpoken of, for it coſt an hundred Talents.

Plin. l. 34. c. 8. p. 498. 13. *Myro* born at *Eleuthera* and Apprentice to *Agelades*; the piece of work that brought him into name and made him famous, was an Heifer of Braſs, which divers Poets have celebrated in their Verſe. He ſeemeth to have been the firſt that wrought not his Images after one ſort, but altered his work after many faſhions, as being fuller of invention, and given more to device in his Art; more curious alſo and preciſe in his Symmetries and Proportions, yet he went no farther than the outward lineaments of the body, as for the inward affections of the mind he did not expreſs in any of his work.

Plin. ibid. 14. *Leontius* expreſſed lively in Braſs, *Aſtylos*, the famour Runner in a Race, which Image is ſhewed for a rare piece of work in *Olympia*, alſo the pourtraicture of one that ſeemed lame, and to halt by reaſon of an Ulcer; but the ſame was ſo lively and naturally done, that as many as beheld the ſame, ſeemed to have a compaſſion and fellow-feeling with him of ſome pain and grievance of his ſore; and this piece of work a man may ſee at *Syracuſa*.

Plin. l. 34. c. 8. p. 502. 15. *Euphranor* was the maker of that *Paris*, the excellent Art and Workmanſhip whereof is ſeen in this, that it repreſented unto the eye all at once, a Judge between the Goddeſſes, the Lover of *Helena*, and yet the Murderer of *Achilles*.

Plin. l. 34. c. 8. p. 501. 16. *Calamis* made Chariots drawn with two, and at other times with four Horſes; and for abſolute Workmanſhip about Horſes, wherein he never miſſed, he had not his fellow in the world; and that he might appear to have the like Art in framing Humane Statues, he made one in the reſemblance of the Lady *Alcmena*, which is ſo exquiſitely wrought, as that no man could ſet a better piece of work by it.

17. *Bryaxis* his moſt excellent piece in Braſs, was a man grievouſly wounded, fainting and ready to dye thereupon, which he did ſo lively, that one might perceive therein how little life and breath was left in his body. Plin. ibid.

18. *Chanachus* with his *Apollo* had another exquiſite and curious work by him deviſed and wrought; it was a Stag ſtanding ſo lightly upon his feet, that a man might draw a thred under them, and the ſame take hold of the floor underneath ſo daintily, that he ſeemeth to touch it with one foot by the claw, with another by the heel, and the ſame after ſuch a winding manner, twining and turning, as well with the one as the other, that a man would think one while he would bounce and ſpring forward, and another while ſtart and caſt himſelf backward. Plin. ibid.

19. *Leocras* made the Eagle that raviſhed *Ganymedes* and flew away with him, but ſo artificially, that as if ſhe knowing what a fair and dainty Boy ſhe had in charge, and to whom ſhe carried him, claſped the Child ſo tenderly, that ſhe forbare with her Talons to pierce through ſo much as his Clothes. Plin. l. 34. c. 8. p. 502.

20. *Theodorus* who made the Labyrinth of *Samos*, caſt his own Image in Braſs, which beſides the near and wonderful reſemblance of himſelf, was contrived ſo artificially beſides, and ſet out with other fine devices, that he was much renowned for it; in his right hand he had a File, and in his left he bare with three Fingers a little pretty Coach with four Horſes, but both the Coach, Horſes and Coachman were couched in ſo ſmall a room, that a little Fly, which he alſo deviſed to be made with the reſt, covered all with her pretty wings. Plin. l. 34. c. 8. p. 503.

21. *Callimachus* was a Workman of great note, but he was ſirnamed *Cacizotechnos*, for he would alwayes be finding fault with his own Workmanſhip, and could never ſee when to make an end, ſtill thinking he had not ſhewed Art enough. There is a dance of *Lacedemonian* Women of his making, a piece of work which he went about alſo to amend; and when he thought to make it better, he marred it in ſuch manner, that it loſt all the grace that it had before. Plin. l. 34. c. 8. p. 504.

CHAP. XIV.

Of the moſt applauded Actors upon Theatres, and the Name, Riches and Favour of great Perſons they have thereby attained unto.

SOme of theſe have been Maſters of that grace and ſweetneſs in their pronunciation, and have expreſſed things ſo much to the life, by their choice and befitting geſture, that they have wonderfully gained upon the minds of men thereby; which being obſerved, the moſt famous Oratours that ever were, were not aſhamed to become the Scholars of ſuch men as theſe, and had they not ſo done, they had never obtained the perfection of their own Art.

1. *Richard*

Bak. Chron. p. 581.

1. *Richard Burbadge* and *Edward Allen*, were two ſuch Actors in Queen *Elizabeths* time, as no Age muſt ever look to ſee the like: and to make their Comedies compleat, *Richard Tarleton*, who for the part called the Clowns part, never had his match, never will have.

Jani Nicii pinacoth. imag 1. 35. *p.* 62, 63.

2. *Andreas Salvadorus* was an excellent Scenick Poet, in which it was his peculiar happineſs to have *Lauretus Victorius* for an Actor, whoſe praiſe will continue to late poſterity: his voice was clear, ſweet and loud: he had a diſtinct and luſcious pronunciation; an excellent ſinger: by all which he gave as it were ſomething of divine to every thing he had to deal in, which appeared in that when he was gone, the things he had pronounc'd, ſeemed not the ſame in the mouths of others.

Lipſ. de conſt. l. 1. *c.* 8. *p.* 32.

3. *Polus* was a famous Actor at *Athens*, of whom it is ſaid, that when he was to play ſuch a part, as required to be preſented with a remarkable paſſion, he privily brought in the Urn and bones of his dead ſon, whereby he ſo excited his own paſſion, and was moved to deliver himſelf with that efficacy both in his words and geſture, that he filled the whole Theatre with unfeigned lamentations and tears.

Patrit. de regno l. 5. *tit.* 19. *p.* 349. *Cal. Antiq. lect. l.* 14. *c.* 17. *p.* 658.

4. *Roſcius* was ſo incomparable an Actor, that he excelled all Mimicks and Players that came upon the Stage: ſo that whenſoever any thing was frigidly, or but indifferently perſonated upon the Theatre, the Spectators would commonly cry out, *Roſcius* plaies not. This man with his utmoſt ſtudy and diligence, was ſubſervient to the eyes and ears of the people: and therefore he would familiarly glory in this, That he did never bring any geſture before the people, which he had not well practiſed at home, and there approved of before-hand.

Plut. in Cic. p. 863.

5. When *Tullius Cicero* began to plead in Cauſes, it is ſaid of him, That he applied himſelf to *Roſcius* the Comedian, and *Æſopus* the Tragedian for inſtructions. This *Æſopus* was famous in *Rome* for action: and they ſay, That once playing the part of *Atreus*, deliberating upon the puniſhment of *Thyeſtes*, he was ſo tranſported, that he ſtruck and ſlew a ſervant as he ſuddenly paſſed by with the Scepter he then had in his hand. This *Æſopus* in this employ attained to a vaſt Eſtate, which was afterwards conſumed in as much vanity as that whereby it had been gotten.

Plut. in Alex. p. 681.

6. *Nicocreon*, of *Salamine*, and *Paſicrates* the *Solian*, contended with great earneſtneſs, ſince in the Shews that *Alexander* made at his return out of *Ægypt* into *Phœnicia*, it fell to their lot to exhibit ſuch Players as were far more conſpicuous for their art than any others: *Paſicrates* ſtood for *Athenodorus*, and *Nicocreon* for one *Theſſalus*, whom *Alexander* himſelf favoured; yet he diſcovered not this his inclination, till ſuch time as the Judges had pronounced *Athenodorus* the Victor. Then *Alexander* as he departed, ſaid, He did commend the Judges, nevertheleſs he had rather have loſt a part of his Kingdom, than to have ſeen *Theſſalus* overcome. Alſo when *Athenodorus* (being fined by the *Athenians* for being abſent from their *Bacchanals*) had beſought *Alexander* to intercede by his Letter in his behalf; he denied his requeſt therein, but paid for him the fine that was impoſed upon him.

Plut. in Ageſi. p. 607.

Cæl. Rho. l. 11. *c.* 16. *p.* 505.

7. *Callipedes*, an Actor of Tragedies, had a celebrious name amongſt the *Grecians*, and a mighty fame amongſt all men for his ſurpaſſing ſkill and dexterity in that faculty. This man meeting with *Ageſilaus*, ſaluted him firſt, and then proudly joining himſelf with thoſe that were walking, made oſtentation of himſelf, ſuppoſing *Ageſilaus* would take occaſion to ſpeak familiarly to him: but perceiving no notice was taken; Doſt thou not know me, O King, ſaid he? *Ageſilaus* looking upon him, Are you, ſaid he, *Callipedes*, the *Dicelict*? ſo the *Spartans* term thoſe that are Mimicks; and the word doth ſignifie an Idol, or Image. By this means he repreſſed the tumour of this mans pride, and met with that humour of ſelf-admiration, that he was ſo far over-gone with.

Plut. in Demoſt. p. 849.

8. *Demoſthenes* being once exploded by the people, haſted home with his head covered, and his mind troubled: *Satyrus* the Tragedian followed him, to whom *Demoſthenes* lamentably complained, That whereas he was more laborious than all other Orators, and that he had much empaired the ſtate of his body, in the proſecution thereof, yet he could not pleaſe the people; but that Drunkards, and Mariners, and illiterate perſons held the Pulpit, while in the mean time he was rejected. You ſay true, ſaid *Satyrus*: but I ſhall ſoon remove the cauſe, if you will repeat me ſome Verſes of *Euripides* or *Sophocles* without Book: *Demoſthenes* pronounced ſome of them, which *Satyrus* repeated after him with ſuch a decency of countenance, and ſuch aptneſs of geſture, that *Demoſthenes* ſcarce knew them to be the ſame. Here it was that he firſt underſtood what an acceſſion of dignity and grace is to an Oration by action, and thenceforth he accounted a declamation, a thin and vain thing, where pronunciation and action was neglected.

Plut. in Anton. p. 920.

9: *Hippias* and *Sergius* were two Tragedians and Mimicks in *Rome*, who were in ſuch favour with *Marcus Antonius*, that they could do with him almoſt what they pleaſed. Alſo *Cytheris* a woman of the ſame profeſſion was ſo much beloved by him, that he carried her with him in his Licter, as he went from City to City: and no leſs a Retinue waited upon her Licter, than if it had been that of his mother.

Melch. Adam. in vit. Germ. med. p. 301.

10. *Theodorus Zuingerus* ſoon after his childhood gave inſtance of what his Country might expect from him: for in a Play that was publickly exhibited by *Thomas Platerus* (the Father of *Fœlix*) when he ſuſtained the perſon of *Cupid*, with his ſweet variety of geſture, his becoming action, and pleaſant pronunciation, he ſo turn'd the faces, eyes and minds of all men upon him, that tears of joy drop'd from the eyes of ſome of the Spectators; others witneſſed the applauſe they gave him, by the ſighs that parted from them; and others again cried out with the Poet,

Ingenium cœleſte ſuis velocius annis
Surgit, & ingrata fert male damna mora.

A Heav'n-born wit, preventing his own years,
Is riſe, and loſs by baſe delayes he fears.

Plut. Mor. in quæſt. Rom. qu. 107. *p.* 883.

11. *Claudius Rufus* hath left in writing that many years agone, in thoſe daies when *Caius Sulpitius*, and *Licinius Stolo* were Conſuls, there Reigned a great Peſtilence at *Rome*, ſuch a mortality as conſumed all the Stage-players, indifferently one with another: Whereupon at their inſtant prayer and requeſt, there repaired out of

Tuſcany to *Rome* many excellent and ſingular Actors in this kind, amongſt whom, he who was of greateſt reputation, and had carried the name longeſt in all Theatres for his rare gift and dexterity that way, was called *Hiſter*, of whoſe name all other afterwards were called *Hiſtriones*.

Zuin. Thea. vol. 1. *l.* 2. *p.* 163.

12. *Aſtydamas*, the ſon of *Morſymus*, was a Player ſo noted in his time, that the people decreed he ſhould have a Statue erected in the Theatre, in honour of him, more eſpecially for that in the acting of *Parthenopæus*, he had performed it with that dexterity and grace, as merited an applauſe from them all: This Player therefore framed a Title and Inſcription for his own Statue, in which he had not been overſparing in his own praiſes: this Title he read amongſt the people, that in caſe it ſhould be approved by them, it might be diſpoſed with his Statue: but the people were ſo offended with the man for being ſo very laviſh in his own praiſes, that by general vote it was decreed, That ſo arrogant a Title as that ſhould not be admitted. *Suidas* ſaies, This Title was to this purpoſe:

Would I had liv'd with them, or they with me,
Who for ſweet ſpeaking ſo renowned be:
I then (no doubt) had gain'd the chiefeſt praiſe,
This they Envy, who can no Envy raiſe.

CHAP. XV.

Of men notably practiſed in Swimming; and how long ſome have continued under Water.

CUſtom and long practice of any thing doth ſeem to diveſt man of his own nature, and to adopt another inſtead thereof, as we may perceive upon divers occaſions: and particularly in reſpect of what follows.

Clarks Geograph. deſcrip. p. 196.

1. Spunges are gathered from the ſides of Rocks, fifteen fathom under water, about the bottom of the *Streights* of *Gibraltar*. The people that get them, are ſo trained up in diving from their childhood, that they can endure to remain under water, ſuch a continuance of time, as if it was their own proper element.

Alex. ab Alex. genia. dier. l. 2. *c.* 21. *p.* 91. *Zuin. Thea. vol.* 1. *l.* 1. *p.* 120.

2. Amongſt thoſe remarkables which have been in our time, we knew of late a man, not of any generous extraction, but of the meaner ſort, who was a Mariner at ſome times for a ſtipend; and at other times, got his living by fiſhing. This man was known in a ſharp ſeaſon of the year, and ſome times in a troubled Sea, in one day to have ſwimmed from *Ænaria*, an Iſland amongſt the *Pithecuſæ*, over-againſt *Naples*, as far as to *Procbytas*, which is almoſt fifty Furlongs, and at ſome times to have returned in one and the ſame day. When this ſeemed unto all men utterly incredible, he voluntarily made offer of himſelf to perform it, multitudes came to behold this ſight, and when at *Ænaria* he had leaped into the Sea, a Boat that followed him on purpoſe, obſerved him ſwimming at ſome diſtance before them that were in it, till ſuch time as he came to ſhore at *Prochyta* in ſafety.

Patrit. de Regno l. 3. *tit.* 4. *p.* 167.

3. Hiſtorians do much admire the valour and ſtrength of *Sertorius*; his firſt Warfare was under *Scipio*, againſt the *Cimbrians*, who had paſſed over into *Gaul*: in this War, when a Party of the *Romans* had fought unfortunately, it happened that *Sertorius* was grievouſly wounded, and had loſt his Horſe: in this caſe, with his Breaſtplate upon him, and his Shield and arms in his hand, he threw himſelf into the *Rhodanus*, a ſwift River, and ſtriving againſt the adverſe Waves, he ſwam over it, and not without great admiration of the enemy, he got over in ſafety, to their own Army on the other ſide.

Patrit. de regno l. 3. *tit.* 4. *p.* 168.

4. *Scævola*, a man of admirable valour, having alone defended a Rock all the day from the whole Forces of the *Britains*, when night came on threw himſelf into the Sea, and laden with a heavy Shield, and two Coats of Mail, by ſwimming he gat ſafe unto *Ceſar*, who having publickly applauded him, of a private Souldier made him a Centurion.

Purch. pilg. tom. 1. *l.* 5. *c.* 14. §. 2. *p.* 659.

5. Thoſe few people that dwell in the Iſlands of *Lar* and *Cailon*, are almoſt transformed into the nature of Fiſhes: ſo excellent ſwimmers are they, that ſeeing a Veſſel on the Seas, though ſtormy and tempeſtuous, they will ſwim to it, though it be diſtant from them five or ſix miles, and this only to beg an Alms, their own food being nothing but Fiſh, and they very poor.

Vincent le Blane's Travels, tom. 3. *c.* 13. *p.* 386.

6. They fiſh for Pearl in the South Sea near *Panama*, and in the North Sea in divers places, as in the Iſle *Margareta* towards the coaſt of *Paria*, where the Oyſters feed upon *Cubuca*. The Pearls of greater price are called *Quilates*, or *Carats*: For this fiſhing they chooſe the beſt winded men, and ſuch as can contain longeſt under water. At *Barlovento*, *Cula*, and *Hiſpaniola*, I have ſeen them ſtay three quarters of an hour under water, and I was told they have had ſome who have continued the whole hour. The General of *Margaita* keeps many of theſe men, who are Slaves to him called *Bouze*: one of theſe Pearls was brought to the King of *Spain* as big as a Pidgeons egge, valued at 14000. Ducats, by ſome at 100000. and it was called a *Peregrina*.

Zuin. Thea. vol. 2. *l.* 5. *p.* 386.

7. The *Grecians* did uſe to breed up their children with liberal education: they were well inſtructed in Wraſtling, and alſo were taught to ſwim well. This was the reaſon that very few of the *Greeks* periſhed in the Naval fight with *Xerxes* at *Salamine*, for being well skilled in ſwimming, when any of their Ships were broken, or in danger of ſinking, they quit them, and leaping into the Sea, ſwam ſafely to *Salamine*; on the other-ſide, the *Perſians* being generally unpractiſed herein, for the moſt part periſhed in the Sea.

Zuin. Thea. vol. 2. *l.* 5. *p.* 387.

8. *Henry* the third, the Emperour of the *Romans*, in revenge of the death of *Peter*, King of *Hungary*, beſieged *Piſonium*. It was here that a certain *Hungarian*, his name was *Zothmundus*, an incomparable ſwimmer, was ſent in the dead of the night by the Governour, to get by ſwimming privily under the enemies Ships: this he did, and with a ſmall Wimble or Piercer, he ſo bored them in the bottom of the Keel, that about two and three a clock in the morning divers of them began to ſink. By this Artifice, the Forces of the *Germans* were ſo broken and impaired, that they were conſtrained to break up the Siege and to depart.

9. *Alphonſus*, King of *Sicily* and *Arragon*, beſieged the City of *Bonifacia*, a Colony of the

Geno-

Fulg. Ex. l. 7. c. 4. p. 969. *Genowayes* in the Iſland of *Corſica*; he had there more eſpecially one vaſt Ship which was called the *Round Head*, which created the *Genowayes* a great deal of trouble and danger in their Naval fights with him: whereupon by the command of *Johannes Campo-Fulgoſus*, one *Andreas Mergus*, a *Genoan*, caſt himſelf into the Sea with his Helmet on his head, and a ſhort knife in his hand, and being (as he was) an excellent Diver under water, with little ado he cut all the Cables of the Anchors of this Ship in pieces, in the time when the Battel was at hotteſt. Then this vaſt heap of Wood began at firſt to move it ſelf, then to turn the Beak of it another way, and after to draw along with it other Ships: ſo that *Alphonſus* was conſtrained to retire, and to give leave to the *Genowayes* to enter in ſafety their City of *Bonifacia*, and to relieve it.

Plut. in Cæſar. p. 731. Zuin. Thea. vol. 2. l. 5. p. 387. Patrit. de regno l. 3. tit. 4. p. 165. 10. *C. Julius Cæſar* by ſwimming and reſting himſelf upon blown bladders, would paſs over Rivers with that celerity and ſpeed, that oftentimes he hath prevented and arrived before ſuch meſſengers, as he had before appointed to carry the news of his coming. At *Alexandria*, by a ſudden eruption of the enemy, he was conſtrained to leap into a Boat (and when too great a number caſt themſelves into it after him) he was enforced to leap thence into the Sea, where he ſwam two hundred paces to get into one of his own Ships, holding in the mean time his Writings in his left hand above the water, leſt they ſhould be damnified that way, and drawing his Generals Coat after him with his teeth, that the enemy might not boaſt of having ſuch a ſpoil in their power.

Zuin. Thea. vol. 2. l. 5. p. 387. 11. *Scyllias* was the beſt Swimmer and Diver of all other men in his time, he attended upon *Xerxes* in his Expedition into *Greece*: and in the Wrack of part of his Navy at *Pelion*, this man was of ſpecial uſe: much money he ſaved for the *Perſians*, and much he gained to himſelf. He had reſolved, and waited opportunity, to paſs over to the *Greeks*: ſo one time caſting himſelf into the Sea at *Aphetas*, where *Xerxes* his Navy was, he ſwam to *Artemiſium*, which is well nigh eight hundred Furlongs: there he told the *Greeks* of the *Perſians* Ship-wrack at *Pelion*, and the Ships that were ſent to fetch a compaſs about *Eubœa*. He and his daughter called *Cyana*, whom he had alſo taught to Swim and Dive with great dexterity, theſe two ſwimming under water, cut in pieces the Cordage of the *Perſian* Ships in a very vehemently tempeſtuous time, by which means a great deſtruction was made of *Xerxes* his Galleys. The *Grecians* were mindful of this good turn, and in honour of his memory, and that of his daughter, the *Amphictions* decreed them a Statue of each of them to be kept enſhrined at *Delphos*.

CHAP. XVI.

Of the moſt famous Philoſophers, Academicks, Stoicks, Cynicks, Epicureans, and others.

A Larger account of the ancient Sages and Philoſophers, would not comport with my preſent deſign, and therefore I have contented my ſelf with this abſtract from *Laertius*, whither I refer my Reader, if he is deſirous of further ſatisfaction, in their Doctrines and Tenents.

1. *Thales*, a *Phœnician*, ſome ſay a *Mileſian*, of an Illuſtrious Family; it is ſaid, That he firſt found out the Eclipſes and Declinations of the Sun; was the firſt that ſaid Souls were immortal; and that the Sun was ſix hundred and twenty times bigger than the Moon; and firſt deſcribed the Triangle of a Circle in ſtraight lines; he held water the beginning of all things; that the World had a Soul; and he firſt divided the year into three hundred ſixty and five daies: he was born in the thirty firſt *Olympiad*, and died in the ſeventy eighth year of his age; or as *Soſicrates* in the ninetieth; he was the firſt of the ſeven wiſe men, and his ſaying was, Know thy ſelf, *Laert. lib.* 1. *p.* 6, 7.

2. *Solon*, a *Salaminiah* by birth, he firſt eaſed the burden of the *Athenians*, occaſioned by Uſury; diſcovered and reſiſted the intended Tyranny of *Piſiſtratus*, and finding it in vain, laid down his Arms at the Gate of the Common-Hall, ſaying, O my Country, I have aſſiſted thee both in word and deed. He made Laws for the *Athenians*; he flouriſhed in the forty ſixth *Olympiad*, and died in *Cyprus* when he was eighty years of age, *Laert. lib.* 1. *p.* 11, 12.

3. *Chilon*, the ſon of *Damagetus*, was a *Spartan*; he was acquainted with the Fable-maker *Æſop*: being asked what was hardeſt to do? he ſaid, To keep ſecrets, to diſpoſe well of our leiſure hours, and to bear an injury; His Precepts were, to reſtrain the Tongue, eſpecially in Feaſts; to ſpeak no evil of our Neighbours; to threaten none becauſe 'tis womaniſh; to viſit our Friends moſt in Adverſity; not to ſpeak evil of the dead; to honour age; to prefer loſs to a reproachful gain; not to wiſh things that cannot be, *&c.* he was old in the fifty ſecond *Olympiad*, and died at *Piſa* in the arms of a ſon of his, Victorious in the *Olympick* Games. His joy it ſeems was too ſtrong for his weak body; his ſaying was, A promiſe and loſs lye near together, *Laert. lib.* 1. *p.* 17, 18.

4. *Pittacus*, the ſon of *Hyrrhadius* was a *Mitylenian*; he with the Brethren of *Alcæus* ſlew *Melanchrus* the Tyrant of *Leſbos*; refuſed money ſent him by *Crœſus*; the ſupreme Magiſtracy amongſt the *Mitylenians* was given him by univerſal conſent, which he held ten years, and having ſetled their State, Reſigned his Government. He pardoned the Murderer of his ſon, ſaying, That Pardon was better than

Repentance; he ſaid, That Magiſtracy ſhews the man; and being asked what was beſt? anſwered, To do well that which the preſent time required; his advice was not to diſcover what we are about till we have attained it; his ſaying was, Know the opportunity; he lived beyond ſeventy years, and died in the third year of the fifty ſecond *Olympiad*, *Laert. lib.* 1. *p.* 19, 20.

5. *Bias*, the ſon of *Teutamis*, was born at *Priene*, and thought by *Satyrus* to be the chiefeſt of the ſeven wiſe men of *Greece*; he ſaid ſtrength was a gift of nature, riches of fortune: but to comprehend things profitable for our Country, was the prerogative of the mind and prudence. When asked what was moſt difficult? To bear with conſtancy, ſaid he, the changes of our affairs to the worſe. Sailing with wicked perſons in a Storm, who then prayed: Hold your peace, ſaid he, leſt the gods know you are here; he adviſed ſo to love, as that poſſibly we may hereafter hate; not to ſpeak haſtily; to ſay of the gods, That they are; to lay up wiſdom in youth for the ſupport of old age; to acknowledge God the Author of all the good we do. He lived till old, and having pleaded the cauſe of one, he laid his head down in the lap of his Grandchild, and the Judges having paſſed ſentence for his Client, and diſmiſſed the Court, he was found dead. His ſaying was, Moſt men are bad, *Laert. lib.* 1. *p.* 20, 21.

6. *Cleobulus*, the *Lindian*, was the ſon of *Evagoras*; he adviſed men to marry their daughters when Virgins for age, and women for wiſdom, thereby obſcurely hinting, that Virgins were to be inſtructed. To do good to friends and enemies, to oblige the one, and reconcile the other; that going forth, we ſhould ask what we are about to do, and returning, what we have done; to be more ready to hear than ſpeak; not to dally, nor quarrel with our Wives in the preſence of others; to overcome pleaſure; and not to be inſolent in proſperity; he died ſeventy years of age; his ſaying was, A Meaſure is the beſt, *Laert. lib.* 1. *p.* 23, 24.

7. *Periander*, the *Corinthian*, was the ſon of *Cypſelus*; he ſeiſed upon the Government, and became the Tyrant of *Corinth*, being the firſt that kept a Life-guard about him; he ſaid, They that would Rule ſafely, muſt be rather fenced with love and good will than arms: that reſt is deſirable, petulancy dangerous; gain filthy, pleaſures fading, but honour is immortal. He adviſed to keep promiſes, reveal no ſecrets, to be the ſame towards our friends fortunate or otherwiſe; and to puniſh not only thoſe that commit a fault, but thoſe alſo that are about to do it; he held his Tyranny forty years, and flouriſhed in the thirty eighth *Olympiad*; his ſaying was, In meditation there is all, *Laert. lib.* 1. *p.* 24, 25.

8. *Anacharſis*, the ſon of *Gnurus*, and brother of *Cadvides*, King of the *Scythians*, came to *Athens*, and was received by *Solon* as his friend; he uſed to ſay, That the Vine had three Cluſters, the firſt of pleaſure, the ſecond of drunkenneſs, and the third of ſorrow and repentance; that Sea-men are but four inches diſtant from death; and that the Market-place is a ſpot of ground where men meet on purpoſe to deceive one another. Being asked what Ships were the ſafeſt? he replied, Thoſe in the Haven; when reproached by one of *Athens* for being a *Scythian*, My Country, ſaid he, is a reproach to me: but thou art ſo to thy Country. When abuſed by a young man at a Feaſt, Youngſter, ſaid he, if you cannot bear your Wine while young, you will carry Water when you are old. He is ſaid to have found out the Anchor, and the Potters Wheel; returning into *Scythia*, he highly commended the Laws of *Greece*, and endeavouring to aboliſh thoſe of his own Country; he was ſhot dead at a hunting by the King his brother, *Laert. lib.* 1. *p.* 26.

9. *Epimenides*, the ſon of *Phaſtius*, a *Cretan*, is ſaid to have ſlept fifty ſeven years; was illuſtrious amongſt the *Greeks*, and a friend of the gods; he purged the City of *Athens*, and thereby freed it of the peſtilence; *Phlegon* ſaith he lived one hundred fifty ſeven years; he was contemporary with *Solon*, *Laert. lib.* 1. *p.* 29.

10. *Pherecydes*, the ſon of *Badys*, was a *Syrian*; ſtrange things are reported of him, as that walking upon the Shore, and ſeeing a Ship ſailing with a proſperous wind, he ſaid that Ship would be preſently caſt away, as it was in their ſight; alſo having drank water out of a pit, he foretold there would be an Earthquake within three daies, which alſo came to paſs; coming to *Meſſana*, he warned *Perilaus* his Hoſt to depart thence with all that he had, which he neglecting to do, *Meſſana* was taken; he is ſaid to have died of the lowſie diſeaſe; he lived in the fifty ninth *Olympiad*, *Laert. lib.* 1. *p.* 31.

11. *Anaximander*, the *Mileſian*, held Infinity to be the beginning and element of all things (not air or water) which changed in its parts, but immutable in the whole; that the Earth is the Center, and round; that the Moon has no light of her own; the Sun is bigger than the Earth, and is the pureſt fire; he found out the Gnomon upon Dials; firſt deſcribed the compaſs of Sea and Land, and made a Sphear; he lived to ſixty two years, and died about the fifty eighth *Olympiad*, *Laert. lib.* 2. *p.* 33.

12. *Anaxagoras*, the ſon of *Eubulus*, a *Clazomenian*, was noble and rich, but left all to his friends; when (one ſaid) he had no care of his Country, Yes but I have (ſaid he) pointing towards Heaven. He ſaid the Sun was a red hot iron, bigger than *Peloponneſus*; that the Moon was habitable, and that there were Hills and Valleys therein; that the Milky way was the reflex light of the Sun; that the Origine of Winds is the extenuation of the air by the Sun. Being asked what he was born for? To contemplate, ſaid he, the Sun, Moon, and Heavens; he ſaid the whole frame of Heaven conſiſted of Stone, and that it was kept from falling by the ſwift turning of it; He died at *Lampſacum* in the firſt year of the ſeventy eighth *Olympiad*, *Laert. lib.* 2. *p.* 34.

13. *Socrates*, the ſon of *Sophroniſcus*, was an *Athenian*; he was valiant, patient, conſtant, and contented. His food was ſo wholſom, and he ſo temperate, that though the Peſtilence was often in *Athens*, yet he alone was never ſick; ſeeing a multitude of things expoſed to ſale, What a number of things (ſaid he) have I no need of? He took no notice of thoſe that reproached or backbited him. He was powerful in perſwaſion and diſſwading,

as he apprehended the occaſion for either; he ſaid it was a ſtrange thing that all men could tell what Goods they had, but no man how many friends he hath, ſo remiſs are they in that matter; that knowledge is the only good thing, and ignorance the only evil; that Riches and Nobility have nothing of worth in them; that his Genius did preſignifie future things to him; that other men liv'd to eat, but he did eat to live. Being asked what was the principal vertue of youth? He replyed, Not to over-do; and Whether it were beſt to marry or live ſingle? he anſwered, In both you will repent. He adviſed youth daily to contemplate themſelves in a glaſs: that if handſome, they might make themſelves worthy of it; if deformed, they might cover it with Learning. By the Oracle of *Apollo*, he was judged the wiſeſt of men, by which he fell into the envy and hatred of many; was accuſed as the deſpiſer of the old, and a ſetter forth of new gods, and thereupon being condemned, he drank poyſon; the *Athenians* ſoon after bewailed the loſs of him; he died in the ninety fifth *Olympiad*, aged ſeventy, *Laert. lib.* 2. *p.* 37, 38.

14. *Ariſtippus*, the *Cyrenian*, moved with the glory of *Socrates*, came to *Athens*, and there profeſſing himſelf a Sophiſt, was the firſt of the *Socraticks* that exacted a reward; he was a man that knew how to ſerve every place, time and perſon; and he himſelf aptly ſuſtained what perſon he pleaſed, upon which account he was more gracious with *Dionyſius* than any other: and by *Diogenes* called the Royal Dog. Being asked what he had learned by Philoſophy? To uſe all men, ſaid he, with confidence. When one upbraided him that he lived ſumptuouſly: If that were evil (ſaid he) we ſhould not uſe it in the Feſtivals of the gods. *Dionyſius* asked him the reaſon, Why Philoſophers came to the houſes of rich men, but rich men went not to theirs? Becauſe replied he, thoſe know what they want, but theſe do not. One asked him what difference there was betwixt one wiſe, and another not ſo? Send, ſaid he, both naked where they are not known, and you will ſoon diſcover it. Having entreated *Dionyſius* in the behalf of his friend, and in vain, he threw himſelf at his feet, and being blamed for ſo doing, Not I, ſaid he, but *Dionyſius* is in fault, who hath his ears in his feet. Many were his witty and acute ſayings and replies; a number of which may be found whence theſe were borrowed, that is from *Laert. lib.* 2. *p.* 49, 50.

15. *Stilpon* of *Megara* ſo far ſurpaſſed all others in Learning, and a copious way of ſpeaking, that little wanted but that all *Greece*, fixing its eye upon him, had paſſed over unto the Megarick Sect. He had an unchaſt Daughter, and when one told him that ſhe was a diſhonour to him; Not ſo much, ſaid he, as I am an honour to her. He was in great favour with *Ptolomaus Soter*, and when *Demetrius* the Son of *Antigonus* had taken *Megara*, he gave expreſs order for the ſaving his Houſe, and cauſed all his goods to be reſtored. He was commanded immediately to depart *Athens* by the *Areopagites* for having ſpoken ſlightingly of *Minerva*, the work of *Phidias*; certain it is that he was in ſuch honour at *Athens*, that the Trades-men would run out of their Shops to ſee him; and when one ſaid, they wonder at thee *Stilpon* as at a wild Beaſt, No, ſaid the other, but as a True man. *Laert. lib.* 2. *p.* 61, 62.

16. *Plato* an *Athenian* was the Son of *Ariſton*, and deſcended from *Solon* by his Mother *Perictione*. In matters of Philoſophy that fall under ſenſe, he followed *Heratlitus*, in things only comprehended by the mind, *Pythagoras*, and in Politicks *Socrates*. He was of that reputation, that when he went up to the *Olympick* Games, the eyes of all the *Grecians* were bent upon him. He got the name of *Plato*, ſay ſome, from the breadth of his Forehead. *Ariſtotle* ſaith, the manner of his Speech was a middle ſort betwixt Verſe and Proſe. He profeſſed Philoſophy in the Academy, whence that Sect of Philoſophers that came from him were called by him Academicks. He ſaid the ſoul is immortal, that the ſeat of Reaſon is in the head, of Anger in the heart, of Love in the Liver. That Matter and God, are the two Principles of all things; he dyed in the firſt year of the one hundredth Olympiad, aged eighty one, and was buryed in the Academy. *Laert. lib.* 3. *p.* 70, 71, &c.

17. *Speuſippus* Son of *Eurymedon* the *Athenian*, ſucceeded *Plato*; he ſet up the Images of the Graces in his School; he held the ſame Opinions with his Maſter *Plato*, but was inferiour to him in his manners, as one that was paſſionate and a lover of pleaſures. In his age he fell into the Palſey, and then with grief being made weary of life, he willingly exchanged it for death. *Laert. lib.* 4. *p.* 96.

18. *Xenocrates* Son of *Agathenor* was born at *Chaltedon*, the Scholar of *Plato*; he was naturally dull, and of a ſad countenance, but of ſingular chaſtity, and ſo famous for his veracity, that the *Athenians* received his teſtimony without an oath: being ſent with others Ambaſſadors from *Athens* to King *Philip*, he alone returned uncorrupted with mony; yet this ſo great a man the *Athenians* cauſed to be ſold becauſe he was not able to pay the tribute of an Inhabitant, *Demetrius Phalareus* bought him, paid the Tribute, and ſet him at liberty. He ſucceeded *Speuſippus* and taught in the Academy twenty five years: and dyed in the night by a fall, in the ſecond year of the one hundred and tenth Olympiad, being at that time aged eighty two years. *Laert. lib.* 4. *p.* 98, 99.

19. *Bion* the Son of a Publican about *Boryſthenes*, was a man of a quick wit; being asked whether a man ſhould do well to marry? If, ſaid he, ſhe be fair, ſhe will be common, and if foul, a torment. He ſaid old age was the haven of evils, and that thereupon all things haſtned unto it; that it was a great evil, that we are not able to bear evils; that the way to the grave was eaſie, as being found by us when our eyes are ſhut. He was ſo vain-glorious, that at *Rhodes* he perſwaded Seamen to follow him in the habit of Scholars. He ſucked in Atheiſm from *Theodorus*, and having lived impiouſly, no wonder he was ſo loth and afraid to dye; He fell ſick and dyed at *Chalcis*. *Laert. lib.* 4. *p.* 110.

20. *Ariſtoteles*, the Son of *Nicomachus* was born at *Stagira*; he ſtammered in his ſpeech, his legs were ſmall, and his eyes little, his habit was commonly rich, and he wore Rings upon his fingers; he fell off from his Maſter *Plato* while yet alive, and finding *Xenocrates* to ſucceed him in the Academy, he walked in the *Lyceum*, and there diſcourſed Philoſophy daily to his Scho-

Repentance; he ſaid, That Magiſtracy ſhews the man; and being asked what was beſt? anſwered, To do well that which the preſent time required; his advice was not to diſcover what we are about till we have attained it; his ſaying was, Know the opportunity; he lived beyond ſeventy years, and died in the third year of the fifty ſecond *Olympiad*, *Laert. lib.* 1. *p.* 19, 20.

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6. *Cleobulus*, the *Lindian*, was the ſon of *Evagoras*; he adviſed men to marry their daughters when Virgins for age, and women for wiſdom, thereby obſcurely hinting, that Virgins were to be inſtructed. To do good to friends and enemies, to oblige the one, and reconcile the other; that going forth, we ſhould ask what we are about to do, and returning, what we have done; to be more ready to hear than ſpeak; not to dally, nor quarrel with our Wives in the preſence of others; to overcome pleaſure; and not to be inſolent in proſperity; he died ſeventy years of age; his ſaying was, A Meaſure is the beſt, *Laert. lib.* 1. *p.* 23, 24.

7. *Periander*, the *Corinthian*, was the ſon of *Cypſelus*; he ſeiſed upon the Government, and became the Tyrant of *Corinth*, being the firſt that kept a Life-guard about him; he ſaid, They that would Rule ſafely, muſt be rather fenced with love and good will than arms: that reſt is deſirable, petulancy dangerous; gain filthy, pleaſures fading, but honour is immortal. He adviſed to keep promiſes, reveal no ſecrets, to be the ſame towards our friends fortunate or otherwiſe; and to puniſh not only thoſe that commit a fault, but thoſe alſo that are about to do it; he held his Tyranny forty years, and flouriſhed in the thirty eighth *Olympiad*; his ſaying was, In meditation there is all, *Laert. lib.* 1. *p.* 24, 25.

8. *Anacharſis*, the ſon of *Gnurus*, and brother of *Cadvides*, King of the *Scythians*, came to *Athens*, and was received by *Solon* as his friend; he uſed to ſay, That the Vine had three Cluſters, the firſt of pleaſure, the ſecond of drunkenneſs, and the third of ſorrow and repentance; that Sea-men are but four inches diſtant from death; and that the Market-place is a ſpot of ground where men meet on purpoſe to deceive one another. Being asked what Ships were the ſafeſt? he replied, Thoſe in the Haven; when reproached by one of *Athens* for being a *Scythian*, My Country, ſaid he, is a reproach to me: but thou art ſo to thy Country. When abuſed by a young man at a Feaſt, Youngſter, ſaid he, if you cannot bear your Wine while young, you will carry Water when you are old. He is ſaid to have found out the Anchor, and the Potters Wheel; returning into *Scythia*, he highly commended the Laws of *Greece*, and endeavouring to aboliſh thoſe of his own Country; he was ſhot dead at a hunting by the King his brother, *Laert. lib.* 1. *p.* 26.

9. *Epimenides*, the ſon of *Phæſtius*, a *Cretan*, is ſaid to have ſlept fifty ſeven years; was illuſtrious amongſt the *Greeks*, and a friend of the gods; he purged the City of *Athens*, and thereby freed it of the peſtilence; *Phlegon* ſaith he lived one hundred fifty ſeven years; he was contemporary with *Solon*, *Laert. lib.* 1. *p.* 29.

10. *Pherecydes*, the ſon of *Badys*, was a *Syrian*; ſtrange things are reported of him, as that walking upon the Shore, and ſeeing a Ship ſailing with a proſperous wind, he ſaid that Ship would be preſently caſt away, as it was in their ſight; alſo having drank water out of a pit, he foretold there would be an Earthquake within three daies, which alſo came to paſs; coming to *Meſſana*, he warned *Perilaus* his Hoſt to depart thence with all that he had, which he neglecting to do, *Meſſana* was taken; he is ſaid to have died of the lowſie diſeaſe; he lived in the fifty ninth *Olympiad*, *Laert. lib.* 1. *p.* 31.

11. *Anaximander*, the *Mileſian*, held Infinity to be the beginning and element of all things (not air or water) which changed in its parts, but immutable in the whole; that the Earth is the Center, and round; that the Moon has no light of her own; the Sun is bigger than the Earth, and is the pureſt fire; he found out the Gnomon upon Dials; firſt deſcribed the compaſs of Sea and Land, and made a Sphear; he lived to ſixty two years, and died about the fifty eighth *Olympiad*, *Laert. lib.* 2. *p.* 33.

12. *Anaxagoras*, the ſon of *Eubulus*, a *Clazomenian*, was noble and rich, but left all to his friends; when (one ſaid) he had no care of his Country, Yes but I have (ſaid he) pointing towards Heaven. He ſaid the Sun was a red hot iron, bigger than *Peloponneſus*; that the Moon was habitable, and that there were Hills and Valleys therein; that the Milky way was the reflex light of the Sun; that the Origine of Winds is the extenuation of the air by the Sun. Being asked what he was born for? To contemplate, ſaid he, the Sun, Moon, and Heavens; he ſaid the whole frame of Heaven conſiſted of Stone, and that it was kept from falling by the ſwift turning of it; He died at *Lampſacum* in the firſt year of the ſeventy eighth *Olympiad*, *Laert. lib.* 2. *p.* 34.

13. *Socrates*, the ſon of *Sophroniſcus*, was an *Athenian*; he was valiant, patient, conſtant, and contented. His food was ſo wholſom, and he ſo temperate, that though the Peſtilence was often in *Athens*, yet he alone was never ſick; ſeeing a multitude of things expoſed to ſale, What a number of things (ſaid he) have I no need of? He took no notice of thoſe that reproached or backbited him. He was powerful in perſwaſion and diſſwading,

as he apprehended the occaſion for either; he ſaid it was a ſtrange thing that all men could tell what Goods they had, but no man how many friends he hath, ſo remiſs are they in that matter; that knowledge is the only good thing, and ignorance the only evil; that Riches and Nobility have nothing of worth in them; that his Genius did preſignifie future things to him; that other men liv'd to eat, but he did eat to live. Being asked what was the principal vertue of youth? He replyed, Not to over-do; and Whether it were beſt to marry or live ſingle? he anſwered, In both you will repent. He adviſed youth daily to contemplate themſelves in a glaſs: that if handſome, they might make themſelves worthy of it; if deformed, they might cover it with Learning. By the Oracle of *Apollo*, he was judged the wiſeſt of men, by which he fell into the envy and hatred of many; was accuſed as the deſpiſer of the old, and a ſetter forth of new gods, and thereupon being condemned, he drank poyſon; the *Athenians* ſoon after bewailed the loſs of him; he died in the ninety fifth *Olympiad*, aged ſeventy, *Laert. lib.* 2. *p.* 37, 38.

14. *Ariſtippus*, the *Cyrenian*, moved with the glory of *Socrates*, came to *Athens*, and there profeſſing himſelf a Sophiſt, was the firſt of the *Socraticks* that exacted a reward; he was a man that knew how to ſerve every place, time and perſon; and he himſelf aptly ſuſtained what perſon he pleaſed, upon which account he was more gracious with *Dionyſius* than any other: and by *Diogenes* called the Royal Dog. Being asked what he had learned by Philoſophy? To uſe all men, ſaid he, with confidence. When one upbraided him that he lived ſumptuouſly: If that were evil (ſaid he) we ſhould not uſe it in the Feſtivals of the gods. *Dionyſius* asked him the reaſon, Why Philoſophers came to the houſes of rich men, but rich men went not to theirs? Becauſe replied he, thoſe know what they want, but theſe do not. One asked him what difference there was betwixt one wiſe, and another not ſo? Send, ſaid he, both naked where they are not known, and you will ſoon diſcover it. Having entreated *Dionyſius* in the behalf of his friend, and in vain, he threw himſelf at his feet, and being blamed for ſo doing, Not I, ſaid he, but *Dionyſius* is in fault, who hath his ears in his feet. Many were his witty and acute ſayings and replies; a number of which may be found whence theſe were borrowed, that is from *Laert. lib.* 2. *p.* 49, 50.

15. *Stilpon* of *Megara* ſo far ſurpaſſed all others in Learning, and a copious way of ſpeaking, that little wanted but that all *Greece*, fixing its eye upon him, had paſſed over unto the Megarick Sect. He had an unchaſt Daughter, and when one told him that ſhe was a diſhonour to him; Not ſo much, ſaid he, as I am an honour to her. He was in great favour with *Ptolomaus Soter*, and when *Demetrius* the Son of *Antigonus* had taken *Megara*, he gave expreſs order for the ſaving his Houſe, and cauſed all his goods to be reſtored. He was commanded immediately to depart *Athens* by the *Areopagites* for having ſpoken ſlightingly of *Minerva*, the work of *Phidias*; certain it is that he was in ſuch honour at *Athens*, that the Trades-men would run out of their Shops to ſee him; and when one ſaid, they wonder at thee *Stilpon* as at a wild Beaſt, No, ſaid the other, but as a True man. *Laert. lib.* 2. *p.* 61, 62.

16. *Plato* an *Athenian* was the Son of *Ariſton*, and deſcended from *Solon* by his Mother *Perictione*. In matters of Philoſophy that fall under ſenſe, he followed *Heraclitus*, in things only comprehended by the mind, *Pythagoras*, and in Politicks *Socrates*. He was of that reputation, that when he went up to the *Olympick* Games, the eyes of all the *Grecians* were bent upon him. He got the name of *Plato*, ſay ſome, from the breadth of his Forehead. *Ariſtotle* ſaith, the manner of his Speech was a middle ſort betwixt Verſe and Proſe. He profeſſed Philoſophy in the Academy, whence that Sect of Philoſophers that came from him were called by him Academicks. He ſaid the ſoul is immortal, that the ſeat of Reaſon is in the head, of Anger in the heart, of Love in the Liver. That Matter and God, are the two Principles of all things; he dyed in the firſt year of the one hundredth Olympiad, aged eighty one, and was buryed in the Academy. *Laert. lib.* 3. *p.* 70, 71, &c.

17. *Speuſippus* Son of *Eurymedon* the *Athenian*, ſucceeded *Plato*; he ſet up the Images of the Graces in his School; he held the ſame Opinions with his Maſter *Plato*, but was inferiour to him in his manners, as one that was paſſionate and a lover of pleaſures. In his age he fell into the Palſey, and then with grief being made weary of life, he willingly exchanged it for death. *Laert. lib.* 4. *p.* 96.

18. *Xenocrates* Son of *Agathenor* was born at *Chalcedon*, the Scholar of *Plato*; he was naturally dull, and of a ſad countenance, but of ſingular chaſtity, and ſo famous for his veracity, that the *Athenians* received his teſtimony without an oath: being ſent with others Ambaſſadors from *Athens* to King *Philip*, he alone returned uncorrupted with mony; yet this ſo great a man the *Athenians* cauſed to be ſold becauſe he was not able to pay the tribute of an Inhabitant. *Demetrius Phalareus* bought him, paid the Tribute, and ſet him at liberty. He ſucceeded *Speuſippus* and taught in the Academy twenty five years: and dyed in the night by a fall, in the ſecond year of the one hundred and tenth Olympiad, being at that time aged eighty two years. *Laert. lib.* 4. *p.* 98, 99.

19. *Bion* the Son of a Publican about *Boryſthenes*, was a man of a quick wit; being asked whether a man ſhould do well to marry? If, ſaid he, ſhe be fair, ſhe will be common, and if foul, a torment. He ſaid old age was the haven of evils, and that thereupon all things haſtned unto it; that it was a great evil, that we are not able to bear evils; that the way to the grave was eaſie, as being found by us when our eyes are ſhut. He was ſo vain-glorious, that at *Rhodes* he perſwaded Seamen to follow him in the habit of Scholars. He ſucked in Atheiſm from *Theodorus*, and having lived impiouſly, no wonder he was ſo loth and afraid to dye; He fell ſick and dyed at *Chalcis*. *Laert. lib.* 4. *p.* 110.

20. *Ariſtoteles*, the Son of *Nicomachus* was born at *Stagira*; he ſtammered in his ſpeech, his legs were ſmall, and his eyes little, his habit was commonly rich, and he wore Rings upon his fingers; he fell off from his Maſter *Plato* while yet alive, and finding *Xenocrates* to ſucceed him in the Academy, he walked in the *Lyceum*, and there diſcourſed Philoſophy daily to his Scholars,

lars, from whence he had the name of Peripatetick. He went thence to *Philip* of *Macedon*, and became Tutor to his Son *Alexander*; he loved *Hermeas* a Harlot to that degree, that he compoſed a Hymn in honour of her, and ſacrificed to her after the ſame manner as the *Athenians* did to the *Eleuſinian Ceres*; for which accuſed of impiety he fled from *Athens* to *Calchis* and there drank Poyſon, or as ſome ſay dyed of a diſeaſe aged ſixty three years. His ſayings were ſuch as theſe; being asked what a Lyar gains? he anſwered, Not to be believed when he ſpeaks truth; being upbraided for ſhewing mercy to a bad man, I pitied, ſaid he, not the manners but the man; being asked what Hope was? he replyed, The dream of a waking man; being told of one that ſpake ill of him behind his back, Let him beat me too when I am abſent. He ſaid the roots of learning were bitter, but the fruit ſweet; being asked what a friend was? Two ſouls, ſaid he, dwelling in one body; and what he had gained by Philoſophy? he anſwered, To do that freely which others do only out of fear of the Laws; he dyed in the third year of the one hundred and fourteenth Olympiad. *Laert. lib.* 5. *p.* 116, 117.

21. *Theophraſtus* the Son of *Melanta* an *Ereſian* Fuller, he ſucceeded *Ariſtotle* in his School; he was a ſtudious and a learned man, of that eſteem at *Athens* that he had almoſt two thouſand Scholars, and accuſed by *Agonides* of impiety, little wanted but that the *Athenians* had fined his accuſer. He uſed to ſay that the loſs of time is the greateſt expence; that an ungoverned tongue is leſs to be truſted than an unbridled Horſe; that for the love of glory, man proudly loſes many of the pleaſures of life, that we then dye, when we begin to live. He wrote many Books, and dyed at eighty five years of age; having remitted ſomething of the former courſe of his ſtudies, he is conceived thereby to have haſtned his death. *Laert. lib.* 5. *p.* 122, 123.

22. *Antiſthenes* an *Athenian*, was the Scholar of *Socrates*; of whom when he had learned tolerance, and was a lover of freedom from perturbations; he became the firſt Author of the ſect of the *Cynicks*. He ſaid that labour was good, and often uſed to ſay, Let me rather be mad than affected with pleaſure. As Iron is conſumed with its own ruſt, ſo (ſaith he) is the envious man with his own manners; and that it was better to be expoſed to Ravens and Crows than to fall into the hands of Flatterers; for thoſe only prey upon the dead, but theſe upon the living: being praiſed once by ſome bad men, I doubt, ſaid he, I have done ſomething that is evil; when taxed for keeping ill company, So, ſaid he, do Phyſicians, and yet have not their Fevors. He would ſay, Nothing is new to a wiſe man, and that the weapons of virtue are not to be wreſted from us. He was the Prince of the ſect of the Stoicks, *Laert. lib.* 6. *p.* 138.

23. *Diogenes* the Son of *Iceſius* was born at *Sinope*, being forced to quit his Country for counterfeiting Coin, he went to *Athens*, where he became the Scholar of *Antiſthenes*; lived exceeding frugally, and exerciſed himſelf in all manner of hardſhip; he ſlept upon his old Cloak, carryed his proviſions in a Bag; embraced Statues when covered with Snow in Winter; tumbled himſelf upon the hot Sands in Summer, and a Tub was the only Houſe he had. He ſaid when he ſaw Magiſtrates, Phyſicians and Philoſophers, that he thought man was the wiſeſt of all creatures; but when he looked upon Diviners, Interpreters of Dreams, and ſuch as confided in them, or men puffed up with Honour and Riches, he took man for the vaineſt and emptieſt of all other. *Alexander* the great uſed to ſay, that were he not *Alexander* he could wiſh to have been born *Diogenes*; being commanded by that Prince to ask him what he would, Stand then, ſaid he, out of my Sun-ſhine. He ſaid his manner was to oppoſe boldneſs to Fortune, Nature to the Laws, and Reaſon to Paſſions and Perturbations. Being asked what hour was beſt to Dine in; If, ſaid he, thou art rich, when thou wilt, if poor, when thou canſt. Lighting up a Candle at Mid-day, he ſaid he ſought for a Man. A rich man unlearned (he ſaid) was a Sheep with a Golden Fleece. Being compelled by poverty, he begged of one on this manner, If you have given others give me alſo; if you have never given to any, begin with me. Being asked of what Country he was; I am, ſaid he, a Citizen of the World. Hearing a handſome Youth ſpeak undecently; What, ſaid he, are you not aſhamed to draw a Leaden Sword out of an Ivory Scabbard? He lived till he was near ninety years of age, and is ſuppoſed to have dyed then, by purpoſely holding in his breath; he dyed at *Corinth* the ſame day that *Alexander* dyed at *Babylon*, and was an old man, in the one hundred and thirteenth Olympiad. *Laert. lib.* 6. *p.* 138.

24. *Crates* the Son of *Aſcondus* was a *Theban*, the Scholar of *Diogenes*, he was nobly deſcended, and whereas his eſtate amounted to near three hundred Talents, he gave it all amongſt his Citizens, addicting himſelf to Philoſophy with great conſtancy. He ſaid it was impoſſible to find a man without fault; but that as in a Pomgranate, there would ever be ſome rotten Kernels. He did ſtudiouſly reproach whores, that he might exerciſe himſelf in hearing evil ſpeeches; he drank water, and wore a rough hairy skin, ſewed withinſide of his ſordid Cloak. He was a deformed perſon to look upon, and crooked in his old age: When *Alexander* asked him, if he deſired that *Thebes* wherein he was born, being demoliſhed, ſhould again be rebuilded? To what purpoſe, ſaid he, when perhaps another *Alexander* ſhall again ſubvert it? That he had poverty and obſcurity for his Country, which was out of the power of Fortune, and was fellow Citizen with *Diogenes*, who was now ſafe from the ſnares of envy; he flouriſhed in the one hundred and thirteenth Olympiad. *Laert. lib.* 6. *p.* 159.

25. *Menedemus* a Cynick Philoſopher, was the Scholar of *Colotus* the *Lampſacenian*; he arrived to that degree of madneſs, that he went up and down in the habit of a Fury, ſaying he was come from Hell to obſerve the ſins of men, and that he was again to deſcend thither to give the Gods there an account of what he had diſcovered. His uſual habit was a black Coat reaching to his Ancles, a *Phœnician* Girdle about him, an *Arcadian* Cap upon his Head, in which were twelve Letters woven, Tragical Buskins, a mighty Beard and an Aſhen Plant in his hand. *Laert. lib.* 6. *p.* 162.

26. *Zeno* Son of *Demeus*, Scholar of *Crates*, was born in *Cyprus* a ſmall Town in *Greece*; was

Father of the Stoicks, much honoured by the *Athenians*, who depoſed the Keys of their City in his hands, and highly favoured by *Antigonus*. He told a loquacious Young man that his ears were fallen into his tongue; he ſaid nothing was more undecent than Pride, and eſpecially in a Young man. Being aſked what a friend was, he replyed, another my ſelf. He had beaten a thieviſh Servant of his, and when he excuſed himſelf, ſaying it was his fate to ſteal, It is alſo, ſaid he, thy fate to be beaten for ſtealing. In continence and gravity he excelled all the reſt, and in felicity too; for he lived ninety eight years, and that in health without any diſeaſe. Going out of his School he fell down and brake his finger, when ſtriking the earth with his hand, he ſpake that of *Niobe*, I come, wherefore doſt thou call me? ſo he haſtned his death by ſuffocating himſelf. The *Athenians* decreed him a Sepulchre, and honours at his Funeral. *Laert. lib. 6. p.* 169.

27. *Cleanthes* the Son of *Phanius* the *Aſſian*, came to *Athens* with four Drachmes; was a Champion at firſt, and then the Scholar of *Zeno*; being very poor, he laboured a nights in Gardens to earn ſomething, and learned in the day. He was naturally heavy and dull, called by his Schoolfellows the Aſs, which he alſo did patiently bear. He was wont to chide himſelf; whereupon *Ariſto* aſked him, whom he chid, An old fellow, ſaid he, that hath white hairs but no ſoul. What he learned from *Zeno* he wrote (being not able to buy Paper) upon Shells and the Bones of Beaſts. He ſucceeded *Zeno* in his School, and dyed by voluntary faſting, having lived eighty years. *Laert. lib. 7. p.* 206.

28. *Chryſippus* the Son of *Apollonius* of *Tarſus*, was the Scholar of *Cleanthes*, an ingenious and moſt acute man, famous for Logick, and ſtudious beyond all that went before him, but not a little proud of his knowledge; he lived to ſeventy and three years, and dyed as ſome ſay with exceſſive laughter: for when an Aſs had eaten up all his Figs, he bad the old woman (his Houſe-keeper) to give him ſome Wine after them; a ſudden conceit took him hereupon, that falling into a vehement laughter, he ſuddenly expired. *Laert. lib. 7. p.* 209.

29. *Pythagoras* the Son of *Mneſarchus* a Ringmaker, or *Marmacus* a *Samian*, when young being deſirous to improve himſelf, he travelled *Greece*, *Egypt*, to *Epimenides* in *Creet*, and to the *Magi* in *Chaldæa*; thence he returned to *Samos*, which (being oppreſſed under the Tyrannie of *Polycrates*) he forſook, and ſetled at *Crotona* in *Italy*. He held the tranſmigration of ſouls, his Scholars poſſeſſed all things in common, and kept ſilence for five years. The Philoſopher himſelf had great command over his paſſions, lived inoffenſively, permitted no bloody ſacrifices, nor to ſwear by the gods; uſed Divination himſelf, and permitted it to his, whom yet he interdicted from feeding upon Beans; he held all things to be ruled by fate; that there are Antipodes; that the Sun, Moon and Stars are gods; and that all the Air is full of Souls; that all things (even God himſelf) do conſiſt of Harmony. He forbad to taſte of that which fell from the Table, whether as belonging to the dead, or to uſe men to temperate eating is uncertain. Sitting in the houſe of *Mylo* it was ſet on fire, ſuppoſed by them of *Crotona*, fearing to fall under Tyrannie; the Philoſopher running away was purſued and killed, having lived eighty, ſome ſay ninety years; he flouriſhed in the ſixtieth Olympiad; the form of his Diſcipline remained for nineteen ages. *Laert. lib. 8. p.* 214.

30. *Empedocles* of *Agrigentum* was the Son of *Meton*, and Scholar of *Pythagoras*, of noble birth, a great Rhetorician and Phyſician; he is ſaid to have refuſed a Kingdom when profered him: having cured one of a diſeaſe that ſeemed incurable, he was ſacrificed to as a god; whence he went to *Ætna*, and to beget an opinion that he was a god, he caſt himſelf into the midſt of the flames that he might not be found, but one of his Shoos detected the matter, for it was caſt up again, being of Braſs as he uſed to wear them; others ſay he went into *Peloponneſus* and returned not, which makes the time of his death uncertain. In his way to *Meſſana* he fell and broke his Leg, of which falling ſick he dyed, ſaith *Ariſtotle*, in the ſixtieth year of his age, others in the ſeventy and ſeventh; his Sepulchre was at *Megaris*. *Laert. lib. 8. p.* 226.

31. *Heraclitus* an *Epheſian*, he uſed to play with the Boys in the Temples of *Diana*; and to the *Epheſians* that ſtood about him; O ye worſt of men, what, ſaith he, do you wonder at, is not this better than to have to deal with you in the Common-wealth? He declined the ſociety of men, lived in the mountains, and fed upon Graſs and Herbs. He heard no man, but learned all of himſelf. He held that all things came of fire, and ſhould be deſtroyed by it; that all places are full of Devils and Souls. *Darius* the King was deſirous of his ſociety as appears by his Letter to him to come to him, which he refuſed to do: ſome ſay he dyed of a Dropſie, others that being covered with Cowdung he was worried with Dogs; he flouriſhed in the ſixty ninth Olympiad. *Laert. lib. 9. p.* 237.

32. *Democritus* of *Abdera*, when young, heard the *Magi* and *Chaldeans*, afterwards *Anaxagoras*, dividing the Patrimony with two other Brothers, his part came to an hundred Talents, with which he travelled to *Egypt*, to *Æthiopia* and *India* ſay ſome; he had great knowledge in natural and moral things, great experience in the Mathematicks and all the liberal Sciences, and lived ſolitarily amongſt the Tombs, and ſo poor that he was maintained by his Brother *Damaſus*; afterwards he became very famous for his predictions of future things, was honoured with great Preſents and Statues, and buried at the publick charges; he held that all things came of Atoms, that there are infinite Worlds; he protracted his death three days by ſmelling to hot Bread, dyed near the eightieth Olympiad, having lived to an hundred and nine years. *Laert. lib. 9. p.* 245.

33. *Anaxarchus* of *Abdera*, lived in great honour with *Alexander* the great; *Nicocreon* the Tyrant of *Cyprus* was his mortal enemy, being taken by him he was pounded in a Mortar; he ſpat his Tongue into the Tyrants Face; he flouriſhed in the one hundred and tenth Olympiad. *Laert. lib. 9. p.* 251.

34. *Pyrrhon* followed *Anaxarchus*, he held all things indifferent, that only Cuſtome and the Laws made them otherwiſe to us; accordingly he led his life, and did all things indifferently; he endeavoured to live free from perturbations, and bare torments with invincible patience; his

followers were called *Scepticks*; he himſelf liv'd much in ſolitudes, yet honoured in his Country; he lived to ninety years, *Laert. lib. 9. p. 253.*

35. *Timon*, the ſon of *Timarchus*, a *Phliaſian*, lived moſtly at *Athens*, had but one eye, was a lover of Gardens, equally acute in Invention, and for deriſion of others; he himſelf loved a quiet life; was well known to *Antigonus* and *Ptolomæus Philadelphus*, *Laert. lib. 9. p. 264.*

36. *Epicurus* was the ſon of *Neocles* an *Athenian*; he is charged by *Timocrates* as a man of pleaſure, a Glutton and a Lecher: but the honours he had in his Country, the number of his friends, the continuance of his diſcipline, when that of others was extinct; his Piety to his Parents, love and bounty to his Brethren, and mildneſs to his ſervants, are luculent teſtimonies of an excellent perſon: he lived upon bread and water, and when he fared ſumptuouſly he required a little Cheeſe; he lay ſick of the Stone fourteen daies, died in the hundred and ſeventh *Olympiad*, leaving *Hermachus* as his ſucceſſour in his School: he ordained by his will the Annual celebration of his birth-day, the firſt ten daies of the month *Gamelion*: and that on the twentieth day of every month all his Scholars ſhould be feaſted at his charges, and he and *Metrodorus* ſhould then be remembred; he lived ſeventy and two years, *Laert. lib. 10. p. 267.*

CHAP. XVII.

Of the moſt famous Printers in ſeveral places.

THe Art of Printing doth with wonderful celerity convey Learning from one Country and Age unto another, ſo that the Verſe is not altogether untrue:

Imprimit ille die, quantum vix ſcribitur Anno.

The Preſs transfers within a day, or near,
All that which can be written in a year.

Treaſ. of Ancient and Mod. times, l. 8. c.25.p.790.

1. This worthy Science was brought into *Italy* by two Brethren named *Conrades.* They Printed at *Rome* in the houſe of the *Maximes*, where the firſt Book that was ever Printed there, was *Auguſtinus de civitate Dei*; and next, the Divine Inſtitutions of *Lactantius Firmianus.*

Ibid.p.791.

2. An Invention of this merit could not be concealed, but it ſucceeded in divers Countries, and by divers worthy men, who beſides their Art of Printing, were Learned and judicious Correctors of Errours and falſifications, eaſily over-ſlip'd by unskilful work-men: Amongſt theſe men of note are eſpecially commended, *Aldus Manutius* at *Venice*, a great reſtorer of the Latin Tongue, *Francis Priſcianez* at *Rome*; *Baldus*, *Colinetus*, *Frobenius*, and *Oporinus* at *Baſil*; *Sebaſtian Gryphius* at *Lyons*; *Robert Stephanus* at *Paris* and *Antwerp*; and *William Caxton* at *London.*

Clarks mir. p. 224.

3. *Chriſtopher Plantin* of *Antwerp*, was a moſt famous and learned Printer.

Clarks mir. p. 224.

4. *Paulus Manutius* ſucceeded his father *Aldus Manutius*, and was alſo a famous Printer at *Venice.*

Clarks mir. p. 224.

5. *Daniel Bombergus* was an excellent Printer of the Hebrew Bible, and many other Hebrew Books, *&c.*

Clarks mir. p. 224.

6. In *France*, *Criſpinus*, *Henry Stephens*, father to *Charles*, and *Charles* to *Robert*, *Robert* to *Henry*, and *Henry* to *Paul*, were all famous Printers.

CHAP. XVIII.

Of ſuch men as were of unuſual Dexterity in Shooting with the Bow or otherwiſe.

Plut. parral. p. 908.

AMongſt all thoſe who have excelled in this Art, none is more worthy of memory than he who is firſt mentioned in this Chapter.

1. *Philip* intending to force the City of *Olymthus*, as he laboured with much ado to paſs over the River *Sandavus*, chanced to be ſhot in the eye by an *Olynthian*, whoſe name was *Aſter*, who had before written upon his Arrow,

Philip *beware, have at thine eye,*
Aſter *this deadly Shaft lets fly.*

Suet. l. 12. c.19.p.341. Sabell. Ex. l.10. c. 11. p. 588. Patrit. de regno l. 3. tit.5.p.168

2. *Domitianus* the Emperour had ſuch an extraordinary skill herein, that when a Boy hath ſtood at a great diſtance, with his hand extended upon a Wall, he would ſhoot his Arrow ſo happily, that it ſhould paſs betwixt his fingers, without any harm done to his hand; at two ſhoots he would fix his Shafts in the fronts of wild beaſts like a pair of Horns.

Sabell. Ex. l.10. c. 11. p. 588. Herod. l. 1. p. 55.

3. The Emperour *Commodus*, ſon to *Marcus Antoninus* and *Fauſtina*, had a ſingular skill as well as ſtrength, in the caſting of Darts and Javelins; at a hundred throws, he ſlew ſo many Lions in the ſands of the Theatre, he caſt them with that incredible force, that he tranſpierc'd an Elephant, and the Horn of an Oryx; ſometimes he ſlew divers wild beaſts with one caſt of a Spear; and his hand was of that ſureneſs and certainty, that whatſoever he had marked out with his eye, he would hit with his dart and arrow.

Zon. Annal. tom. 3. p. 121.

4. The Emperour *Gratianus* had that ſingular skill in ſhooting, that it was ordinarily ſaid, That his Arrows had a Soul and reaſon within them; no man ſhot quicker, nor any man ſurer than he did.

Zuin. Thea. vol. 1. l. 1. p. 106.

5. *Toko*, a private Souldier in the Army of *Harold*, the fourth King of the *Danes*, boaſted amongſt others at a Feaſt, that he had ſo great a dexterity in ſhooting, that he could ſhoot through an Apple, though but a ſmall one, that was ſet at a diſtance from him upon the top of a ſtaff: This coming to the Kings ear, he compelled him to make the tryal in his own ſon: and that unleſs at the firſt ſhot he ſhould take off the Apple which ſhould be laid on his ſons head, he ſhould loſe his own head as the reward of his vain boaſting. *Toko* re-

duced to this neceſſity, adviſes the boy to ſtand with his head immovable at the twang of the ſtring, and turned his face from him, that he might not fright at the ſight of the Arrow, and then taking Arrows out of his Quiver, at the firſt ſhot he performed it. The King asked wherefore he took more Arrows than one, To revenge my ſelf on thee (ſaid he) if I had miſcarried, which the King took not amiſs.

Olaus Mag. l. 15. c. 1. p. 103.

6. *Paulus Diaconus* ſaith of the *Goths*, That they accuſtom themſelves unto no weapon, ſo much as that of the Bow; and leſt their children ſhould either languiſh through ſloth, or addict themſelves unto any prohibited acts, they are inſtructed in diverſe exerciſes, but eſpecially in Archery, inſomuch, that they are not ſuffered to touch a bit of Bread, before ſuch time as they have hit the mark that was ſet up before them. There are therefore found boyes amongſt them ſcarce twelve years of age, that are ſo accurate in this Art, that being commanded, they will infallibly hit with their Arrow the head, breaſt, or legs of a ſmall bird that is at a good diſtance from them; and the old men amongſt them that yet retain their perfect ſight will do the like.

Curt. de geſtio. Alex. l. 6. p.

7. *Catenes*, a Souldier, would ſhoot his Arrows with ſo certain an aim, and ſo ſteady a hand, that that thereby he would fetch down the birds that flew in the air at a great diſtance from him.

Sabell. l. 10. c. 11. p. 589.

8. *Andreas Agidarius*, though not ſo ſkilful in the Bow, as the forementioned were (for it is not ſo uſual in *Italy*) had yet ſuch a ſingular command and ſkill in the uſe of his Piſtol, that there was nothing ſo ſmall that he could reach withhis eye, but he would undoubtedly hit it.

Zuin. Thea. vol. 2. l. 5. p. 394.

9. *Alphonſus*, King of *Arragon*, would ſometimes throw four Arrows out of an handſling, to the diſtance of forty paces: theſe being pulled out of the places wherein he had ſhot them; at a ſecond trial, he would fix again in the ſame holes; and at a third, with four other Arrows would hit each of the former on the top.

Vincent le Blancs Travels, tom. 1. c. 36. p. 164.

10. When the King of *Tranſiana* goes into the Field, whether to chaſe or War, he hath a Vantguard of an hundred women, who carry Croſs-bows, wherein they will ſhoot ſo directly, they will hit the breadth of a penny: they call theſe women *Memeytas*; by their Croſs-bows they will alſo diſcharge three Arrows at a time, with ſuch celerity and vigour, that lighting upon a Tree they are not to be drawn out they ſtrike themſelves ſo deep.

CHAP. XIX.

Of the Hereticks of former Ages, and the Hereſies maintained by them.

Full. Eccleſ. hiſt. l. 1. cent. 5. p. 32. Dempſt. hiſt. Scotl. l. 15. num. 1012.

THat is a memorable thing which is related by more than one, That the ſame day whereon *Pelagius* was born in *Britain*, St. *Auguſtin* was alſo born in *Africk*: divine Providence ſo diſpoſing it, that the Poyſon and the Antidote ſhould be in a manner Twins, in reſpect of the ſame time. It is indeed an old obſervation that God hath laid poyſons and their antidotes cloſe together: and ſo in this caſe; for no ſooner did any Heretick ariſe in the Church of God, but there aroſe with him ſuch as were well able to confute him.

Euſeb. Eccl. hiſt. l. 3. c. 26. p. 51. Zuin. Thea. vol. 5. l. 4. p. 1318. Roſſ. his view of Relig. §. 7. p. 188.

1. *Nicholas*, of whom are the *Nicholaitans* was a Proſelyte of *Antioch*, and one of the ſeven Deacons, mentioned *Acts* 6. he had a moſt beautiful Wife, and being upbraided by the Apoſtles, that he was jealous of her, he brought her out before them, and to clear himſelf, gave her liberty to marry to whom ſhe pleaſed; neither did he afterwards marry any other, but taught his ſon and his daughters to follow chaſtity. But certain perverſe men, who boaſted that they were his followers, gave themſelves to all uncleanneſs, teaching that men ought to have their Wives in common; they ſcrupled not to eat of things offered to Idols; at their Love-feaſts they uſed to put out their lights, and commit promiſcuous Adulteries with each others Wifes. They ſaid, That not God but Angels created the World. Not long did they retain this name, but were called Gnoſticks from γνῶσις, knowledge, as if therein they excelled other men. They taught alſo that in faithful men were two ſouls, one holy of the divine ſubſtance, the other adventitious by divine inſufflation, common to man and beaſts. Their Doctrine began to ſpread about the beginning of *Domitians* Reign, after Chriſt fifty two years.

Euſeb. Eccl. hiſt. l. 3. c. 25. p. 50. Zuin. Thea. vol. 5. l. 4. p. 1318. Roſſ. in his view of Relig. §. 7. p. 189.

2. *Corinthus* was a Jew by birth, and circumciſed, taught that all Chriſtians ought to be ſo alſo; he taught that it was Jeſus that died and roſe again, but not Chriſt; he denied the Article of eternal life, and taught that the Saints ſhould enjoy in *Jeruſalem* carnal delights for one thouſand years; he denied the divinity of Chriſt; he owned no other Goſpel but that of St. *Matthew*; rejected *Paul* as an Apoſtate from the Law of *Moſes*; and Worſhipped *Judas* the Traytor: in moſt things they agreed with the *Ebionites*, ſo called from *Ebion* a *Samaritan*; St. *John* would not enter the ſame bath with the pernicious Heretick *Corinthus*: but againſt his and the Hereſie of *Ebion* he wrote his Goſpel; he ſpread his Hereſie in *Domitian*'s time about ſixty two years after Chriſt.

Euſeb. Eccl. hiſt. l. 4. c. 7. p. 59. Zuin. Thea. vol. 5. l. 4. p. 1318.

3. *Carpocrates*, of whom came the *Carpocratians*, was born at *Alexandria* in *Ægypt*; he flouriſhed about the year of Chriſt 109. in the time of *Antoninus Pius*. *Euſebius* accounts him the father of the *Gnoſticks*: and ſaith, That

his

Roſſ. his view of Relig. §. 7. p. 189.

his followers gloried of charmed love-drinks, of deviliſh and drunken dreams, of aſſiſtant and aſſociate Spirits: and taught, That he who would attain to perfection in their myſteries, muſt commit the moſt filthy acts, nor could they but by doing evil avoid the rage of evil Spirits. They ſaid that Chriſt was a meer man, and that only his ſoul aſcended into Heaven. They held *Pythagorean* tranſmigration, but denied the Reſurrection. They ſaid, not God, but Satan made this World: And that their Diſciples ſhould not publiſh their abominable myſteries, they bored their right ear with a Bodkin.

Euſeb. Eccl. hiſt. l. 4. c. 11. p. 61. Zuin. Theat. vol. 5. l. 4. p. 1318. Roſſ. view of Rel. §. 7. p. 190, 191.

4. *Valentinus*, an *Ægyptian*, lived in the time of *Antoninus Pius*. When *Hyginus* was Biſhop of *Rome*, he began to ſpread his Hereſie: He held that there were many gods; and that he that made the World was the author of death. That Chriſt took fleſh from Heaven, and paſſed through the Virgin, as water through a Pipe or Conduit. He ſaid there were thirty Ages or Worlds: the laſt of which produced the Heaven, Earth and Sea: Out of the imperfections of this Creator, were procreated divers evils, as darkneſs from his fear, evil Spirits out of his ignorance, out of his tears ſprings and rivers, and out of his laughter light. They have Wives in common, and ſay that both Chriſt and the Angels have Wives. They celebrated the heatheniſh Feſtivals; were addicted to Magick, and what not. This Heretick was of great reputation in *Rome*, from whence he went to *Cyprus*, and thence into *Ægypt*.

Euſeb. Eccl. hiſt. l. 4. c. 11. p. 61. Zuin. Theat. vol. 5. l. 4. p. 1318. Roſſ. his view of Relig. §. 7. p. 194.

5. *Marcion* (of whom came the *Marcionites*) was of *Sinope*, a City of *Pontus*, or *Paphlagonia*; being driven from *Epheſus* by S. *John*, he went to *Rome*; he was the ſon of a Biſhop in *Pontus*, and by his father exiled for Fornication: being not received by the Brethren in *Rome*, he fell in with *Cerdon*, maintained his Hereſie, and became his ſucceſſour in the time of *Marcus Antoninus Philoſophus* one hundred thirty three years after Chriſt. He held three gods, a viſible, inviſible, and a middle one; that the body of Chriſt was only a Phantaſm; that Chriſt by his deſcent into hell, delivered thence *Cain*, and the *Sodomites*, and other Reprobates. He condemned the eating of fleſh, and the married life; he held that ſouls only were ſaved; permitted women to baptize; and condemned all War as unlawful: *Polycarpus* called him the firſt begotten of the Devil. *Juſtin* Martyr wrote a Book againſt him.

Euſeb. Eccl. hiſt. l. 4. c. 27. p. 73. Zuin. Theat. vol. 5. l. 4. p. 1318. Roſſ. his view of Relig. §. 7. p. 196.

6. *Tatianus* (whence come the *Tatiani*) was a *Syrian* by birth, an Orator, and familiar with *Juſtin* Martyr, under whom he wrote a profitable Book againſt the Gentiles; he flouriſhed one hundred forty two years after Chriſt; his Diſciples were alſo called *Encratitæ*, from *ἐγκράτεια*, temperance or continence, for they abſtain from Wine, Fleſh, and Marriage. When *Juſtin* Martyr was dead he compoſed his Tenents out of divers others. He held that *Adam* after his Fall, was never reſtored to mercy; that all men are damned beſides his Diſciples; that women were made by the Devil; he condemned the Law of *Moſes*; made uſe of water inſtead of wine in the Sacrament; and denied that Chriſt was the ſeed of *David*; he wrote a Goſpel of his own which he called *Diateſſaron*: and ſpread his Hereſie through *Piſidia* and *Cilicia*.

Euſeb. Eccl. hiſt. l. 5. c. 14. p. 86. Zuin. Theat. vol. 5. l. 4. p. 1318. Roſſ. his view of Relig. §. 7. p. 196.

7. *Montanus*, Father of the *Montaniſts*; his Hereſie began about one hundred forty five years after Chriſt; by Nation he was a *Phrygian*, and carried about with him two Strumpets *Priſca* and *Maximilla*, who fled from their husbands to follow him; Theſe took upon them to Propheſie, and their dictate were held by *Montanus* for Oracles: but at laſt, he and they for company hanged themſelves; his Diſciples aſhamed either of his life or ignominious death, called themſelves *Cataphrygians*; he confounded the Perſons in the Trinity, ſaying, That the father ſuffered; he held Chriſt to be meer man, and gave out that he himſelf was the Holy Ghoſt; his Diſciples baptized the dead, denied repentance and marriage, yet allowed of Inceſt; they truſted to Revelations and Enthuſiaſms, and not to the Scripture. In the Euchariſt they mingled the bread with the blood of an Infant of a year old. In *Phrygia* this Hereſie began, and ſpread it ſelf over all *Cappadocia*.

Roſſ. his view of Relig. §. 7. p. 202.

8. *Origen* gave name to the *Origeniſts*, whoſe errours began to ſpread *Anno Dom.* 247. under *Aurelian* the Emperour, and continued above three hundred thirty four years. They were condemned firſt in the Council of *Alexandria* two hundred years after his death; and again in the fifth General Council at *Conſtantinople*, under *Juſtinian* the firſt. They held a revolution of ſouls from their eſtate and condition after death into the bodies again. They held the Devils and Reprobates after one thouſand years ſhould be ſaved. That Chriſt and the Holy Ghoſt do no more ſee the Father, than we ſee the Angels. That the ſon is co-eſſential with the Father, but not co-eternal: Becauſe, ſay they, the Father created both Him and the Spirit. That ſouls were created long before this World, and for ſinning in Heaven, were ſent down into their bodies, as into priſons. They did alſo overthrow the whole Hiſtorical truth of Scripture by their Allegories.

Euſeb. Eccl. hiſt. l. 7. c. 26. p. 138. & c. 29. p. 139. Zuin. Theat. vol. 5. l. 4. p. 1319. Roſſ. his view of Relig. §. 7. p. 202.

9. *Paulus Samoſatenus*, ſo called from *Samoſata* near *Euphrates*, where he was born: a man of infinite pride, commanding himſelf to be received as an Angel; his Hereſie brake out two hundred thirty two years after Chriſt, and hath continued in the Eaſtern parts ever ſince. He held that Chriſt was meerly man, and had no being till his Incarnation: that the God-head dwelt not in Chriſt bodily, but as in the Prophets of old, by grace and efficacy, and that he was only the external, not the internal Word of God: Therefore they did not baptize in his name, for which the Council of *Nice* rejected their Baptiſm as none, and ordered they ſhould be rebaptized, who were baptized by them; he denied the divinity of the Holy Ghoſt; allowed Circumciſion; took away ſuch Pſalms as were ſung in honour of Chriſt; and inſtead thereof ordered ſome in honour of himſelf to be ſung in Churches by women. In the Synod of *Antioch* he was convicted by *Malchion* a *Preſbyter*, and condemned *Anno* 273. This Hereſie was alſo embraced by *Photinus*, a *Galatian*, Biſhop of *Syrmium*, and propagated by him, *Anno* 323. and thence they took the name of *Photinians*.

10. *Manes*, a *Perſian* by birth, and a Servant by condition, was father of the *Manichaan*

Euſeb. Eccl. hiſt. l. 7. c. 30. p. 141. Zuin. Thea. vol. 5. l. 4. p. 1319. Roſſ. his view of Relig. §. 7. p. 203.

chaean Sect; he was flea'd alive for poyſoning the King of *Perſia's* ſon: yet his wicked opinions raged in the World for three hundred and forty years after his death. He held two principles or Gods, one good, one bad; condemned eating of fleſh, eggs, and milk; held that God had members, and was ſubſtantially in every thing how baſe ſoever, but was ſeparate from them by Chriſts coming, and the elect *Manichæans*. He rejected the Old Teſtament, and curtailed the New, by excluding Chriſts Genealogy. He held Chriſt was the Serpent which deceived our firſt Parents; denied the divinity and humanity of Chriſt, ſaying, That he feigned to die, and riſe again; and that it was really the Devil, who truely was Crucified. He denied the Reſurrection, and held Tranſmigration. He affirmed that he was the Comforter whom Chriſt promiſed to ſend; they Worſhipped the Sun and Moon, and other Idols. They condemned Marriages, and permitted promiſcuous copulation; they rejected Baptiſm as needleſs, and all works of Charity; they taught that our will to ſin is natural, and not acquired by the Fall; that ſin is a ſubſtance and not a quality, communicated from Parents to Children; they ſay they cannot ſin; deny the laſt Judgement: and affirm that their ſouls ſhall be taken up into the Globe of the Moon.

Socrat. Schol. l. 1. c. 3. p. 215. Zuin. Thea. vol. 5. l. 4. p. 1319. Roſſ. his view of Relig. §. 7. p. 205.

11. *Arrius*, whence ſprang the *Arrians*, was a *Libyan* by birth, by profeſſion a Presbyter of *Alexandria*: his Hereſie brake out two hundred and ninety years after Chriſt, and over-ran a great part of the Chriſtian World. They held Chriſt to be a Creature; that he had a mans body, but no humane ſoul, the divinity ſupplying the room thereof; they alſo held the Holy Ghoſt a Creature, proceeding from a creature, that is, Chriſt: their Doxology was, Glory be to the Father, by the Son, in the Holy Ghoſt; they re-baptized the Orthodox Chriſtians. This Hereſie was condemned by the Council of *Nice* under *Conſtantine*: And *Arrius* himſelf, in the midſt of his Pomp, ſeiſed with a Dyſentery, voided his Guts in the draught, and ſo died.

Socrat. Schol. l. 3. c. 8. p. 303. Zuin. Thea. vol. 5. l. 4. p. 1320. Roſſ. view of Relig. §. 7. p. 206.

12. *Macedonius*, Biſhop of *Conſtantinople*, gave name to the *Macedonians*, they held that the Holy Ghoſt was a creature, and the ſervant of God: and that by the Holy Spirit, was meant only a power created by God, and communicated to the creatures. This Hereſie ſprung up, or rather was ſtiffly maintained under *Conſtantius*, the ſon of *Conſtantine*, three hundred and twelve years after Chriſt, and was condemn'd in the ſecond Oecumenical Council at *Conſtantinople*, under *Theodoſius* the Great. The Hereticks were called πνευματομάχοι. *Macedonius* himſelf being deprived by the *Arrian* Biſhops, died private at *Pylas*.

Zuin. Thea. vol. 5. l. 4. p. 3021. Roſſ. view of Relig. §. 7. p. 206.

13. The *Aerians*, ſo called from *Aerius* the Presbyter, who lived under *Valentinian* the firſt three hundred and forty years after Chriſt; he held that there was no difference betwixt a Biſhop and a Presbyter, that Biſhops could not ordain that there ſhould be no ſet or Anniverſary Faſts; and they admitted none to their communion, but ſuch as were continent and had renounced the World; they were alſo called *Syllabici*, as ſtanding captiouſly upon words and ſyllables. The occaſion of his maintaining his Hereſie, was his reſentment that *Euſtathius* was preferred before him to the Biſhoprick.

Roſſ. view of Relig. §. 7. p. 209.

10. *Florinus* or *Florianus*, a *Roman* Presbyter, lived under *Commodus* the *Roman* Emperour one hundred fifty three years after Chriſt: hence came the *Floriani*: they held that God made evil, and was the Author of ſin: whereas *Moſes* tells us that all things which he made were very good. They retained alſo the Jewiſh manner of keeping *Eaſter*, and their other Ceremonies.

Zuin. Thea. vol. 5. l. 4. p. 1320. Roſſ. his view of Relig. §. 7. p. 212.

15. *Lucifer*, Biſhop of *Caralitanum* in *Sardinia*, gave name to the *Luciferians*; he lived under *Julian* the Apoſtate three hundred thirty three years after Chriſt. He taught that this World was made by the Devil; that mens ſouls are corporeal, and have their being by propagation or traduction; they denied to the Clergy that fell any place for repentance; neither did they reſtore Biſhops, or inferiour Clarks to their dignities, if they fell into Hereſie, though they afterwards repented.

Roſſ. view of Relig. §. 7. p. 213.

16. *Tertullianus*, that famous Lawyer and Divine, was the leader of the *Tertullianiſts*; he lived under *Severus* the Emperour about one hundred and ſeventy years after Chriſt. Being Excommunicated by the *Roman* Clergy as a *Montaniſt*, he fell into theſe heretical Tenets, That God was corporeal, but without delineation of members; that mens ſouls were not only corporeal, but alſo diſtinguiſh'd into members, and have corporeal dimenſions, and increaſe and decreaſe with the body; that the original of ſouls is by traduction; that ſouls of wicked men after death are converted into Devils; that the Virgin *Mary* after Chriſt's birth did marry once; they bragged much of the Paraclete or Spirit, which they ſaid was poured on them in greater meaſure than on the Apoſtles; they condemned War amongſt Chriſtians: and rejected ſecond Marriages as no better than Adultery.

Socrat. Schol. l. 7. c. 32. p. 393. Zuin. Thea. vol. 5. l. 4. p. 1320. Roſſ. view of Relig. §. 7. p. 219.

17. *Neſtorius*, born in *Germany*, and by fraud made Patriarch of *Conſtantinople*, was the head of the *Neſtorians*; he broached his Hereſie under *Theodoſius* the younger four hundred years after Chriſt; he taught that in Chriſt were two diſtinct Perſons, the Son of God, and the Son of *Mary*; that the Son of God in Chriſt's Baptiſm, deſcended into the ſon of *Mary*, and dwelt there as a lodger in a Houſe; he made the humanity of Chriſt equal with his divinity: and ſo confounded their properties and operations. A great part of the Eaſtern Biſhops were of his perſwaſion; his Hereſie was condemned in the Council of *Epheſus*, under *Theodoſius* the younger, in which *Cyrill*, Biſhop of *Alexandria*, was Preſident, and the Author *Neſtorius* depoſed and baniſhed into the *Thebean* Deſarts, where his blaſphemous Tongue was eaten out with Worms. *Zeno* the Emperour razed to the ground the School in *Edeſſa* called *Perſica*, where the *Neſtorian* Hereſie was taught.

Evagr. Schol. l. 1. c. 9. p. 427. Roſſ. view of Relig. §. 7. p. 215. Zuin. Theat. vol. 5. l. 4. p. 1321.

18. *Eutyches*, Abbot of *Conſtantinople*, from whence came the *Eutychians* in the year after Chriſt 413. ſet forth his Hereſie, holding opinions quite contrary to *Neſtorius*, to wit, That Chriſt before the Union had two diſtinct natures, but after the Union only one, to wit, the divinity, which ſwallowed up the humanity: ſo confounding the properties of the two natures, affirming, That the divine nature ſuffered and died, and that God the Word did not take from the Virgin humane nature. This

Hereſie condemned firſt in a Provincial Synod at *Conſtantinople*, was ſet up again by *Dioſcurus*, Biſhop of *Alexandria*; at laſt condemned in the General Council of *Chalcedon*, under *Marcian* the Emperour.

Socrat. Schol. l. 4. c. 7. p. 319. Roſſ. view of Relig. §. 7. p. 206. Zuin. Theat. vol. 5. l. 4. p. 1320.

19. *Eunomius*, Biſhop of *Cyzicum*, embraced the Hereſie of *Arrius*; he ſaid blaſphemouſly, God of his own Eſſence underſtandeth no more than we do: whatſoever we know of it, the ſame knoweth he: and look what his capacity reacheth to, the ſame thou ſhalt find in us. His followers re-baptized Orthodox Profeſſours, and baptized in the name of the Father uncreated, the Son created, and the Holy Ghoſt created by the Son. They affirmed the Trinity to be three different ſubſtances, as Gold, Silver and Braſs; he was a *Cappadocian* by birth, and lived under *Valens* the Emperour.

Euſeb. Eccl. hiſt. l. 6. c. 42. p. 116, 117. Roſſ. his view of Relig. §. 7. p. 200. Zuin. Thea. vol. 5. l. 4. p. 1319.

20. *Novatus*, Father of the *Nevatians*, was an *African* born; he lived under *Decius* the Emperour, after Chriſt two hundred and twenty years: his Hereſie laſted one hundred forty eight years; they denied repentance to thoſe that fell after Baptiſm; they bragged much of their ſanctity and good works; they condemned ſecond Marriages as adulterous: and uſed re-baptization as the *Donatiſts*; he was a Prieſt of *Carthage*, and father of the *Cathari*, or Puritans.

Zuin. Thea. vol. 5. l. 4. p. 1320. Roſſ. view of Relig. §. 7. p. 210.

21. *Donatus* (whence aroſe the *Donatiſts*) was a *Numidian*, who becauſe *Cecilianus* was preferred before him to the Biſhoprick of *Carthage*, accuſed him and all the Biſhops that Ordained him to be *Traditores*, that is, ſuch as had delivered their Bibles to be burnt by Idolaters under the Perſecution of *Maximinus*. Though this accuſation was found faulty, yet *Donatus* continued obſtinate, and ſeparated himſelf and Congregation from all others, accounting that no Church, where any ſpot of infirmity was to be found: that ſuch a pure Church was only amongſt them: yet they would have no man forced to a godly life; they ſlighted the Magiſtracy, and would not ſuffer them to puniſh Hereticks; they held the efficacy of the Sacraments to depend upon the dignity of the Miniſter; they re-baptized all that were admitted to their communion; they held it no ſin to kill themſelves rather than fall into the hands of the Magiſtrate, and ſcrupled not to kill ſuch as were not of their faith; they uſed certain Magical Purifications, and bragged of Enthuſiaſms and Revelations. With the *Arrians* they made the Son leſs than the Father, and the Holy Ghoſt than the Son; the *Circumcelliones* were part of theſe, who lived in Cells and Caves, and murdered all they met that were not of their Religion.

Voſſ. hiſt. Pelag. l. 1. c. 40. p. 101. Zuin. Theat. vol. 5. l. 4. p. 1321. Roſſ. view of Rel. §. 7. p. 214.

22. *Pelagius*, a *Britan* by birth, and a Monk at *Rome*, was the Ring-leader of the *Pelagians*; he was afterwards a Presbyter under *Theodoſius* the younger, three hundred eighty two years after Chriſt; thence he went into *England*, and poyſoned the whole Iſland with his Opinions, which were ſuch as theſe, That death was not the wages of ſin, but that *Adam* ſhould have died though he had not ſinned; that *Adam*'s ſin was hurtful only to himſelf, and not to his poſterity; that concupiſcence was no ſin; that Infants did not draw original ſins from their Parents; that Infants might be ſaved without Baptiſm; that they ſhould have eternal life, but out of the Kingdom of God; that man after the Fall had free will to do good, and aſcribed no more to grace, but that by it we had our nature, and that by our good works we obtain grace; they alſo rejected the Doctrine of Predeſtination; they ſay the number of the Elect may be encreaſed or diminiſhed; that faith is by nature, but the increaſe of it from God, and that Charity is from men; they hold that their Elect ones have no ſin, nor can ſin if they would; that the concupiſcence of the fleſh is from God: and that rich men that are baptized, cannot be ſaved unleſs they give away all that they have: *Celeſtinus* and *Julianus* were his chief followers in theſe errours: St. *Auguſtine* and *Alypius* his friend wrote againſt them. They were condemned by five *African* Councils: and alſo by a ſixth Synod at *Carthage*, *Anno Chriſti* 419. in the tenth year of *Honorius*.

Zuin. Thea. vol. 5. l. 4. p. 1321. Roſſ. view of Relig. §. 7. p. 210.

23. *Priſcillianus*, a *Spaniard*, ſome ſay a *Galatian*, father of the *Priſcillianiſts*, under *Gratian* the Emperonr, ſpread his Hereſie firſt in *Spain* three hundred forty eight years after Chriſt, from thence like a Canker it run through all the Weſt. This Hereſie was made up of former Hereſies: for with the *Manichees*, he held the World was made by an evil God; with the *Sabellians* he confounded the perſons of the Trinity; with the *Origeniſts*, he held the pre-exiſtence of ſouls; with Aſtrologers, that all humane events depended upon the Stars; with the *Stoicks*, that we ſin neceſſarily, and coactively; with the *Encratites*, they abſtained from fleſh; and with the *Gnoſticks*, they rejected the ancient Prophets as ignorant of the Will of God. He was condemned in his abſence by the Synod of *Aquitaine*: but at his return into *Spain* he troubled all things. At laſt, he was put to death with *Feliciſſimus*, *Armenius*, *Latronianus*, and *Euchocia*, his companions. *Priſcillianus* himſelf confeſſed unto *Euclius* the Præfect, That he kept Conventicles in the night with filthy women; and that he uſed to pray naked amongſt them. He was condemned of Hereſie at *Rome* by *Damaſus*, from whom he appealed to the Emperour *Maximus*, who put him to death; his body was carried into *Spain* by his Party, by whom he was eſteemed firſt as a Saint, then as a Martyr: inſomuch that at laſt, in matters of Religion, they uſed to ſwear by his name.

Socrat. Schol. l. 2. c. 36. p. 292. Roſſ. view of Relig. §. 7. p. 207. Zuin. Thea. vol. 5. l. 4. p. 132 0.

24. *Apollinaris*, Presbyter in *Laodicea*, was the Author of the *Apollinariſts*; he divided Chriſts humanity, affirming, That he aſſumed mans body, and a ſenſitive ſoul, but not the reaſonable or intellective ſoul of man, becauſe that was ſupplied by the divinity. Inſtead of the Trinity, they acknowledge only three diſtinct degrees of power in God, the greateſt is the father, the leſſer is the Son, and the leaſt of all the Holy Ghoſt. They held that Chriſts ſoul was conſubſtantial with his divinity, and that he took not his fleſh from the Virgin, but brought it from Heaven; that Chriſt had but one will; that ſouls did propagate others; and that after the Reſurrection, the Ceremonial Law ſhould be kept as before. This Hereſie brake out three hundred and fifty years after Chriſt, under *Valens* the Emperour. It was confuted in the *Roman* Synod by *Damaſus*, Biſhop of *Rome*, and *Petrus*, Biſhop of *Alexandria*, and in the Synod at *Conſtantinople* utterly condemned and exploded.

CHAP.

CHAP. XX.

Of the moſt famous Magicians, Witches, and Wizards, and their mutual Conteſts; their Diabolical illuſions and miſerable ends.

CONſidering the notable pranks that have been played by theſe Diſciples of the Devil, it might ſeem ſtrange that there is no more hurt done in the World, did we not remember, that the power of their black Maſter himſelf is ſo limited, and reſtrained by a ſuperiour hand of goodneſs, that he cannot perform what he would.

Spotſwood's hiſt. ch. of Scotland l. 6. p. 383.

1. Amongſt the Witches and Sorcerers in *Scotland*, *Agnes Sampſon* (commonly called the wiſe wife of *Keith*) was moſt remarkable: a woman not of the baſe and ignorant ſort of Witches, but Matron-like grave, and ſetled in her anſwers. In her Examination ſhe declared, That ſhe had a familiar Spirit, who upon her call did appear in a viſible form, and reſolve her of any doubtful matter, eſpecially concerning the life or death of perſons lying ſick: and being asked what words ſhe uſed when ſhe called the Spirit? ſhe ſaid her word was *Holla Maſter*, and that he had learned her ſo to do: that her Spirit had undertaken to make away the King; but failing in the performance, and challenged by her, confeſſed it was not in his power, ſpeaking words ſhe underſtood not, but as ſhe did take them, the words were, *Il eſt Homme de dieu*: this was *Anno* 1591.

Delr. diſq. mag. l. 2. qu. 30. p. 365. Camer. oper. ſubc. cent. 1. c. 70. p. 314. Delr. diſq. mag. l. 2. qu. 6. p. 129. Schot. Phyſ. curioſ. l. 1. c. 16. p. 57.

2. *Wenceſlaus*, ſon to the Emperour *Charles* the fourth, marrying *Sophia*, the Duke of *Bavaria* his daughter; when the marriage was to be ſolemnized, the Duke knowing that his Son-in-law delighted much in ſuch ridiculous ſhews and conjuring tricks, ſent to *Prague* for a Waggon load of Conjurers. While the skilfulleſt amongſt them were ſtudying for ſome rare and unuſual illuſion, *Wenceſlaus* his Magician called *Zyto* (who had ſneaked into the croud, and looked on amongſt the reſt) ſuddenly preſents himſelf, having his mouth (as it ſeemed) cloven on both ſides, and all open to his very ears, and ſo coming amongſt them, he takes the Dukes chief Conjurer and ſwallows him up with all that he had about him, ſaving his Shooes becauſe they ſeemed all dirty, and therefore he ſpit them a great way from him: which when he had done, and being not able to digeſt ſo great a morſel, he goes and empties himſelf in a great Fat that ſtood full of water, voids the man downwards into it, and brings him in again all wet, and ſhews him to the company, who laughed to purpoſe at this pleaſant jeſt, but the other companions would play no more. This ſtory my Author cites from the Hiſtory of *Bohemia*, written by *Dubravius*, the Biſhop of *Olmutz*: but this *Zyto* the impoſtor was at laſt alive body and ſoul carried away by the Devil; which afterwards begat a care in *Wenceſlaus*, to bethink himſelf of more ſerious and religious matters. It is alſo ſaid of this *Bohemian* Conjurer, That he appeared now with one face, ſtraight with another, and in different ſtature; ſometimes he ſhewed himſelf to the King in purple and ſilks; at others in a ſordid and baſe attire; when the King walked on the Land, he ſometimes ſeemed to ſwim on the water to him; when the King was carryed in a Litter with Horſes, he ſeemed to follow him in another Litter born up with Cocks inſtead of Horſes. He played ſundry pranks with ſuch as ſat at the table with the King, he changed their hands ſometimes into the feet of an Oxe, at others into the hoofs of a Horſe, that they could not reach them to the Diſhes, to take any thing thence; if they looked out of the Window, he beautified their heads with Horns. To ſhew that he could command money at any time for his uſe, he cauſed of ſo many wiſps of Hay, thirty well fatted Swine to appear, and ſells them to a rich Baker at what price he pleaſed, with this only condition, He ſhould not ſuffer them to enter into any water: The Baker unmindful of the condition, inſtead of his Hoggs found only ſo many wiſps ſwimming upon the ſurface of the water: whereupon in a great chaſe he ſought out for *Zyto*, and finding him ſleeping all along upon a form, he pulls him by the one legg to awake him, and both the legg and thigh ſeemed to remain in his hand; at which aſtoniſhed, he was glad to be content with his ill bargain.

Camer. oper. ſubſc. cent. 1. c. 70. p. 317. Philoſtrat. in vitâ Apollon.

3. *Apollonius Tyanæus* was a *Pythagorean* Philoſopher, and withal a great Magician: being at *Rome* in the preſence of the Emperour *Domitian*, and by him commanded to be bound hand and foot, he ſuddenly diſappeared and vaniſhed out of their ſight that were preſent, and was at the ſame time hurried as far as *Puteoli*, to keep a former appointment with ſome whom he had promiſed to meet there. He had the knowledge of things done at great diſtances, in the very time of their performance: The day and hour that *Domitian* was killed at *Rome* by *Stephanus* and other Conſpiratours, the Philoſopher was reading a publick Lecture in the City of *Epheſus*, to a very great number of Auditors; ſuddenly as one amazed, he made a ſtop in his diſcourſe, and continued ſome ſpace without ſpeaking a word, and then cries out aloud, Courage *Stephanus*, ſtrike the Villain: thou haſt ſtricken him, thou haſt wounded him, thou haſt ſlain him. News after came that the murder was acted the ſame day, and in that hour exactly.

Camer. oper. ſubſc. cent. 1. c. 70. p. 314, 315. Wier. de præſt. dæm. l. 2. c. 4. Lonic. Thea. p. 140.

4. There was within the memory of our fathers (ſaith *Camerarius*) *John Fauſtus* of *Cundligen*, a *German*, he had learned the Black Art at *Cracovia* in *Poland*; he meeting one day at the Table with ſome who had heard much of his Magical tricks, was earneſtly entreated by the company to ſhew them ſome ſport: he (overcome in the end by the importunity of his pot-companions, who were alſo well armed in the head) promiſed to ſhew them whatſoever they would have: they with a general conſent require him to bring into the place a Vine laden with ripe Grapes ready to be gathered; for they thought becauſe it was in the month of *December*, *Fauſtus* could not ſhew them that which was not: he condeſcended to them, ſaying, That forthwith before they ſtirred from the Table, they ſhould ſee the Vine they deſired, but upon this condition, That they ſhould not ſpeak a word, nor offer to riſe from their places, but ſhould all tarry till he bad them cut the Grapes, and that whoſoever ſhould do otherwiſe, was in danger to loſe his life: They having all promiſed to

obey him, *Fauſtus* ſo charmed the eyes of theſe drunken Revellers, that they ſaw (as it ſeemed to them) a marvellous goodly Vine, and upon the ſame ſo many Bunches of ripe Grapes (extraordinary great and long) as there were men ſitting at the Table. Enflamed with the daintineſs of ſo rare a thing, and being very dry with much drinking, every man takes his Knife in his hand, looking when *Fauſtus* would give the word, and bid them cut the Cluſters. But he having held them a while in ſuſpence, about this vain piece of Witchcraft, behold all the Vine and the Bunches of Grapes were in the turn of a hand quite vaniſhed away. And every one of theſe drunken Companions thinking he had a Cluſter of Grapes in his hand ready to cut off, was ſeen to hold his own Noſe with one hand, and the ſharp Knife with the other to lop that off: ſo that if any of them had forgot the Conjurers leſſon, and had been never ſo little too forward, inſtead of cutting a Bunch of Grapes, he had whipt off his own Noſe. This *Fauſtus*, ſaith *J. Wierus*, was found dead by a Bedſide in a certain Village within the Dutchy of *Wirtenburg*, having his Neck broken, and the Houſe wherein he was, beaten down at midnight.

Schot Phyſ. curioſ. l. 1. c. 16. p. 56. Camer. o er. ſubt. cent. 1. c. 72. p. 333. Delr. diſq. mag. l. 14. c. 4. p. 42.

9. *Fazelus* writes, that a certain *Sicilian* called *Lyodor*, a moſt famous Magician, got himſelf a great name in the City of *Catana* by his wonderful illuſions; he ſeemed by the extraordinary working of his Charms and Spells to transform men into bruit Beaſts, and to beſtow upon all things elſe ſuch form and likeneſs as himſelf pleaſed; and by general report he drew to him, aſſoon, and as eaſily, perſons that were diſtant from thence many days journey, as thoſe that were in the ſame place. He did alſo many injuries and ſhameful outrages to the Citizens of *Catana*; ſo that they bewitched with a fearful and falſe opinion fell to worſhipping of him; and when for his wicked deeds he was condemned to dye, by vertue of his Charms he eſcaped out of the Hangmans hands, cauſing himſelf to be carried in the air by Devils from *Catana* to *Conſtantinople*, and after that brought back again from thence into *Sicilia*. This made him admired of all the people, who thinking the Divine power was laid up in him, they ran into an execrable error, offering him Divine honours. But at laſt *Leo* Biſhop of *Catana* inſpired ſuddenly with the Spirit of God, in an open place and before all the people, laid hands upon this devilliſh Magician, and cauſed him to be caſt alive into a hot burning Furnace, where he was conſumed to aſhes.

Camer. oper. ſubc. cent. 1. c. 72. p. 333.

6. *Bodinus* reports that of late one of the Earles of *Aſpremont* uſed to entertain with great magnificence all Comers, who received great contentment by the delicate dainties, the curious ſervices and great abundance of all things; but the men and Horſes were no ſooner out of the Houſe, but they were ready to ſtarve with hunger and thirſt.

Camer. oper. ſubc. cent. 1. c. 70. p. 316.

7. There was a young man in *Friburg*, that by the help of a Magician, hoped to enjoy a Maid whom he earneſtly loved; the Devil appeared to them in the likeneſs of the ſame Maid, and the young man putting forth his hand without the inchanted Circle to embrace her, was preſently graſped of the wicked Spirit, who cruſhed him againſt a wall, and made the pieces of him fly this way and that way, and afterwards caſt the remnant of the dead body ſo torn in pieces at the Conjurer, who therewith fell down in the place ſore bruiſed, and not able to ſtir from thence, till ſome hearing a cry and noyſe ran to him, took him up, and carryed him away half dead.

Camer. oper. ſubc. cent. 1. c. 70. p. 317.

8. A *German* in our time (ſaith *Camerarius*) went to the Wars in *Italy*, and put himſelf into the company of a Souldier that was a Conjurer, and by whom he ſuffered himſelf to be governed. One time this Conjurer made him ſtand within a Circle, fortified with I know not what Characters. Here after many invocations and horrible menaces, there appeared at laſt, as it were much againſt his will, a Spirit like a man ſore frighted, wearing a Hat all torn, with a great Toſs-pot Feather in it, having about him a torn and tattered Sheet, looking like a dead Corpſe, that had been dryed in the Sun, and afterwards gnawn with Worms; with a gaſtly look, and his feet having other ſhape than a mans feet. As he thus ſtood the Conjurer would know of him, if that *Gouletta* were taken by the *Turks* or not; the Spirit anſwered that he could not tell for the preſent, but that the day before the Beſieged had defended themſelves valiantly. He alſo complained of the Conjurer that by his horrible Inchantments he did importune Spirits too much, and having ſpoken of ſome other of his hard courſes, craved a time to think upon that he was asked, and then vaniſhed, leaving behind him ſuch a terror and ſtink, that theſe curious Inquiſitors had like to have dyed in the place with fear. This *German* would afterwards often ſwear, that as often as the remembrance of this dreadful apparition together with his voice (which was ſmall, hoarſe, cut off, and choaked as it were between every word) did but touch his mind never ſo little, he was ready to ſwound with fear.

Wier. de praſt. dæm. l. 2. c. 4. p. 95. Delr. diſq. magic. l. 1. c. 4. p. 42.

9. *Bodinus* mentions one *Triſcalinus*, who in the preſence of *Charles* the ninth King of *France*, and divers others, cauſed the ſeveral links of a Gold-chain of a certain Noble man that ſtood a good diſtance off, to fly as it were one by one into his hand, and yet by and by the Chain was found whole and entire. He alſo cauſed a Prieſt that was going with his Breviarie under his arm, to believe that he carried a pack of Cards, ſo that the Prieſt bluſhing threw away his Book; afterwards being convicted of many ſuch things, as could not be done by any humane power, he at laſt confeſſed he had performed them by the Cooperation of the Devil.

Camer. oper. ſubc. cent. 1. c. 70. p. 318. Delr. diſq. magic. l. 1. c. 4. p. 42. & l. 2. qu. 12. p. 172. Schot. phyſ. curioſ. l. 1. c. 16. p. 55. Lavat. de Spect. par. 2. c. 17. p. 160, 161.

10. In the year 876. the Emperour *Lewis* then reigning, there was one *Zedechias*, by Religion a Jew, by profeſſion a Phyſician, but indeed a Magician; he ſeemed in the preſence of great Perſons to devour men whole, to eat up at once a man armed at all points, to ſwallow a Wagon laden with Hay, together with the Horſes and him that drove them; to cut off heads, hand and feet, and throw them dropping with blood into a great Baſon, and yet to reſtore every man his own limb, the men remaining perfect, entire and without hurt. He repreſented Huntings, Races and Military ſports, ſuch as Juſts and Turneaments in the Air. In the midſt of Winter in the Emperours Palace, he ſuddenly cauſed a moſt pleaſant and delightful Garden to appear, with all ſorts of Trees, Plants, Herbs and Flowers, together with the ſinging of all ſorts of Birds to be ſeen and heard.

Delr. diſq. magic. l. 2. qu. 6. p. 132. Schot. phiſ. curioſ. l. 1. c. 16. p. 58.

11. *Delrio* tells of a conteſt betwixt two Magicians in this manner, the one had ſtollen a fair and beautiful Maid, had mounted her behind him upon a wooden Horſe, and ſo rode with her aloft in the air. While they were thus in their journey, the other Magician was at that time at a noble Feaſt in a Caſtle in *Burgundy*, and being ſenſible of their flight by the Caſtle, he by his Charms compells the Raviſher to deſcend, and to the view of all preſents him in the Court of the Caſtle looking ſadly, and not able to ſtir, together with his bluſhing Prize. But the Raviſher was not wanting to himſelf in this exigent, but privily inchaunts him that had thus bound him, and as he was looking from a high Window of the Caſtle into the Court, he fitted his head with ſo large and ſpreading a pair of Horns, that he was neither able to pull in his Head from betwixt the ſtrong Iron bars, nor durſt he caſt himſelf down from ſo high a place. Being therefore thus horned, he was compelled to enter into an agreement with the other, and recalling his Charm ſuffered him to depart with his pray, involved in a hollow cloud, as alſo the other ſuffered him to caſt his Horns and return to the Feaſt, not without great laughter of the Company that was preſent.

Delr. in diſq. magic. l. 2. qu. 30. p. 364.

12. Two Magicians (ſaith the ſame Author) met together in the Queen of *Englands* Court, as I have it from unqueſtionable witneſſes; theſe two agreed, that in any one thing they ſhould infallibly obey one another; the one therefore commands the other to thruſt his head out of the Caſement of a Window, which he had no ſooner done, but a large pair of Stags Horns were ſeen planted on his forehead, to the great pleaſure of the Spectators, who flouted him with a thouſand mocks and taunts. He reſenting the diſgrace, and thirſting after revenge, when his turn came to be obeyed, he with a Charcoal drew the lineaments of a man upon the Wall, and then commanded the former Magician to ſtand under that Picture, and that forthwith the wall ſhould give place to receive him; the other apprehenſive of the extream danger he was in, began to beſeech him that he would hold him excuſed, but the other refuſes, being therefore compelled he ſtands under it; then the wall ſeemed to open, and he therein being entred was never afterwards more ſeen.

Ibid.

13. He ſets down a third in the words of *C. Germanus*, as a thing known unto him for an undoubted truth. A notable Conjurer, as a Specimen of his Art, had cut off the head of the Innkeepers Servant where he lodged, and when he was about to ſet it on again, he perceived he was hindred by the preſence of another Conjurer that fortuned to be by; he therefore beſought him that he would not oppoſe him, but the other not regarding his requeſt, the firſt Magician cauſed a Lily to ſpring out upon the top of the Table; and when he had lopped off the head of it, together with its flowers, upon the ſudden down falls the Magician that had hindered him, headleſs to the ground; that done he ſets on the head of the Servant again, and ſpeedily conveys himſelf away, leſt he ſhould be queſtioned for the murder of his Rival.

Heyw. Hier. l. 4. p. 253.

14. *Jamblichus* a notorious enchanter having ſacrificed to the Devil, was raiſed up ten Cubits from the earth, ſeeming to the wonder and amazement of all there preſent to walk in the air, and as *Evanippus* teſtifieth of him, his garments were ſtrangely altered, as if they had been newly dipped in a thouſand ſeveral glorious colours.

Nicæt. Cho. Annal. l. 4. fol. 19. Heyw. Hier. l. 9. p. 613, 614. Schot. phyſ. curioſ. l. 1. c. 16. p. 58.

15. *Michael Sidecita* a great *Magician*, ſporting with others upon the Battlements of the great Imperial Palace in *Conſtantinople*, in that part which proſpects upon the water, eſpyed a Lighter or Boat which was laden with Pots, Pipkins, Pottingers, Diſhes and all kind of Earthen Veſſels, ſome plain, ſome curiouſly painted with divers colours. Now to ſhew ſome ſport to thoſe Courtiers that were in his company (by whiſpering ſome charm to himſelf) he cauſed the owner of that Boat ſuddenly to ariſe from his ſeat, and with his Oar never ceaſe beating the brittle Veſſels, until he had almoſt pounded them to powder; which done he was perceived to recollect himſelf, to wring his hands, to pluck himſelf by the beard, and to expreſs ſigns of extraordinary ſorrow. And after being demanded what madneſs was in him to make ſuch ſpoil of his wares, and whereas they were all vendible, by his folly to make them worth nothing? He ſadly anſwered, that as he was buſie at his Oar he eſpyed a huge ugly Serpent crawling towards him ready to devour him, who never ceaſed to threaten his life, till he had broken all his Merchandiſe to pieces, and then ſuddenly vaniſhed: this Magician for other and worſe pranks had his eyes put out by *Manuel Comnenus* the Emperour.

Cæl. Antiq. Lect. l. 19. c. 7. p. 892. Heyw. Hier. l. 7. p. 473.

16. *Pythagoras* near to *Tarentum*, ſpying an Ox to feed upon Beans, called the Herdſman and bade him drive away the beaſt, and to forbid him from eating any more of that kind of grain; to whom the other laughing replyed, that his Ox was not capable of ſuch admonition, and that his advice had been better beſtowed in his School amongſt his Scholars. This ſaid *Pythagoras* having murmured ſome few words to himſelf, the Ox left eating, ran to his Manger in the City; could never after be coupled to the Yoke, but like a domeſtick Spaniel would take food from the hands of any man: *Pythagoras* was burnt alive in the Houſe of *Milo* the *Crotonian*, ſaith *Laert. lib.* 8. *p.* 223.

Lavat. de Spect. tom. 2. c. 17. p. 161. Camer. oper. ſubc. cent. 1. c. 70. p. 316.

17. *Anno Dom.* 1323. *Frederick* Duke of *Auſtria*, who was choſen Emperour againſt *Lewis*, was betwixt *Otinga* and *Molenſdorf* overcome in a great battle, and by *Lewis* ſent to be kept Priſoner in a ſtrong Caſtle. It fell out afterwards that a Magician coming into *Auſtria* to *Leopold* his Brother, promiſed that by his Art and the aſſiſtance of Spirits, he would free *Frederick*, and within the ſpace of an hour ſet him ſafe in his preſence, if he would give him a good reward. The Duke replyed, That if he performed his promiſe he would worthily reward him. The Magician placed himſelf together with *Leopold* in a Circle, and by conjurations called up the ſpirit that was wont to obey him, who appearing in ſhape of a man, he commanded that he ſhould ſpeedily go and free *Frederick*, and bring him to him in *Auſtria* immediately without hurt. The Spirit anſwered I ſhall willingly obey thy commands if the captive Prince will come with me. This ſaid, the Spirit flew into *Bavaria*, and in the form of a ſtranger came to the Prince in cuſtody, to whom he ſaid, If thou wilt be freed from thy Captivity mount this Horſe, and I will carry thee ſafe into *Auſtria* to *Leopold* thy Brother. Who art thou ſaid the Prince? Ask me not, ſaid the Spirit, who I am, for that is nothing

thing to the purpoſe, but do as I deſire, and I will perform what I ſay. Which heard, a certain horror ſeiſed upon the Prince, though otherwiſe a man of a bold ſpirit, ſo that ſigning himſelf with the Croſs the Spirit and Horſe diſappeared, and returned to the Conjurer, by whom he was chid for not bringing with him the Priſoner, he told him all that had paſſed. At laſt *Frederick* was freed out of Priſon, and confeſſed that upon the ſame day, the ſame thing had happned to him. But *Leopold* was (ſaith *Camerarius*) ſo frighted with the Spirit he had ſeen, that within a while after he dyed.

Schot.curio. phyſ. l. 1. c. 37. p. 190. Lonic.Thea. p. 140. Mel. Adam. in vit. Ger. med. p. 17, 18.

18. *Jovius* extols the prodigious wit of *Henricus Cornelius Agrippa*, ſaying that with immenſe underſtanding and vaſt memory, he had comprehended the accounts of all Arts and Sciences, the inmoſt ſecrets and higheſt heads of them all; and then adds, that not being as yet old, he departed this life at *Lions* in a baſe and obſcure Inn, with the curſes of many perſons, as one that was infamous, and under the ſuſpicion of Necromancy, for that he was ever accompanied with a Devil in the ſhape of a black Dog; ſo that when by approaching death he was moved to repentance, he took off the Collar from his Dogs neck, which was inſcribed with magical characters by the Nails that were in it, and brake into theſe laſt words of his, *Abi perdita beſtia, quæ me perdidiſti*, be gone thou wretched beaſt which haſt utterly undone me. Nor was that familiar Dog from that time forth ever ſeen more, but with haſty flight he leapt into *Araris*, and being plunged therein over head, he never ſwam out again, as is affirmed by them that ſaw it.

Delr. in diſ. magic. l. 2. queſ. 6. p. 128. Schot. phyſ. curioſ. l. 1. c. 16. p. 54.

19. *Clemens Romanus* ſaith of *Simon Magus*, that he framed a man out of air, that he became inviſible as oft as he pleaſed, he animated Statues, ſtood unhurt in the midſt of flames; ſometimes he would appear with two faces as another *Janus*, change himſelf into the ſhape of a Sheep or Goat, and at other times would fly in the air. That he commanded a Syth to go mow of its own accord, and that it mowed down ten times more than any other. When *Selene* the Harlot was ſhut up in a Tower, and thouſands of people went to ſee her, and had compaſſed the caſtle about for that end, he cauſed that her face ſeemed to ſhew it ſelf out at every Window in the Caſtle at the ſame time; to which *Anaſtaſius Nicenus* adds, that he would ſeem all made of Gold, ſometimes a Serpent, or other beaſt; in Feaſts he ſhewed all kind of Spectres, made Diſhes come to the Table without any viſible Servitor; and he cauſed many ſhadows to go before him, which he gave out were the Souls of Perſons deceaſed.

Delr. in diſ. magic. l. 2. qu. 6. p. 128. Cæl. Antiq. lect. l. 9. c. 23. p. 424.

20. *Paſetes* had many Magical pranks, he would cauſe the appearance of a ſumptuous Feaſt to be upon the ſudden, and at his pleaſure all ſhould immediately vaniſh out of ſight; he would alſo buy ſeveral things and pay down the juſt price, but then the mony would ſoon after return to him again.

Heyw. Hier. l. 4. p. 253.

21. *Johannes Teutonicus* a Canon of *Halberſtadht* in *Germany*, after he had performed a number of preſtigious Feats almoſt incredible, was tranſported by the Devil in the likeneſs of a black Horſe, and was both ſeen and heard upon one and the ſame *Chriſtmas*-day, to ſay Maſs in *Halberſtadht*, in *Mentz* and in *Collen*.

CHAP. XXI.

Of the Primitive Fathers and Doctors of the Church.

Lipſius in an Epiſtle of his to *Thuanus*, tells him that theſe new things did little pleaſe his Palate, that for his part, he was a lover of the ancient both manners and men; and then goes on,

——Hos utinam inter
Heroas natum tellus me prima tuliſſet.

Would I with ancient Heroes had been born.

He could not wiſh to be born amongſt greater Heroes than ſome of theſe that follow, who for their Learning and Piety, Chriſtian Courage and Fortitude, are more renowned than *Alexander* the Great for all his Victories.

Euſeb. l. 3. c. 36. p. Simpſ. hiſt. Ch. cent. 1. p. 254.

1. *Ignatius* Biſhop of *Antioch*, in the reign of *Trajan* the Emperour, he was the Scholar of the Apoſtle St. *John*, when he had ſate nine years in *Antioch*, he was by ten Souldiers brought to *Rome* to be devoured by wild Beaſts; when his martyrdom drew near he ſaid, Let me be ground in the Teeth of wild Beaſts, that I may be found fine flower in the Houſe of my Father; he was thrown to the Lions, *Anno* 110.

Euſeb. l. 4. c. 15. p. Simpſ. Ch. hiſt. cent. 2. p. 259.

2. *Polycarpus* was alſo the Scholar of St. *John*, and by him conſtituted Biſhop of *Smyrna*; he went to *Rome* probably to compoſe the controverſie about *Eaſter*. Three dayes before he was apprehended by his Perſecutors, he dreamed that his Bed was ſet on fire and haſtily conſumed, which he took for a Divine advertiſement, that he ſhould glorifie God by ſuffering in the fire. Being urged to deny Chriſt by the *Roman* Deputy, he ſaid that he had ſerved him fourſcore years and received no injury by him, and therefore could not now renounce him. He refuſed to ſwear by the fortune of *Cæſar*, and ſo patiently ſuffered death at *Smyrna*, being aged eighty ſix years.

Simpſ. Ch. hiſt. cent. 2. p. 258.

3. *Juſtinus Martyr* was a Philoſopher, afterwards converted to Chriſtianity by an old man, who counſelled him to be a diligent Reader of the Prophets and Apoſtles who ſpake by Divine inſpiration, who knew the truth, were neither covetous of vain glory, nor awed by fear; whoſe Doctrine alſo was confirmed with miraculous works which God wrought by their hands. This *Juſtinus* wrote two Books of Apology for Chriſtians to the Emperour *Antoninus Pius*, and to his Sons and the Senate of *Rome*. In the ſecond Book of his Apology, he declareth that Chriſtians were put to death, not for any crime they had committed, but only for their Profeſſion; in witneſs whereof if any of them would deny his Chriſtian Profeſſion, he was ſtraightway abſolved; he was beheaded at *Rome*, *Anno Dom.* 166.

Euſeb. l. 5. c. 5. p. Simſ. Ch. hiſt. cent. 2. p. 259.

4. *Irenæus* Biſhop of *Lyons* in *France*, a Diſciple of *Polycarpus* in his Youth, his meek Converſation and peaceable carriage anſwered to his name εἰρηναῖος, that is, Peaceable; and made his name to be in great account amongſt Chriſtians; yet he lacked not his infirmities in Doctrine; he

was entangled with the error of the Chiliaſts, and he ſuppoſed that Chriſt was fifty years of age when he ſuffered; he flouriſhed in the raign of *Commodus*, ſuffered Martyrdom in the raign of *Severus*, *Anno Dom.* 176.

Simſ. Ch. hiſt. cent. 2. p. 259. 5. *Clemens Alexandrinus* was the Diſciple of *Pantenus*, theſe two ſeem to be the Authors of Univerſities and Colledges, for they taught the people the grounds of Religion, not by Sermons and Homilies to the people, but by Catechetical Doctrine to the Learned in the Schools; he flouriſhed in the reign of *Commodus*.

Simſ. Ch. hiſt. cent. 3. p. 268. 6. *Tertullianus* a learned Preacher of the City of *Carthage* in *Africk*, a man of a quick pregnant wit; coming to *Rome*, he was envyed and reproached by the *Roman* Clergy, whereat moved with anger, he declined to the opinion of the Heretick *Montanus*. He wrote learned Apologies for the Chriſtians, and mightily confuted the error of *Marcion*; he flouriſhed in the reign of the Emperour *Severus*, *Anno Chriſti* 197.

Ibid. 7. *Origen* the Son of *Leonidas* an *Egyptian*, he was ſo pregnant in his youth, and ſo capable of all good inſtruction, that his Father would often uncover his Breaſt when he was aſleep and kiſs it, giving thanks to God who had made him the Father of ſo happy a Son. He was very learned, yet had he failings; he took the words of *Math.* 19. 12. in a literal ſenſe and guelded himſelf; he held many worlds ſucceſſive to one another, and that the pains of men and Devils after long torments ſhould be finiſhed; he offered to Idols rather than ſuffer his chaſt body to be abuſed; he dyed in *Tyrus* and was there buried in the ſixty ninth year of his age, having lived until the days of *Gallus* and *Voluſianus*.

Simſ. Ch. hiſt. cent. 3. p. 270. 8. *Cyprianus* Biſhop of *Carthage*, in his youth altogether given to the ſtudy and practice of Magical Arts; his converſion was by the means of *Cecilius* a Preacher, and hearing of the Hiſtory of the Prophet *Jonah*; after his Converſion he diſtributed all his ſubſtance to the Poor; he was a man full of love and modeſty, was baniſhed in the perſecution of *Decius*, and Martyred under *Valerian*: he held that erroneous opinion, that ſuch as had been baptized by Hereticks ſhould be rebaptized; he flouriſhed *Anno Dom.* 250.

Simſ. Ch. hiſt. cent. 4. p. 278. 9. *Athanaſius* Biſhop of *Alexandria*, he duelled with the whole world when it was become *Arrian*, and ſtood for the Truth with an undaunted reſolution amidſt all oppoſitions; and after he had governed the Church of *Alexandria* forty ſix years, full of dayes he dyed in peace, in the reign of *Valens* though an *Arrian* perſecutor.

Simſ. Ch. hiſt. cent. 4. p. 286. 10. *Euſebius Pamphili* Biſhop of *Cæſarea* in *Paleſtine*, lived and was familiar with *Conſtantine* the Emperour; he refuſed the Chair of *Antioch* tumultuouſly made void by the *Arrians*, for which the Emperour commended his modeſty, and counted him worthy to be Biſhop of the whole world; yet he was not altogether free of the hereſie of *Arrius* before the *Nicene* Council; he dyed about the year of our Lord 342.

Simſ. Ch. hiſt. cent. 4. p. 287. 11. *Gregorius Nazianzenus* born in a Town of *Cappadocia* called *Nazianzum*, he was trained up in learning at *Alexandria* and *Athens*, where his familiarity with *Bazil* began. He detected the Hereſie of *Apollinaris*, and the abominations of Heatheniſh Idolatry under *Julian*, more than any other had done: ſo peaceable that like another *Jonas* he was content to be thruſt out of his place to procure unity and concord amongſt his Brethren. He had excellent gifts, and flouriſhed under *Conſtantius*, *Julian*, and *Theodoſius*.

Simſ. Ch. hiſt. cent. 4. p. 288. 12. *Baſilius Magnus* Biſhop of *Cæſarea* in *Cappadocia*; he repented he ſpent ſo much time in ſearching out the deepneſs of humane learning, as things not neceſſary to eternal life. The *Arrians* and *Eunomians* who ſeemed excellently learned, when they encountred with him and *Nazianzenus*, were like men altogether deſtitute of learning; when the Emperours Deputy threatned him with baniſhment or death, he aſtoniſhed him with his reſolute anſwer. The Emperors Son *Galaces* fell ſick, and the Empreſs ſent him word ſhe had ſuffered many things in her dream for the Biſhop *Baſilius*, whereupon he was diſmiſſed and ſuffered to return to *Cæſarea*.

Ibid. 13. *Gregorius Nyſſe* was Brother of *Baſilius*, and Biſhop of *Nyſſa* a City in *Myſia*: in the ſecond General Council, the overſight of the Country of *Cappadocia* was committed to him. Though his works are not extant, yet he is renowned in the mouths of the Learned as a man of Note and remark.

Ibid. 14. *Epiphanius* was born at *Barſanduce* a Village in *Paleſtine*, was Biſhop of *Salamina*, the Metropolis of the Iſland *Cyprus*; he refuted the hereſies preceding his time in his Book called *Panarium*. He had ſo great a regard to the poor that he was called *Oeconomus Pauperum*. He oppoſed St. *Chryſoſthom* in *Conſtantinople*, and returning to *Cyprus* dyed in the way.

Simſ. Ch. hiſt. cent. 5. p. 291. 15. *Lactantius Firmianus* was the Diſciple of *Arnobius*, in Eloquence nothing inferiour to his Maſter, yet it is thought that he oppoſed errors with greater dexterity, than he confirmed the Doctrine of the Truth.

Simſ. Ch. hiſt. cent. 5. p. 292. 16. *Hilarius* Biſhop of *Poictiers* in *France*, a man conſtant in Religion, in Manners meek and courteous, he was baniſhed to *Phrygia*; he took great pains to purge *France* from the poyſon of the *Arrian* hereſie, whereof he there ſaw both the growth and decay; he dyed in the reign of *Valentinian*.

Ibid. 17. *Ambroſius* the Son of *Symmachus*, was Governour of *Lyguria* under *Valentinian*; appeaſing a Sedition at *Millain* he was there choſen Biſhop, and confirmed therein by the Emperour. He lived alſo under the Emperour *Theodoſius*, whom he ſharply reproved and excommunicated for the ſlaughter of the innocent people at *Theſſalonica*; and dyed in the third year of the reign of *Honorius*, having ſate at *Millain* twenty two years.

Simſ. Ch. hiſt. cent. 5. p. 294. 18. *Jerome* was born at *Stridon* a Town of *Dalmatia*, inſtructed in the rudiments of Learning at *Rome*, where he acquainted himſelf with honourable women, ſuch as *Marcella*, *Sophronia*, *Principia*, *Paula* and *Euſtochium*, to whom he expounded places of holy Scripture. His great gifts were envyed at *Rome*, wherefore he left it and went for *Paleſtine*, and there choſe *Bethlehem* the place of our Lords Nativity to be the place of his death; he there guided a Monaſtery of Monks; he was a man of a ſtern diſpoſition, he dyed in the ninety firſt year of his age, in the twelfth year of the reign of *Honorius*.

Simſ. Ch. hiſt. cent. 5. p. 298. 19. *John Chryſoſthome* had been an helper to *Flavianus* Biſhop of *Antioch*; thence he was called by the Emperour *Arcadius* to be Biſhop of *Conſtantinople*. In Oratory he had profited in the School of *Libanius*, and in Philoſophy in that of *Andragathius* above his fellows. His liberty in reproving ſin, both in Court and Clergy, procured him the hatred of *Eudoxia* the Empreſs, and of the whole Clergy. *Theophilus* Biſhop of *Alexandria* was his great enemy, by whoſe malice and that of *Eudoxia*, he was depoſed, then baniſhed, and journeyed to death; he governed the Church in *Conſtantinople* ſeven years.

Simſ. Ch. hiſt. cent. 5. p. 306, 307.

20. *Auguſtinus* in his young years was infected with the error of the *Manicheans*; his Mother *Monica* with prayers and tears begged of God his converſion to the truth, and God heard her; for being ſent to *Millain* to be a Teacher of Rhetorick, by the Preaching of *Ambroſe* the Biſhop, and the devout behaviour of the People in ſinging Pſalms to the praiſe of God, he was much affected: Alſo by reading the life of *Antonius* the Hermit, he was wonderfully moved to diſlike his former Converſation. He went then to a Garden, where with his friend *Alypius* he bewailed the inſolency of his paſt life, wiſhing the time to be now, that his ſoul ſhould be watered with the dew of the converting grace of God. As he was pouring out the grief of his wounded heart to God with a flood of tears, he heard a voice ſaying *Tolle & lege*, take up and read; at firſt he thought it to be the voice of Boyes and Girles in their ſport; but ſeeing no body, he received it as a Celeſtial admonition; he took up then the Bible he had there with him, and in the opening of the Book, the firſt place he met with was Rom. 13. 13, 14. *Not in Gluttony nor Drunkenneſs, not in Chambering nor Wantonneſs, not in Strife or Envying; but put ye on the Lord Jeſus Chriſt, and take no thought for the fleſh to fulfill the luſts of it.* At the reading hereof he was fully reſolved to become a Chriſtian, and was baptized by *Ambroſe* Biſhop of *Millain*. Thence he returned into *Africk*, and there was an Aſſiſtant to *Valerius* Biſhop of *Hippo*, whom he ſucceeded, being inceſſant in teaching the people, and confuting Hereticks, the Donatiſts, Pelagians and Manichees; when he had lived ſeventy ſix years he reſted from his labours.

Simſ. Ch. hiſt. cent. 6. p. 314.

21. *Gregorius* the firſt, ſirnamed the Great, was choſen Biſhop of *Rome* both by the Clergy and people, which Office he ſought by all means to avoid; he brought into the *Roman* Church the form of the *Greek* Liturgies. He firſt ſtiled himſelf *ſervus ſervorum Dei*; and whereas *John* the Patriarch of *Conſtantinople* called himſelf Univerſal Biſhop, he ſaid of him that he was the forerunner of Antichriſt; he ſate in *Rome* thirteen years, ſix months and ten days.

Simſ. Ch. hiſt. cent. 12. p. 369.

22. *Bernardus* Abbot of *Claraval*, born in *Burgundy*, was reſpected in his Country above others; though he lived in a moſt corrupt age, yet he was ſound in the point of Juſtification. He deteſted the corruption of manners that abounded in his time. He ſubdued his body by faſting beyond all meaſure; he dyed in the ſixty fourth year of his age.

Simſ. Ch. hiſt. cent. 13. p. 376, 377.

23. *Thomas Aquinas* otherwiſe called Doctor *Angelicus*, was Diſciple to *Albertus Magnus*, and profited in Philoſophy and Theology above others; while he was young at School, he was quiet and ſtill, more enclined to hear others than himſelf ſpeak, whereupon he was called by his School-fellows The Ox, becauſe he was ſo ſilent; yet afterwards by his Pen this Ox lowed lowder than all his Compeers, and filled all Nations with the ſound of his Doctrine. He was of the Order of the Dominick or Preaching Fryers, and defended his Order againſt *Gulielmus de Sancto Amore*. He dyed in the way as he was journying to the Council of *Lyons*, and was Canonized by Pope *John* the twenty ſecond, and was ſuppoſed to have wrought Miracles after his death.

The End of the Fifth Book.

THE SIXTH BOOK.

CHAP. I.

Of Dreams, and what hath been revealed to ſome perſons therein.

ALthough it is too great a vanity to give over-much credit to our Dreams, and to diſtreſs and diſtract our ſelves about the ſignifications and ſucceſſes of them: yet they are not altogether unuſeful to us. *Zeno Eleates* was wont to ſay, that any of his Scholars might judge of their proficiency in Philoſophy by their Dreams; for if they neither did nor ſuffered any thing therein but what was vertuous, they had made ſome good progreſs in Philoſophy. By the ſame way we may diſcover much of our own natural inclinations and the conſtitution we are of. Beſides this, there hath been ſo much of higheſt concernment revealed to ſome in their ſleep, that is enough to make us believe there is not altogether ſo much of vanity in Dreams, as ſome men are of opinion.

Juſt. hiſt. l. 1. p. 16. Val. Max. l. 1. c. 7. p. 23. Sabellic. Ex. l. 1. c. 1. p. 7. Herodot. l. 1. p. 46, 47. Lonicer. Theatr. p. 409. Lipſ. monit. l. 1. c. 5. p. 67, 68.

1. *Aſtyages* the laſt King of the *Medes* ſaw in his dream a Vine to ſpring forth from the womb of his only daughter, and at laſt ſo to flouriſh, and ſpread out it ſelf, that it ſeemed to overſhadow all *Aſia* with its very fruitful branches. He conſults with the Soothſayers upon this dream, who anſwer him, that of his daughter ſhould be born a Son that ſhould ſeiſe on the Empire of *Aſia*, and diveſt him of his; terrified with this prediction, he forthwith beſtowed his daughter upon *Cambyſes*, a Foreigner, and then an obſcure perſon: when his daughter drew near the time of delivery, he ſends for her to himſelf, that whatſoever ſhould be born of her ſhould periſh by his own command. The Infant therefore is delivered to *Harpagus* to be ſlain; a man of known fidelity, and with whom he had long communicated his greateſt ſecrets. But he fearing that upon *Aſtyages* his death, *Mandane* his daughter would ſucceed in the Empire, ſince the King had no iſſue Male, and that then he ſhould be ſure to be paid home for his obedience, doth not kill the Royal Babe, but delivers it to the Kings chief Herds-man to be expoſed to the wide world. It fell out that the wife of this man was newly brought to bed, and having heard of the whole affair, ſhe earneſtly importunes her Husband to bring the child home to her, that ſhe might ſee him: the Husband is overcome, goes to the Wood where he had left him; he finds there a Bitch, that at once ſaved the Babe, and kept off the birds and beaſts from it; and alſo ſuckled it her ſelf. Affected with this miracle, and thus inſtructed by a brute in humanity, he takes up the child, carries it to his wife, ſhe ſees, and loves it, breeds him up till he grew firſt to a man, and then to a King: he overcomes *Aſtyages* his Grandfather, and tranſlates the Scepter from the *Medes* to the *Perſians*.

Joſ. l. 11. c. 8. p. 285. Lonicer. Theatr. p. 407. Fulgoſ. l. 1. c. 5. p. 119. Lipſ. monit. l. 1. c. 2. p. 8, 9.

2. *Alexander* the Great in the long and difficult Siege of *Tyrus*, bordering upon *Judæa*, ſent to the Jews for aſſiſtances, but was by them rejected, as having a more ancient League with *Darius*. When therefore he had taken the City, full of indignation, he leads his Army againſt the Jews, reſolved upon revenge, and devoting all to ſlaughter and ſpoil. But *Jaddus* the then High-Prieſt, admoniſhed by God in a dream, meets him upon the way, accompanied with a number both of Prieſts and people, himſelf with his Prieſtly attire, with his Mitre upon his head and upon that the Name of God: whom aſſoon as *Alexander* ſaw, with all mildneſs and ſubmiſſion he approaches him, ſalutes him, and adores that wonderful Name. Thoſe who accompanied him were ſome of them amazed, others diſpleaſed; amongſt theſe was *Parmenio*, who asks the King wherefore he adored a man, himſelf being now almoſt every where reputed as a God? To whom *Alexander* reply'd, that he worſhipped not the man, but God in him, who heretofore (in that form) had appeared to him in *Dio*, a City of *Macedonia*, in his dream, encouraging him to a ſpeedy Expedition againſt *Aſia*, which through his divine power and aſſiſtance he would ſubject to him. And therefore he not only pardoned, but honoured and enriched the City and Nation of the Jews, pronounced them at liberty to live after their own Laws, and made choice of ſome of them to ſerve him in his own Troops.

Lipſ. monit. l. 1. c. 5. p. 70.

3. *Ertucules* having ſlept after dinner, when he awaked was confounded with the thoughts of what he had ſeemed to ſee in his dream; and therefore according to the Religion of the Turkiſh Nation, he firſt bathes his body in water to purifie himſelf, and then goes to *Edebales*, a perſon in great reputation amongſt them, as well for his wiſdom as ſanctitie; and thus he ſpeaks: I dreamed (venerable Sir) that the brightneſs of the Moon did proceed from your boſome, and thence afterwards did paſs into mine: when it was thither come there ſprang up a tree from my navel, which overſhadowed at once many Nations, Mountains, and Valleys. From the roots of this tree there iſſued waters ſufficient to irrigate Vines and Gardens; and there both my dream and my ſleep forſook me. *Edebales* when he had heard him (after ſome pauſe) thus beſpake him: There will be born unto you (my good Friend) a Son whoſe name ſhall be *Oſman*, he ſhall wage many Wars, ſhall acquire to himſelf Victory and Glory, and your poſterity ſhall be Lords and Kings of many Nations. But my Daughter muſt marry to your Son *Oſman*, and ſhe is that brightneſs which you ſaw come from my boſome into yours, and from both ſprang up the tree. A ſtrange prediction, and the more remarkable for that of the Moon, ſeeing we know that the Creſcent is the prime and moſt remarkable Enſign of the Turkiſh Nation.

Gregor. de Repub. l. 19. c. 1. §. 16. p. 707.

4. There was amongſt the *Tartars* that of old lived in *Imaus* (a part of the Mountain *Taurus*) a ſort of Shepherds, who lived after the manner of wild beaſts, without Law or truth, wandring up and down in the Woods. Amongſt theſe there were certain Families called *Malgotz*, that kept together in one place, and at firſt choſe themſelves

Zuing. Theatr. vol. 3. l. 4. p. 715. Fulgoſ. Ex. l. 1. c. 1. p. 125. Platin. in Honorio, An. 1225. Herberts Travels, l. 1. p. 55. Purchaſ. Pil. tom. 1. l. 4. c. 11. §. 2. p. 455.

Leaders: but yet were ſubject to their neighbour Nations, and oppreſſed with exceſſive burdens. Till at laſt there was an old Black-ſmith amongſt them, that was ſtirred up by viſion, whoſe name was *Cangius*; and it was on this manner. There appeared to him in a dream a certain perſon in Armour, ſitting upon a white Horſe, who thus ſpake to him: *Cangius*, it is the will of the Eternal God, that thou ſhortly ſhalt be the King and Ruler of the *Tartars* that are called *Malgotz*; thou ſhalt free them from that ſervitude, under which they have long groaned, and the neighbour Nations ſhall be ſubjected to them. *Cangius* in the morning before the ſeven Princes and Elders of the *Malgotz*, rehearſes what he had dreamed, which they all at the firſt looked upon as ridiculous: but the next night all of them in their ſleep ſeemed to behold the ſame perſon he had told them of, and to hear him commanding them to obey *Cangius*. Whereupon ſummoning all the people together, they commanded them the ſame, and the Princes themſelves in the firſt place, took the Oath of Allegiance to him, and intituled him the firſt Emperour in their language *Chan*, which ſignifies King or Emperour. All ſuch as ſucceeded him were after called by the ſame name of *Chan*, and were of great Fame and Power. This Emperour freed his people, ſubdued *Georgia* and the greater *Armenia*, and afterwards waſted *Polonia* and *Hungary*.

Lipſ. monit. l. 1. c. 5. p. 69. Plut. in Demetrio, p. 890.

5. *Antigonus* dreamed that he had ſowed Gold in a large and wide field, that the ſeed ſprang up, flouriſhed, and grew ripe: but that ſtreight after he ſaw all this golden harveſt was reaped, and nothing left but the worthleſs ſtubble and ſtalks: and then he ſeemed to hear a voice, that *Mithridates* was fled into the *Euxine Pontus*, carrying along with him all the golden harveſt. This *Mithridates* was deſcended of the *Perſian Magi*, and was at this time in the Retinue of this *Antigonus* King of *Macedonia*, his Country of *Perſia* being conquered, and his own Fortunes ruined in that of the publick. The dream was not obſcure, neither yet the ſignification of it. The King therefore being awaked, and exceedingly terrified, reſolves to cut off *Mithridates*, and communicates the matter with his own Son *Demetrius*, exacting of him a previous oath for his ſilence. *Demetrius* was the Friend of *Mithridates*, as being of the ſame age, and by accident he encounters him as he came from the King. The young Prince pities his Friend, and would willingly aſſiſt him: but he is reſtrained by the reverence of his oath. Well, he takes him aſide, and with the point of his Spear writes in the ſand, Fly, *Mithridates*: which he looking upon, and admoniſhed at once with thoſe words, and the countenance of *Demetrius*, he privily flies into *Cappadocia*, and not long after founded the famous and potent Kingdom of *Pontus*, which continued from this man to the eighth deſcent; that other *Mithridates* being very difficulty overthrown by all the Power and Forces of the *Romans*.

Val. Max. l. 1. c. 7. p. 19. Lonicer. Theatr. p. 409.

6. The night before the Battel at *Philippi*, *Artorius* (or as others *M. Antonius Muſa*) Phyſician to *Octavianus* had a dream, wherein he thought he ſaw *Minerva*, who commanded him to tell *Octavianus*, that though he was very ſick, he ſhould not therefore decline his being preſent at the Battel; which when *Cæſar* underſtood, he commanded himſelf to be carried in his Litter to the Army, where he had not long remained, before his Tents were ſeiſed upon by *Brutus*, and himſelf alſo had been, had he not ſo timely removed.

Xiphil. in Auguſto, p. 21. Fulgoſ. l. 1. c. 5. p. 112. Heyw. Hierarch. l. 4. p. 223.

7. *Quintus Catulus*, a noble *Roman*, ſaw (as he thought) in his depth of reſt *Jupiter* delivering into the hand of a child, the Enſign of the *Roman* People; and the next night after, he ſaw the ſame child hug'd in the boſome of the ſame God. Whom *Catulus* offering to pluck from thence, *Jupiter* charged him to lay no violent hands on him, who was born for the Weal and preſervation of the *Roman* Empire. The very next morning when *Q. Catulus* eſpy'd by chance in the ſtreet *Octavianus*, then a child (afterwards *Auguſtus Cæſar*) and perceiving him to be the ſame, he ran unto him, and with a loud acclamation ſaid; Yes this is he whom the laſt night I beheld hug'd in the boſome of *Jupiter*.

Sueton. in Julio, p. 8. Sabellic. Ex. l. 9. c. 6. p. 502.

8. *Julius Cæſar* was excited to large hopes this way; for he dreamed that he had carnal knowledge of his Mother, and being confounded with the uncouthneſs of it, he was told by the Interpreters, that the Empire of the World was thereby preſaged unto him; for the Mother which he beheld ſubject unto him, was no other than that of the Earth, which is the common Parent of all men.

Bakers Chron. p. 28. Fulgoſ. l. 1. c. 5. p. 126.

9. *Arlotte*, the Mother of *William* the Conquerour, being great with him, had a dream like that of *Mandane* the Mother of *Cyrus*, the firſt *Perſian* Monarch; namely, that her bowels were extended and dilated over all *Normandy* and *England*.

Moriſons Itiner. part. 1. c. 2. p. 19. A. B. Annot. on Relig. med. p. 294, 295.

10. Whilſt I lived at *Prague* (ſaith an *Engliſh* Gentleman) and one night had ſate up very late drinking at a Feaſt; early in the morning the Sunbeams glancing on my face, as I lay in my bed, I dreamed that a ſhadow paſſing by told me that father was dead. At which awaking all in a ſweat, and affected with this dream, I roſe and wrote the day, and hour, and all circumſtances thereof in a Paper-book, which Book with many other things I put into a Barrel, and ſent it from *Prague* to *Stode*, thence to be conveyed into *England*. And now being at *Nuremberg*, a Merchant of a noble Family, well acquainted with me and my Relations, arrived there; who told me, that my father dyed ſome two months paſt. I liſt not to write any lies, but that which I write is as true as ſtrange: when I returned into *England* ſome four years after, I would not open the Barrel I ſent from *Prague*, nor look into the Paper-book, in which I had written this dream, till I had called my Siſters, and ſome other Friends to be witneſſes, where my ſelf and they were aſtoniſhed to ſee my written dream anſwer the very day of my fathers death.

Moriſons Itiner. part. 1. c. 2. p. 19. A. B. Annot. on Relig. medici, p. 295, 296.

11. The ſame Gentleman ſaith thus alſo: I may lawfully ſwear that which my Kinſmen have heard witneſſed by my Brother *Henry* whilſt he lived, that in my youth at *Cambridge* I had the like dream of my mothers death, where my Brother *Henry* lying with me, early in the morning I dreamed that my mother paſſed by with a ſad countenance, and told me, that ſhe could not come to my Commencement (I being within five months to proceed Maſter of Arts, and ſhe having promiſed at that time to come to *Cambridge*:) when I related this dream to my Brother, both of us awaking together in a ſweat, he proteſted to me, that he had dreamed the very ſame: and when we had not the leaſt knowledge of our mothers ſickneſs, neither in our youthful affections were any whit affected with the ſtrangeneſs of this dream; yet the next Carrier brought us word of our mothers death.

Biſhop Hall Myſt. of Godlineſs, l. 1. §. 8. p. 169. Full. worth. p. 196.

12. Doctor *Joſeph Hall*, then Biſhop of *Exeter*,

ſince of *Norwich*, ſpeaking of the good offices which Angels do to Gods ſervants: Of this kind, ſaith he, was that no leſs than marvellous cure, which at St. *Madernes* in *Cornwall* was wrought upon a poor Creeple; whereof, beſides the atteſtation of many hundreds of the neighbours, I took a ſtrict and impartial examination in my laſt Viſitation. This man for ſixteen years together, was fain to walk upon his hands, by reaſon the ſinews of his legs were ſo contracted. And upon monitions in his dream to waſh in that Well, was ſuddenly ſo reſtored to his limbs, that I ſaw him able both to walk and get his own maintenance. I found here was neither Art nor colluſion. The name of this Creeple was *John Trelille*.

Herodot. l. 3. p. 210. Camerar. oper. ſubciſiv. cent. 2. c. 57. p. 242.

13. The night before *Polycrates* the Tyrant of *Samos* departed thence to go to *Orates* the Lieutenant of *Cyrus* in *Sardis*; his Daughter dreamed, that ſhe ſaw her Father lifted up in the air, where *Jupiter* waſhed him, and the Sun anointed him, which came to paſs: for aſſoon as he was in his Power, *Orates* cauſed him to be hang'd upon a Gibbet, where his body ſo remaining, was waſhed of the rain, and the Sun melted the fat of it.

14. *Alexander* the Philoſopher (a man known to be free of ſuperſtition) reporteth of himſelf, that ſleeping one night, he ſaw his Mothers Funerals ſolemnized, being then a days journey from thence: whereupon he waking in great ſorrow and many tears, told the dream to divers of his acquaintance and friends. The time being punctually obſerved, certain word was brought him the next day after, that at the ſame hour (as his dream was) his mother expired.

Heywoods Hierarch. l. 4. p. 224.

15. *Jovius* reporteth, that *Anno* 1523. in a morning ſlumber, *Sfortia* dreamed, that falling into a River, he was in great danger of drowning; and calling for ſuccour to a man of extraordinary ſtature and preſence, who was on the further ſide upon the ſhore, he was by him ſlighted and neglected. This dream he told to his Wife and Servants; but no further regarded it. The ſame day ſpying a child falling into the water, near the Caſtle of *Peſcara*, he thinking to ſave the child, leapt into the River; but over-burdened with the weight of his Armour, he was choak'd in the mud, and ſo periſhed.

Barletii hiſt. de geſtis Scand. l. 1. c. 82. p. 130.

16. The Mother of *Scanderbeg* dreamed ſhe ſaw a Serpent that covered all *Epirus*; his head was ſtretched out into the *Turks* Dominions, where he devoured them with bloody jaws; his tail was amongſt the Chriſtians, and in the Government of the *Venetians*; all which very exactly prefigured her Son.

Fulgoſ. l. 1. c. 5. p. 130.

17. A Citizen of *Millain* was demanded a debt, as owing by his dead father; and when he was in ſome trouble about it, the image of his dead father appears to him in his ſleep, tells him the whole proceſs of the buſineſs, that the debt was by him paid in his life time; and that if he looked in ſuch a place, he ſhould find a Writing under the hand of his Creditor, wherein he did acknowledge himſelf ſatisfied. Awaking therefore from his ſleep, and reflecting upon his dream, he ſearched and found all things agreeable to what he had dreamed. St. *Auſtin* ſaith, that this very Writing was ſeen by him.

Schott. phyſic. curioſ. l. 3. c. 25. p. 501. Cæl. Rhod. Antiq. lect. l. 27. c. 9. p. 1250.

18. When *Galen* had an inflammation about the Diaphragma, he was admoniſhed in his ſleep, that if he purpoſed to be freed from it, he ſhould forthwith open that vein which was moſt apparent betwixt the thumb and the forefinger, and take a quantity of blood from thence: he did as he was adviſed, and was preſently reſtored to his former health.

Cæl. Rhod. Antiq. lect. l. 27. c. 9. p. 1250.

19. I remember, ſaith *Cælius*, when I was two and twenty years of age, being buſied in the interpretation of *Pliny*, and while as yet the learned emendations of *Hermolaus Barbarus* upon that excellent Author, had not performed to him almoſt all that was requiſite, I light upon that place which we have in his ſeventh Book, concerning ſuch as grow up beyond the uſual proportion, which Nature hath aſſigned, and they are called by the Greeks *Ectrapeli.* That word was ſome trouble to me. I knew I had read ſomething concerning it; but could neither recal to my memory the Author from whom, nor the Book wherein. Fearing the cenſure of unskilfulneſs, I laid my ſelf down to reſt, the beſt remedy for a perplexed mind; where while my thoughts were ſtill employing themſelves about it, methought I remembred the Book, yea the page, and place of the page wherein that was written I ſought for. When I awaked I recalled what was offered to me in my ſleep, but valued all as a mere illuſion; yet being ſtil haunted with the apprehenſions of being reputed an Ignoramus, that I might leave nothing unattempted, I caught up the Book of which I had dreamed, and there ſound it accordingly.

Heidfeld. in Sphinge, cap. 37. p. 893.

20. When St. *Bernards* Mother was with child of him, ſhe dreamed ſhe had a little white and barking Dog in her Womb; which when ſhe had communicated to a certain religious perſon, he as by a Spirit of Prophecy, reply'd, Thou ſhalt be the mother of an excellent Dog indeed, he ſhall be the Keeper of Gods Houſe, and ſhall inceſſantly bark againſt the Adverſaries of it; for he ſhall be a famous Preacher, and ſhall cure many by the means of his medicinal tongue.

Fulgoſ. l. 1. c. 5. p. 134.

21. *Francis Petrarch* had a Friend ſo deſperately ſick, that he had no expectation of his life; when therefore (wearied with grief and tears) he was fallen into a ſlumber, he ſeemed to ſee his ſick Friend to ſtand before him, and to tell him, that he could now ſtay no longer with him; for there was one at the door that would interrupt their diſcourſe, to whom he deſired, that he would recommend his weak eſtate; and that if he ſhould undertake him, he ſhould be reſtored. Preſently enters into *Petrarchs* Chamber a Phyſician, who came from the ſick, and had given him over as a dead man. He came therefore to comfort him. But *Petrarch* with tears recounts to him his dream, and with great importunity, prevails with him to return to the care of his Friend: he did ſo, and e're long the man was reſtored to his wonted health.

Val. Max. l. 1. c. 7. p. 24. Lonicer. Theatr. p. 408. Dr. More in Immor. of the Soul, l. 2. c. 16. p. 129.

22. Two Arcadians of intimate acquaintance travelled together to the City of *Megara*, where when they were arrived, the one goes to lodge with a friend of his, and the other betakes himſelf to an Inn. He that was at his friends houſe ſaw in his ſleep his Companion beſeeching him to aſſiſt him, for he was circumvented by his Hoſt; and that by his ſpeedy reſort to him, he might deliver him from a very imminent danger. Awaked with what he had ſeen, he leaps from his bed, and intends to go to the Inn: but by an unhappy Fate he deſiſts from his compaſſionate purpoſe; and believing that his dream had nothing in it, he returns both to his bed and his ſleep. When the ſame perſon appears to him (a ſecond time) all bloody, and requeſted him earneſtly, that ſeeing he had neglected him as to the preſervation of his life, at leaſt he would not be wanting to him in

the revenge of his death; That he was killed by his Hoſt, and that at this very time he was carried out in a Cart towards the gate all covered with dung: The man, overcome with theſe entreaties of his friend, immediately runs out to the gate, where he finds the Cart he had ſeen in his dream; he ſeiſes, and ſearches it; finds there the body of his friend, and drags the Inn-keeper to his deſerved puniſhment.

Diodor. Sicul. l. 17. p. 575. Cic. de Divinat. l. 1. pag. Juſt. hiſt. l.12.p.144.

23. Upon a Sally made upon ſome of the Forces of *Alexander* the Great, out of *Harmata*, a City of the *Brachmans*, many of his Souldiers were wounded with empoyſoned Darts; and as well thoſe that were lightly, as thoſe that were deeper wounded, daily periſhed. Amongſt the wounded was *Ptolomy*, a great Captain, and exceeding dear to *Alexander*: when therefore in the night he had been ſolicitous about his welfare, as one whom he tenderly loved, he ſeemed (in his ſleep) to ſee a Dragon holding a certain herb in his mouth, and withal informing him both of the virtue it had, and of the place where it grew. He riſes, finds the herb, bruiſes it, and applies it to *Ptolomy*'s Wound: and by this means that great Anceſtor of the Royal Family in *Egypt* was ſpeedily reſtored.

Heywoods Hierarch. l. 4. p. 224.

24. A rich Veſſel of Gold being ſtolen out of the Temple of *Hercules*, *Sophocles* (by a Genius) was ſhewed the reſemblance and name of the Thief in his ſleep, which for the firſt and ſecond time he neglected: but being troubled a third night, he went to the *Areopagi*, to whom he made relation of what had paſſed. They upon no other evidence ſummoned the party before them; who (after ſtrict examination) confeſſed the fact, and made reſtitution of the Veſſel. For which diſcovery the Temple was ever after called *Templum Herculis Indicis*, The Temple of *Hercules* the Diſcoverer.

Val. Max. lib. 1. c. 7. pag. 21. Cic. de Divinat. l. 1. pag.

25. When *Marcus Cicero* was forced into Exile by an oppoſite Faction, while he abode at a Village in the fields of *Atinas*, in his ſleep he thought that while he wandred through deſert places, and unknown Countries, he met with *C. Marius* in all his Conſular Ornaments; and that he asked him wherefore his countenance was ſo ſad, and whither he intended that uncertain journey of his? And when he had told him of his misfortune, he took him by the right hand, and gave him to the next Lictor, with command to lead him into his Monument, in as much as there was reſerved for him a more happy Fortune, and change of his condition. Nor did it otherwiſe come to paſs. For in the Temple of *Jupiter* erected by *Marius*, there it was that the Senate paſſed the Decree, for the return of *Cicero* from his Exile.

Iz. Waltons life of Sir Henry Wotton, p. 13, 14.

26. In the year of our Redemption 1553. *Nicholas Wotton* Dean of *Canterbury*, being then Embaſſador in *France*, dreamed that his Nephew *Thomas Wotton* was inclined to be a party in ſuch a project, as if he were not ſuddenly prevented, would turn to the loſs of his life, and ruine of his family. The night following he dreamed the ſame again: and knowing that it had no dependence upon his waking thoughts, much leſs on the deſires of his heart, he did then more ſeriouſly conſider it; and reſolved to uſe ſo prudent a remedy (by way of prevention) as might introduce no great inconvenience to either party. And to this end he wrote to the Queen (it was Queen *Mary*) and beſought her, that ſhe would cauſe his Nephew *Thomas Wotton* to be ſent for out of *Kent*; and that the Lords of her Council might interrogate him in ſome ſuch feigned queſtions, as might give a colour for his Commitment into a favourable Priſon: declaring, that he would acquaint Her Majeſty with the true reaſon of his requeſt, when he ſhould next become ſo happy, as to ſee and ſpeak with Her Majeſty. It was done as the Dean deſired, and Mr. *Wotton* ſent to Priſon. At this time a Marriage was concluded betwixt our Queen *Mary* and *Philip* King of *Spain*, which divers perſons did not only declare againſt, but raiſed Forces to oppoſe: of this number Sir *Thomas Wyat*, of *Boxley* Abbey in *Kent* (betwixt whoſe Family and that of the *Wottons* there had been an ancient and entire friendſhip) was the principal Actor, who having perſwaded many of the Nobility and Gentry (eſpecially of *Kent*) to ſide with him, and being defeated and taken Priſoner, was arraigned, condemned, and loſt his life: ſo did the Duke of *Suffolk* and divers others, eſpecially many of the Gentry of *Kent*, who were then in ſeveral places executed as *Wyats* aſſiſtants. And of this number (in all probability) had Mr. *Wotton* been, if he had not been confined. For though he was not ignorant that another mans treaſon is made mine by concealing it: yet he durſt confeſs to his Uncle, when he returned into *England*, and came to viſit him in Priſon, that he had more than an intimation of *Wyats* intentions, and thought he had not continued actually innocent, if his Uncle had not ſo happily dreamed him into a Priſon.

Iz. Waltons life of Sir Henry Wotton, p.20.

27. This forementioned *Thomas Wotton* alſo a little before his death, dreamed that the Univerſity Treaſury was rob'd by Townſmen and poor Scholars, and that the number was five: and being that day to write to his Son *Henry* at *Oxford*, he thought it was worth ſo much pains, as by a Poſtſcript in his Letter, to make a ſlight inquiry of it. The Letter (which was writ out of *Kent*) came to his Sons hands the very morning after the night in which the robbery was committed; and when the City and Univerſity were both in a perplexed inqueſt after the Thieves, then did Sir *Henry Wotton* ſhew his Fathers Letter, and by it ſuch light was given of this work of darkneſs, that the five guilty perſons were preſently diſcovered, and apprehended, without putting the Univerſity to ſo much trouble as the caſting of a figure.

Fulgoſ. Ex. l. 1. c. 5. p. 121. Heyw. Hierarch. l. 4. p. 223.

28. *Ariſtotle* writeth of one *Eudemus* his familiar Friend, who travelling to *Macedonia*, came to the noble City of *Phacas* in *Theſſaly*, then groaning under the immanity of the barbarous Tyrant *Alexander*. In which place falling ſick, and being forſaken of all the Phyſicians, as one deſperate of recovery, he thought he ſaw a young man in his dream who told him, that in a ſhort ſpace he ſhould be reſtored to his health; that within a few days the Tyrant ſhould be removed by death; and that at the end of five years he himſelf ſhould return home into his Country. The two firſt happened accordingly; but in the fifth year, when (encouraged by his dream) he had hope to return from *Sicily* into *Cyprus*, he was engaged by the way in a Battel fought againſt the *Syracuſans*, and there ſlain. It ſeems the ſoul parting from the body, is ſaid to return into its own Country.

Sabel. Ex. l.1.c.1.p.6.

29. *Actia* the Mother of *Auguſtus*, the day before ſhe was delivered of him, dreamed that her bowels were carried up as high as Heaven it ſelf, and that there they were ſpread out in ſuch manner, that they covered the whole Earth: a notable preſignification of the mighty Empire and Grandeur which her Son afterwards attained unto.

Fulgoſ. Ex. l. 1. c. 9. p. 114.

30. When *Themiſtocles* lived in Exile (far from

his own Country) he made his abode in a City, the name of which was *Lions-head:* one night as he lay in his bed he dreamed, that he ſaw the Goddeſs *Cybele*, who adviſed him to flee the Lions head, unleſs he intended to fall into the Lions mouth: he roſe therefore, and immediately pack'd up and went his way; he was no ſooner gone, but there came ſome (to the place where he had lodged) with a purpoſe to kill him, being ſtirred up thereto by *Epixia* the *Perſian*.

Fulgoſ. Ex. l. 1. *c.* 5. *p.* 116.

31. When *Flavius Veſpaſianus* was yet a private man, and was with *Nero* in *Achaia*, he dreamed one night, that a perſon unknown to him told him, that then his good Fortune ſhould begin, when *Nero* ſhould have a tooth drawn. Being awaked, and riſen from his bed, the firſt he afterwards met with was a Phyſician, who ſhewed him a tooth that he had newly taken out of *Nero*'s mouth. Not long after followed the death of *Nero*, and that of *Galba*, as alſo the diſcord betwixt *Otho* and *Vitellius*; which was no mean furtherance to *Veſpaſian* in his attainment of the Empire.

Zonar. Annal. tom. 1. *p.* 45. *Joſeph. Antiq. l.* 17. *c.* 15. *p.* 461.

32. When *Archelaus* had reigned ten years in *Judæa*, he was accuſed by his Subjects (at the Tribunal of *Cæſar*) of Cruelty and Tyranny; by him he was immediately ſent forth, and the Cauſe being heard, his Wealth was ſeiſed upon, and he himſelf ſent into Baniſhment. This event and ſorrowful iſſue of his affairs was before declared to him in a dream: he ſaw ten Ears of Corn, ſtrong, full and fruitful, which were eaten up of Oxen. This dream of his was diverſly interpreted by divers; but *Simon* an *Eſſæan* told him, that thereby was portended to him a change, and that an unhappy one: For Oxen are the embleme of miſery, as being a creature that is burdened with work; and they ſignified mutation and change, becauſe in ploughing the earth is turned up by them. The ten Ears did ſignifie ſo many years, in which ſpace the harveſt ſhould be, and thoſe compleated, there ſhould be an end of the Principality of *Archelaus*.

Zonar. Annal. tom. 1. *p.* 45. *Noraman. de miracul. mortuor. l.* 4. *c.* 171. *p.* 70. *Joſeph. Antiq. l.* 17. *c.* 15. *pag.* 461.

33. His Wife *Glaphyra* had alſo a notable dream: ſhe had firſt been married to *Alexander*, the Brother of this *Archelaus*; he dead, ſhe married to *Juba* King of *Libya*, who had newly divorced his Wife *Mariamne*, afterwards to *Archelaus*, though ſhe had children by his Brother. This Princeſs did one night dream, that *Alexander* her firſt Husband ſtood by her bed ſide, and ſaid to her, *Glaphyra*, thou haſt eminently confirmed the truth of that ſaying, That Wives are unfaithful to their Husbands. For whereas thou wert married to me, in thy Virginity, and alſo hadſt children with me, thou didſt yet make tryal of a ſecond Match: and not content to do me that affront, thou haſt gone into bed with a third Husband, and he my Brother; but I will free thee from this reproach, and e're long challenge thee for mine only. *Glaphyra* was troubled with this dream, told it to the Ladies of her acquaintance that were near her, and not long after ſhe departed this World.

Fulgoſ. Ex. l. 1. *c.* 5. *p.* 138.

34. While as yet St. *Auſtin* was a *Manichee*, his Mother *Monica* dreamed, that ſhe ſtood upon a wooden Rule, and being ſad, was by a glorious young man asked the cauſe: when ſhe declared that it was for her Son, who now was in the ready way to deſtruction, he bad her be of good chear, and obſerve that ſhe ſhould ſee her Son upon the ſame Rule with her ſelf, and ſo ſhe ſaw him ſtanding. All this was confirmed by the after Converſion of her Son.

35. Famous *Salmaſius* intending to ſee *Rome*, was admoniſhed in his dream, that if he went, he ſhould not return alive; and had he gone, probably he had not, as being one that had ſo much provoked the Papiſts by his learned labours, eſpecially in his care of publiſhing and poliſhing *Nilus* and *Barlaam*, two eager Enemies of the Papal Monarchy.

Vitâ Salmaſ. per Anton. Clem. Salmaſ. Epiſt. præfixâ.

36. Pope *Innocent* the Fourth dreamed, that *Robert Groſthead*, Biſhop of *Lincoln*, came to him, and with his ſtaff ſtruck him on the ſide, and ſaid, *Surge miſer, & veni ad Judicium:* Riſe Wretch, and come to Judgment: after which dream within a few days the Pope ended his life.

Simpſ. Ch. hiſt. cent. 13. *p.* 449.

37. *Alcibiades* (a little before his death by *Tiſmenias* and *Bagoas*) dreamed, that he was covered with his Miſtreſſes Mantle; his murdered body being caſt out into the ſtreets of the City naked, his Lover covered it with her Mantle, to preſerve him from the deriſion and ſcorn of his barbarous enemies.

Plut. in Alcibiad. pag. 213. *Val. Max. l.* 1. *c.* 7. *p.* 24.

CHAP. II.

Of ſuch Preſages as have been to divers perſons and places of their good or evil Fortune; alſo of Preſages by men to themſelves or others by caſual Words or Actions.

Seldom were there any remarkable revolutions in the Fortunes of conſiderable places or perſons, whether for the better, or for the worſe, but that Hiſtorians have taken notice of certain previous Preſages and Preſignifications thereof. Some of theſe may ſeem to be caſual, and afterwards adapted to the occaſion by the ingenuity of others; but there want not familiar inſtances of ſuch as may ſeem to be ſent on purpoſe from above, with no obſcure intimations of what Providence was about to bring to paſs in the places where they happened.

1. *Joſephus* ſets down this as a Prodigy preſaging the deſtruction of the Jews. There was, ſaith he, one *Jeſus*, Son of *Ananias*, a Country-man of mean birth, four years before the War againſt the Jews, at a time when all was in deep peace and tranquillity, who coming up to the Feaſt of Tabernacles, according to the cuſtom, began on a ſudden to cry out, and ſay, A voice from the Eaſt, a voice from the Weſt, a voice from the four Winds, a voice againſt *Jeruſalem* and the Temple, a voice againſt Bridegrooms and Brides, a voice againſt all the people. Thus he went about all the narrow lanes, crying night and day, and being apprehended and ſcourged, he ſtill continued the ſame language under the blows without any other word. And they upon this ſuppoſing (as it was) that it was ſome divine motion, brought him to the *Roman* Prefect; and by his appointment being by Whips wounded, and his fleſh torn to the bones, he neither entreated nor ſhed tear; but to every blow in a moſt lamentable mournful note cryed out, Wo, wo to *Jeruſalem*. This he continued to do till the time of the ſiege, ſeven years together; and at laſt to his ordinary note of Wo to the City, the People, the Temple, adding Wo alſo to me, a ſtone from the Battlements fell down upon him, and killed him.

Joſ. Jewiſh Wars, l. 7. *c.* 12. *pag.* 738, 739. *Euſeb. Eccl. hiſt. l.* 3. *c.* 8. *p.* 40. *Dr. Ham. notes on Rev.* 8. 13. *p.* 953.

Howels hiſt. of Lewis XIII. p. 8.

2. *Henrietta Maria*, Her Majeſty of Great *Britain*, at the death of her Father *Henry* the Fourth was a Cradle-infant, and *Barberino* at that time Nuntio in *France* (and afterwards created Pope, by the name of *Urban* VIII.) coming to congratulate her Birth, and finding that the Queen-Mother had been better pleaſed, if ſhe had born a Male, he told her, Madam, I hope to ſee this, though your youngeſt Daughter, a great Queen before I dye; the Queen anſwered, And I hope to ſee you Pope: both which prophetick Complements proved true, and within a ſhort time one of another.

Reliq. Wottonian. p. 116, 117, 118.

3. I have ſpent ſome inquiry (ſaith Sir *Henry Wotton*) whether the Duke of *Buckingham* had any ominous preſagement before his end; wherein, though ancient and modern ſtories have been infected with much vanity, yet oftentimes things fall out of that kind which may bear a ſober conſtruction, whereof I will glean two or three in the Dukes caſe. Being to take his leave of my Lord his Grace of *Canterbury* (then Biſhop of *London*) after courteſies of courſe had paſſed betwixt them: My Lord, ſays the Duke, I know your Lordſhip hath very worthily good ſucceſſes unto the King our Soveraign, let me pray you to put His Majeſty in mind to be good (as I no ways diſtruſt) unto my poor Wife and Children. At which words, or at his countenance in the delivery, or at both, my Lord Biſhop, being ſomewhat troubled, took the freedom to ask him, if he had never any ſecret abodement in his mind? No, replied the Duke; but I think, ſome adventure may kill me, as well as another man. The very day before he was ſlain, feeling ſome indiſpoſition of body, the King was pleaſed to give him the honour of a viſit, and found him in his bed: where (and after much ſerious and private conference) the Duke at His Majeſties departing embraced him in a very unuſual and paſſionate manner, and in like ſort his Friend the Earl of *Holland*, as if his ſoul had divined he ſhould ſee them no more; which infuſions towards fatal ends have been obſerved (by ſome Authors) of no light Authority. On the very day of his death, the Counteſs of *Denbigh* received a Letter from him, whereunto all the while ſhe was writing her Anſwer, ſhe bedewed the paper with her tears; and after a bitter paſſion (whereof ſhe could yield no reaſon, but that her deareſt Brother was to be gone) ſhe fell down in a ſwound; her ſaid Letter ended thus: *I will pray for your happy return, which I look at with a great cloud over my head, too heavy for my poor heart to bear without torment, but I hope the great God of Heaven will bleſs you.* The day following, the Biſhop of *Ely* (her devoted Friend) who was thought the fitteſt preparer of her mind, to receive ſuch a doleful accident, came to viſit her; but hearing ſhe was at reſt, he attended till ſhe ſhould awake of her ſelf, which ſhe did with the affrightment of a dream; Her Brother ſeeming to paſs through a field with her in her Coach, where hearing a ſudden ſhout of the people, and asking the reaſon, it was anſwered to have been for joy, that the Duke of *Buckingham* was ſick: which natural impreſſion ſhe ſcarce had related to her Gentlewoman before the Biſhop was entred into her Bed-chamber, for a choſen Meſſenger of the Dukes death.

Bakers Chron. p. 28, 29.

4. Before, and at the Birth of *William* the Conqueror, there wanted not forerunning tokens which preſaged his future Greatneſs. His Mother *Arlotte* great with him, dreamed her bowels were extended over all *Normandy* and *England*. Alſo aſſoon as he was born, being laid on the Chamber-floor, with both his hands he took up ruſhes, and ſhutting his little fiſts, held them very faſt: which gave occaſion to the goſſipping Wives to congratulate *Arlotte* in the birth of ſuch a Boy, and the Midwife cryed out, The Boy will prove a King.

Suton. in Julio. p. 47.

5. Not long before *C. Julius Cæſar* was ſlain in the Senate houſe, by the *Julian* Law there was a Colony ſent to be planted in *Capua*, and ſome Monuments were demoliſhed, for the laying of the foundations of new Houſes. In the Tomb of *Capys*, who is ſaid to be the Founder of *Capua*, there was found a brazen Table, in which was engraven in Greek Letters, that whenſoever the bones of *Capys* ſhould be uncovered, one of the *Julian* Family ſhould be ſlain by the hands of his own party, and that his blood ſhould be revenged to the great damage of all *Italy*. At the ſame time alſo, those Horſes which *Cæſar* had conſecrated after his paſſage over *Rubicon*, did abſtain from all kind of food, and were obſerved with drops falling from their eyes, after ſuch manner, as if they had ſhed tears. Alſo the Bird called *Regulus*, having a little branch of Laurel in her mouth, flew with it into *Pompey*'s Court, where ſhe was torn in pieces by ſundry other birds that had her in purſuit: where alſo *Cæſar* himſelf was ſoon after ſlain with twenty and three wounds by *Brutus*, *Caſſius*, and others.

Id. ibid. p. 48.

Suton. in Galbâ c. 1. p. 269. Raleighs Hiſt. l. 5. c. 6. §. 11. p. 662. Zonar. Annal. Tom. 2. Fulgoſ. l. 1. c. 4. p. 80.

6. As theſe were the preſages of the perſonal end of the great *Cæſar*; ſo there wanted not thoſe of the end of his whole Family, whether natural or adopted, which was concluded in *Nero*: and it was thus. *Livia* was newly married to *Auguſtus*, when (as ſhe went to her *Villa* of *Veientum*) an Eagle gently let fall a white Hen (with a branch of Laurel in her mouth) into her lap. She received this as a fortunate preſage; and cauſing the Hen to be carefully looked after, there came of her abundance of white Pullets. The branch of Laurel too was planted, of which ſprang up a number of the like Trees: from which afterward, he that was to triumph, gathered that branch of Laurel, which during his Triumph he carried in his hand. The Triumph finiſhed, he uſed to plant that branch alſo: when it did wither, it was obſerved to preſage the death of that Triumpher that had planted it. But in the laſt year of *Nero*, both all the ſtock of white Hens and Pullets dyed, and the little wood of Laurel was withered to the very root; the heads alſo of the Statues of the *Cæſars* were ſtruck off by Lightning, and by the ſame way the Scepter was thrown out of the hands of the Statue of *Auguſtus*.

Zonar. Annal. Tom. 2. p. 94. Heyw. Hierarch. l. 8. p. 544.

7. Before the death of *Auguſtus*, in *Rome* where his Statue was ſet up, there was a flaſh of Lightning, that from his name *Cæſar* took away the firſt Letter *C.* and left the reſt ſtanding. The Aruſpices and Soothſayers conſulted upon this, and concluded, that within an hundred days *Auguſtus* ſhould change this life; for *ÆSAR* in the Hetrurian Tongue ſignifies a God, and the Letter *C.* amongſt the *Romans* ſtands for an hundred; and therefore the hundredth day following *Cæſar* ſhould dye, and be made a God, as they uſed to deifie their dead Emperours.

Fulgoſ. Ex. l. 1. c. 4. p. 81.

8. While the Grandfather of *Sergius Galba* was ſacrificing, an Eagle ſnatched the bowels of the Sacrifice out of his hand, and left them upon the branches of an Oak, that grew near to the place. Upon which the Augurs pronounced, that the Empire (though late) was certainly portended thereby to his Family. He to expreſs the great im-

probability he conceived of ſuch a thing, replied, That it would then come to paſs, when a Mule ſhould bring forth. Nor did any thing more confirm *Galba*, in the hope of the Empire, (upon his Revolt from *Nero)* than the news brought him of a Mule that had brought forth, as being mindful of the ſpeech of his Grandfather.

Fulgoſ. Ex. l. 1. c. 4. p. 83. 9. In the *Villa* of *Sabinus*, not far from the City of *Rome*, there was an huge Oak, which as *Veſpaſia* his Wife ſucceſſively brought forth three Children, ſo did this Oak put forth at the root of it three young ones; the laſt of which did flouriſh, and proſper exceedingly. Upon which *Sabinus* told his Mother, that his Wife had brought her a Grandchild, who in time would be Emperour. She ſmiling replied, That ſhe wondred the Grandfather ſhould have his perfect ſenſes, and that yet his Son ſhould be in his dotage. But the vertue of *Veſpaſian*, the younger Son of *Sabinus*, ſerved to confirm the truth of this preſage; for he ſucceeded *Vitellius* in the Empire.

Muret. variar. lect. l. 13. c. 9. p. 343. 10. *L. Septimius Severus*, when he was but a Child, would play at no other ſport with the Boys his equals, but that of Judges: then with his counterfeit Faſces and Ax carried before him, would he aſcend the Tribunal (with a multitude of children about him) and thence he gave the Law to them. Not long after the ſport was turned into earneſt, and he performed amongſt men what he had begun amongſt children; for he was advanced to the Empire of *Rome*.

Zonar. Annal. tom. 3. fol. 123. 11. *Marcianus*, when a private Souldier, and the Legion (wherein he was) ſent upon an Expedition, fell ſick in *Lycia*, and being there left by his fellow Souldiers, he abode with two Brothers, *Julius* and *Tatianus*. Upon the recovery of his health, he went out with them one day a hunting: and having wearied themſelves, they laid themſelves upon the ground about noon to ſleep a little. *Tatianus* waking firſt, ſaw an Eagle, that with extended wings made a ſhade for *Marcianus*, and kept off the heat of the Sun from his face; he ſoftly awaked his Brother, and ſhewing him that unuſual thing, they both admired, believing that thereby the Empire was portended to *Marcianus:* which when he awaked they told him, deſiring, that when he had attained it, he would think of them; and having given him two hundred Crowns, they ſent him away. Afterwards warring under *Aſpar* againſt the *Vandals*, he was taken with many others, and kept Priſoner in a certain Court. The Prince of the *Vandals* looking out at a Window upon the Priſoners, he beheld an Eagle balancing her ſelf with her wings, ſo as to make a ſhade for *Marcianus*; whereupon he alſo conjectured, that the Empire was thereby preſaged to him. He therefore ſent for him, and having agreed with him, in caſe he ſhould prove Emperour, that he ſhould make no War upon the *Vandals*, he gave him his liberty. Now when the Emperour *Theodoſius* was dead, his Siſter *Pulcheria* ſent for this man, and told him, that if he would ſolemnly ſwear, he would not aſſault her Virginity, which ſhe had conſecrated to God, ſhe would accept of him for her Husband, and he ſhould have the Empire with her in Dowry. It was agreed, and he made Emperour; whereupon he ſpeedily ſent for the two Brothers, with whom he had before lodged, created *Tatianus* Prefect of the City of *Conſtantinople*, and to *Julianus* he gave the Province of *Illiricum*.

Lipſ. monit. l. 1. c. 5. p. 71. Fulgoſ. Ex. l. 1. c. 4. p. 86. 12. *Timoleon* by the *Corinthians* was declared their General againſt the *Sicilians*, and while he conſulted the Oracle at *Delphos*, from amongſt the conſecrated things and offerings that were fixt on high in the Temple, there fell down a Garland, ſo exactly upon his head, as if it had been ſtudiouſly placed there with ſome hand: which was then interpreted, that he ſhould carry away the Victory in that War, as it accordingly came to paſs. A light ſhined before him alſo all night upon the Sea, as he ſailed towards the Enemy. And a little before the fight, whereas there was an nourable controverſie betwixt two Centurions, which of them ſhould firſt lead up his men againſt the Enemy; He, to determine the matter, called for both their ſeals, and that which he drew out firſt had a Trophy engraven upon it. His Army encouraged by theſe things, fell fiercely upon the Army of *Icetes* that marched againſt them, and overcame it.

13. The Dignity of a Biſhop was preſignified to *Athanaſius*. In a childiſh ſport upon a Feſtival day, many of his equals of like age with himſelf, playing upon the ſhores of *Alexandria*, in ſport created him Biſhop, and then brought to him ſome young children, as yet unbaptized, who ſprinkled them with water, exactly obſerving all the Rites of the Church. *Alexander* the then Biſhop of *Alexandria*, had obſerved this ſport, and it diſliked him from the beginning: he cauſed therefore the children to be brought before him, and underſtanding the whole matter, pronounced the children to be rightly baptized, and that it ſhould not be reiterated, only ſuch prayers to be added, as was uſual to be performed by the Prieſt in that myſtery. *Athanaſius* was the Succeſſor of this *Alexander* in that See. *Muret. var. lect. l. 13. c. 9. p. 343.*

14. *Paulinus* the Biſhop of *Nola*, writes of St. *Ambroſe*, that while as yet he was a little Boy, he would (as in jeſt) give his hands to his Siſters to kiſs (perceiving they gave that honour to the Prieſts) for, ſaid he, I ſhall be a Biſhop. He was afterwards, contrary to his expectation, choſen Biſhop of *Millain*, and the choice confirmed by the Emperour. *Muret. var. lect. l. 13. c. 9. p. 343.*

15. When *Caius Marius* was yet an Infant, ſeven young Eagles are ſaid to have fallen into his lap: about which the Augurs being conſulted, anſwered, That he ſhould ſeven times undergo the chief Magiſtracy in *Rome:* his ſeventh Conſulſhip gave a clear proof of the truth of that preſage. *Dinoth. memorab. l. 6. p. 387. Plut. in Mario, p.*

16. There was an Apparition (ſaith Mr. *Roſſe*) to Mr. *Nicholas Smith*, my dear Friend, immediately before he fell ſick of that Feaver that killed him. Having been late abroad in *London*, as he was going up the ſtairs into his Chamber, he was embraced (as he thought) by a Woman all in white: at which he cryed out; nothing appearing, he preſently ſickneth, goeth to bed, and within a week or ten days dyed. *Roſſe his Arcana microcoſm. c. 2. p. 217.*

17. *Alexius Angelus* having deprived his Brother of the Empire, and coming forth of the Temple of *Sophia*, where the cuſtom was to be crowned: the Solemnity being over, he was to mount a gallant *Arabian* Horſe; but the Horſe bounded and rear'd, and by no means would ſuffer him to get upon his back: but after many times ſtroking of his neck, and with like arts he had appeaſed him, he then gets upon his back, and takes the reins into his hand. The Horſe (as if he found himſelf deceived in his Rider) grew fierce as before: with loud neighings he raiſes his fore-feet into the air, nor did he ceaſe bounding and corvetting, till he had firſt ſhaken off the double *Dinoth. l. 6. p. 422. Nicet. Chon. Annal. fol. 52.*

Crown from his head, which was broken in the fall, and (ſoon after) had caſt himſelf to the ground. This was looked upon by moſt as an unfortunate Omen: for after many Civil and Foreign Wars he was depoſed, and his Brother reſtored.

Cauſ. holy Court, tom. 2. p. 176. 18. The three Sons of *Euſtachius*, the Earl of *Bononia*, were playing together, and ran and hid themſelves under the Coat of their Mother *Ida:* the Earl comes in upon the interim, and asks his Lady what it was that ſhe hid under her garments? Three great Princes, replied the Lady ſmiling, whereof the one is a Duke, the ſecond a King, and the third an Earl: and the event made good her words. For the eldeſt of thoſe Children, *Godfrey* of *Bolloigne*, ſucceeded his Uncle *Godfrey* in the Dnkedom of *Lorraine:* the ſecond, which was *Baldwin*, was King of *Jeruſalem*; and the youngeſt *Euſtachius*, was Earl of *Bononia*.

Leigh of Relig. & Learn. p. 160. 19. *Daniel Chamier*, a learned Miniſter in *France*, being at *Mountabon* upon a Sunday, was asked that morning, Whether he preached that day? He anſwered, No; for it was the day of his repoſe and reſt. So indeed it proved (though in another ſenſe than he meant it) for he was that day ſlain at the place forementioned with a Cannon Bullet, which had a C. upon it, as if it was marked out only for *Chamier*.

Dinoth. l. 6. p. 424. 20. When *Philip* the *Lantgrave* of *Heſſe* endeavoured to reſtore *Chriſtopher* Duke of *Wittenberg* to his Fathers Principality, *Ferdinand* of *Auſtria*, King of the *Romans* (that he might preſerve what he had gotten) ſent Forces by the way of *Bohemia*, under the Command of *Philip* the *Palatine*, to oppoſe the deſign of the *Lantgrave*. The *Palatine* hearing the Enemy was prepared to fight, and upon their March againſt him, ſtood ſtill with his Army in a Valley near a place called *Lauffen*; and ſent out thence a Party (as Scouts) to diſcover what countenance the Enemy bore. The *Lantgraves* Scouts met with theſe, and ſo a Skirmiſh was betwixt them: the *Lantgrave* inquiring of the Scouts that were returned, Whereabouts the Enemy was? and they telling him they were in *Lauffen:* My Souldiers (ſaid he) courage, for I take this as a fortunate Omen of our aſſured Victory, ſeeing we underſtand that our Enemies are in flight (for *Lauffen* in the *German* language ſignifies flight.) Nor was his preſage in vain: for all the Forces of the King turned their backs and fled; their flight being the more ignominious and diſhonourable, in that they departed without ſtaying the tryal of a Battel.

Fulgoſ. Ex. l. 1. c. 3. p. 72. 21. *Thomas Sarzanus* went as Legate from Pope *Eugenius* the Fourth into *Germany*; and as he paſſed the *Alpes*, he met with *Æneas Picolomineus*, Embaſſadour to the Emperour *Frederick* the Third. They lodged both in the ſame Inn; and when *Æneas* was ſomewhat ſaving, and would diſcount of the reckoning, ſaid *Thomas* to him ſmiling, Why ſhould we be ſo ſparing in our expences, ſeeing both of us ſhall live to be Popes? He ſpake that in ſport, which yet afterwards the Fortune and Vertue of them both brought to paſs. *Thomas* by the name of *Nicholas* the Fifth, and *Æneas* by that of *Pius* the Second.

Sueton. l. 6. cap. 46. pag. 263, 264. Fulgoſ. Ex. l. 1. c. 3. p. 60, 61. 22. *Nero* the Emperour ſpeaking (in the Senate) of *Vindex*, who had revolted from him: E're long, ſaid he, ſuch lewd Fellows as theſe will have the puniſhment they deſerve. The Senate in the uſual acclamation replied: Thou *Auguſtus* ſhalt be he, meaning that ſhould inflict it; but the event proved it was he who was to undergo it. It was obſerved too, that in the laſt Tragedy (which was that of the baniſhed *Oedipus*) which he ſang (in Greek) upon the Stage, that he pronounced this Verſe:

My Father, my Mother, and my Wife
Condemn me to abandon life.

Which was underſtood as a preſage againſt himſelf, that the Ghoſt of his Mother *Agrippina* and his Wife *Poppæa Sabina*, whom he had killed, and *Claudius* whom he had poyſoned, that he might ſucceed him in the Empire, were ready to cite and ſummon him to death.

Plut. in Æmylio, pag. 260. Val. Max. l. 1. c. 4. p. 12. 23. The War with *Perſes* King of *Macedon* fell not by Lot, but was decreed by the Senate to *L. Paulus Æmylius* the Conſul: which done, he returned (honourably attended) from the Senate to his houſe. In the entrance of which he found a little Daughter of his called *Tertia* (then very young) looking ſad, as one that had been lately weeping; he asked her therefore wherefore ſhe looked ſo ſorrowfully? ſhe anſwered, that *Perſes* was dead: it was a little Dog ſo called, that the young Girl delighted in. *Paulus* received the Omen of that caſual word, and then firmly preconceived in his mind the certain hope of his future illuſtrious Triumph over the conquered *Perſes*, which not long after fell out.

Plut. in Craſſo, p. 557. Dinoth. l. 6. p. 420. Fulgoſ. l. 4. c. 3. p. 59. 24. When *M. Craſſus* was come as far as *Brunduſium*, with a purpoſe to paſs over his Army towards the *Parthian* War, it was obſerved, that a Seller of Fruit, whereas he uſed to cry up and down *Cauneas* (that is a ſort of figs, ſo called from the place where they grow) inſtead of that his cry ſeemed to all men to be *Cave-ne-eas*, beware of going: and upon the very day that he fought with the *Parthian* (by accident, and not thinking what he did) he put upon him a black *Paludamentum* or Generals Coat, whereas it is the cuſtom of the *Roman* Generals to put on a Crimſon one in the day of Battel. From this accident the Army conceived an ill Omen, in reſpect of the Battel that was to follow. Nor did they fail in their preſage; for *Craſſus* himſelf, and his Son were both ſlain, and the whole Army overthrown almoſt to an entire deſtruction.

Cauſ. holy Court, tom. 2. p. 176. 25. In the Reign of the Emperour *Valentinian*, *Ambroſius*, a Citizen of *Rome*, was ſent Governour to *Millaine*. *Probus* the then Prefect of *Rome*, according to the cuſtom, was to admoniſh and adviſe him how to demean himſelf in his place. Amongſt other things he told him he was to go to his new Office, not as a Judge ſo much as a Biſhop. *Probus* thought nothing further than to let him underſtand, what chaſt and uncorrupt behaviour was requiſite for him in his Juriſdiction. But it proved, that he who was ſent as their Governour, was by them elected their Biſhop: he accepted the place after much importunity, and no man did better demean himſelf therein.

Fulgoſ. Ex. l. 1. c. 3. p. 63. 26. *Didius Julianus* (being as yet but a private man) on a time preſented the Son of his Brother to the Emperour *Ælius Pertinax*. The Emperour was exhorting the young man, that he ſhould obey his Uncle; and as he turned from him, See (ſaid he) that you reverence my Colleague and Succeſſor. *Julianus* and *Pertinax* had been Conſuls together, and he had ſucceeded *Pertinax* in his Proconſulſhip; but it ſeems the Emperours words did mean ſomething yet further, for in a ſhort time after he ſucceeded him alſo in the Empire.

Fulgoſ. Ex. l. 1. c. 3. p. 64. 27. When *Severus* was returning from *Britain* to *Rome*, a *Negro* Souldier, crowned with a Garland of Cypreſs, met him upon the way; *Severus* troubled with this ſad aſpect, commanded them to remove him from his Retinue; the Souldier intending, with ſome facetious ſpeech, to remove that trouble he had given him (by his countenance and funeral Garland) inſtead of that did increaſe it: ſpeaking thus to the Emperour, You have enjoyed all things, you have ſubdued all things, and now you ſhall be made a God. Not long after *Severus* dyed in *Britain*, and his body being brought back to *Rome* (as 'tis uſual for the dead Emperours) he was numbred amongſt their Gods.

Fulgoſ. Ex. l. 1. c. 3. p. 68.

28. When the Emperour *Julianus* departed out of *Antioch* to march againſt the *Perſians* (where he loſt his life) being much diſpleaſed with that City for ſome ſeditious words and actions that had been amongſt them, turning himſelf to the people, I will come hither no more, ſaid he. And when he ſacrificed to *Mars* (near the City of *Cteſiphon*) and perceived, that the entrails afforded no ſign of proſperity, he ſaid he would ſacrifice to *Mars* no more: ſuppoſing (when he ſpake) that both theſe ſhould remain in his choice; but he was deceived, they were as preſages, that he ſhould be hindred both from the one and the other by death.

Fulgoſ. Ex. l. 1. c. 3. p. 70.

29. *Clodovaus* King of *France*, when he had determined to wage War in *Spain* with *Alarick* King of the *Goths*, before ſuch time as he would begin to march againſt him, he ſent Meſſengers with Preſents to the Shrine of St. *Martin*, commanding them, that upon their entrance of the Temple they ſhould obſerve ſuch things as might afford a conjecture touching the event of the future War. Entring therefore the Temple, they heard the Monks who were at their Veſpers, ſinging thoſe words in the Pſalms: *Thou O Lord haſt girded me with ſtrength to the battel.* They took this as a preſage of felicity to the King, and departed; who alſo hereupon full of hope, undertook the War, and having routed the Enemy, compelled him to fly.

Liv. Hiſt. l. 30. p. 360. Dinoth. l. 6. p. 419.

30. *Anibal* was commanded back from *Italy* into *Africa* to look to the *Carthaginian* Affairs nearer home, which at that time went but ill with them; and drawing near the *African* ſhore, he cauſed one of the Mariners to aſcend the top of the Maſt, and thence to diſcover in what manner the Country did appear, and what he ſhould firſt obſerve therein. He tells *Anibal* that he ſaw an old ruinated Sepulchre. *Anibal* abominating this anſwer (for that he thought the place ominous to land at) turned aſide, and put his Forces aſhore near the Town of *Leptis*: whence ſending a Herald to *Scipio* the *Roman* General, he demanded a perſonal Treaty with him, in which he offered Conditions of Peace; which being refuſed by *Scipio*, he was conſtrained to decide the matter by Battel, where he was overthrown, and the whole Force and Power of the *Carthaginians* broken with him.

Sueton. in Domitiano, cap. 16. pag. 339.

31. The Emperour *Domitianus* (the day before he was ſlain) when ſome Muſhrooms were ſent him for a Preſent, he commanded that they ſhould be kept for him till the next day; adding, if I may have leave to enjoy them: then turning to them who ſtood about him, he told them, that the day following the Moon would be in *Aquarius*, and that an Action ſhould follow thereupon, that ſhould give occaſion to the whole World to diſcourſe upon it. In like manner, when he had ſcratched a Puſtule upon his Forehead, till ſuch time as the blood dropt out of it: I could wiſh, ſaid he, that this is all the blood that ſhall be ſhed, and that this little might ſuffice. By all theſe words preſaging that his end was not far off, whether occaſioned by ſome prediction he had met with, or ſome evil abodement of his own mind, or that they all proceeded caſually from him.

Fulgoſ. Ex. l. 1. c. 3. p. 72.

32. Pope *Paul* the Second upon that very day he had promoted *Franciſcus Ruvenus* to a Cardinalſhip, when by accident he was ſpeaking of it, I have this day, ſaid he, choſen my Succeſſour: the event made it appear that he had ſpoken the truth: For Pope *Paul* being dead, *Franciſcus Raverus* ſucceeded him in the Popedom, by the name of *Sixtus* the Fourth.

Fulgoſ. Ex. l. 1. c. 3. p. 73.

33. *Leonardus Ruverus* was Couſin to the forementioned Cardinal, being his Brothers Son, and upon the account of his poverty and mean parts, was the mockery of his Country. For when any man called him, he told them they ought to call him the Count: and if in a way of jeſt any man at any time propounded a Wife to him, he would ſay that he would not marry any other than ſuch a one as was the Kinſwoman of a King. And the Fortune of his Uncle brought all that to paſs, which he uſed to ſay of himſelf: for being honoured with the Dukedom and Earldom of the City *Sora*, and eſpecially being raiſed to the Dignity of the *Roman* Prefect, he afterwards had for his Wife the Niece of *Ferdinando* King of *Naples*.

Zonar. tom. 2. Dinoth. l. 6. p. 421.

34. The day before the Battel of *Actium*, *Octavianus Auguſtus* went out of his Tent to take view of the Ships, and meeting a Muletter, he asked him his name, who told him his name was *Eutychus* or good Fortune; and being asked his Aſſes name, it was (he ſaid) *Nicon*, or Victory. *Octavianus* took it for a good Omen, that the names ſeemed to favour him ſo much; and ſoon after he had that Victory, that made him Lord of the whole *Roman* Empire, without any Competitor able to ſtand againſt him.

Dinoth. l. 6. p. 223.

35. *Richard* the Second, King of *England*, being at *Flint*-Caſtle, and having received in thither *Henry* Duke of *Lancaſter*, he was by him conveyed thence to *Cheſter*. Being about to remove they looſed a Grey-hound of the Kings, as was uſual whenſoever the King got on Horſe-back, which Grey-hound uſed to leap upon the Kings ſhoulders, and fawn upon him exceedingly. Being looſed (at this time) he leapt upon the Duke of *Lancaſter*, and fawned upon him in the ſame manner, as he uſed to do upon his Maſter. The Duke asked the King what the Dog meant or intended: It is an ill and an unhappy Omen to me, ſaid the King, but a fortunate one to you; for he acknowledges thee to be the King, and that thou ſhalt reign in my ſtead. This he ſaid with a preſaging mind upon a light occaſion, which yet in ſhort time came to paſs accordingly.

Dinoth. l. 6. p. 424.

36. The *Swiſſers* being beſieged by the *French* in *Novaria*, and both parts being intent upon the Battel to be, the Sun being now ready to ſet, all the Dogs of the *French* left their Camp, and in a great Body made to *Novaria*; where received by the *Swiſſers*, they licked their legs, ſhook their tails, as if the *Swiſſers* were already become their Lords. They therefore received it as a good Omen, preſaging that by an unfortunate Battel the *French* ſhould loſe the Lordſhip over them, as indeed the ſucceſs was.

Fulgoſ. l. 1. c. 3. p. 73. Cauſ. holy C. t. 2. p. 176.

37. There was a noted Beggar in *Paris* called *Mauritius*, who uſed to ſay he ſhould be a Biſhop: and although he was never ſo hungry or in want,

yet would he not receive an alms at the hands of any man, who before-hand (as 'tis uſual to jeſt) went about to make him promiſe, that he would never be a Biſhop. This man from this abject condition came at laſt to be Biſhop of *Paris*.

Heylins life of Laud Bp. of Cant. part 2. l. 5. p. 450.

38. Dr. *Heylin*, in his Life of *William Laud* Archbiſhop of *Canterbury*, mentions theſe as the ſad preſages of his fall and death. On *Friday* night, the 27. of *December* 1639. there was raiſed ſuch a violent tempeſt, that many of the Boats which were drawn to Land at *Lambeth*, were daſht one againſt another, and were broke to pieces: the ſhafts of two Chimneys were blown down upon the roof of his Chamber, and beat down both the Lead and Rafters upon his Bed, in which ruine he muſt needs have periſhed, if the roughneſs of the water had not forced him to keep his Chamber at *Whitehall*. The ſame night at *Croyden* (a retiring place belonging to the Archbiſhop of *Canterbury*) one of the Pinnacles fell from the Steeple, beat down the Lead and Roof of the Church above twenty foot ſquare. The ſame night too at the Metropolitical Church in the City of *Canterbury*, one of the Pinnacles upon the Belfrey Tower, which carried a Vane, with this Archbiſhops Arms upon it, was violently ſtruck down (but born a good diſtance from the Steeple) and fell upon the Roof of the Cloiſter, under which the Arms of the Archiepiſcopal See it ſelf were engraven in ſtone; which Arms being broken in pieces by the former, gave occaſion to one that loved him not to collect this inference; That the Arms of the preſent Archbiſhop of *Canterbury* breaking down the Arms of the See of *Canterbury* not only portended his own fall, but the ruine of the Metropolitical Dignity by the weight thereof. Of theſe he took not ſo much notice, as he did of an accident, which happened on St. *Simon* and *Jude*'s Eve not above a week before the beginning of the late long Parliament, which drew him to his final ruine. On which day going to his upper Study to ſend ſome Manuſcripts to *Oxon*, he found his Picture at full length, and taken as near unto the life, as the Pencil was able to expreſs it, to be fallen on the floor; and lying flat upon its face, the ſtring being broke, by which it was hanged againſt the Wall. At the ſight whereof he took ſuch a ſudden apprehenſion, that he began to fear it as an Omen of that ruine, which was coming towards him, and which every day began to be threatned to him, as the Parliament grew nearer and nearer to conſult about it. Theſe things occaſioned him to look back on a former misfortune, which chanced on the 19. of *Septemb.* 1633. being the very day of his tranſlation to the See of *Canterbury*, when the Ferry-boat, tranſporting his Coach and Horſes, with many of his Servants in it, ſunk to the bottom of the *Thames*.

CHAP. III.

Of the famous Predictions of ſome men, and how the Event has been conformable thereunto.

SOcrates had a Genius that was ever preſent with him, which by an audible voice gave him warning of approaching evils to himſelf or friends, by dehorting (as it always did when it was heard) from this or that counſel or deſign, by which he many times ſaved himſelf; and ſuch as would not be ruled by his counſel (when he had this voice) found the truth of the admonition by the evil ſucceſs of their affairs: as amongſt other *Charmides* did. I know not whether by ſuch way as this, or ſome other as extraordinary, the miniſtry of good or evil Spirits, ſome men have come to the knowledge of future events, and have been able to foretel them long before they came to paſs.

Ælian. var. hiſt. l. 8. c. 1. p. 212.

1. *Anno Christi* 1279. there lived in *Scotland* one *Thomas Lermouth*, a man very greatly admired for his foretelling of things to come. He may juſtly be wondred at for foretelling ſo many ages before the union of the Kingdoms of *England* and *Scotland* in the ninth degree of the *Bruces* blood, with the ſucceſſion of *Bruce* himſelf to the Crown, being yet a Child; and many other things which the event hath made good. The day before the death of King *Alexander* he told the Earl of *March*, that before the next day at noon, ſuch a tempeſt ſhould blow, as *Scotland* had not felt many years before. The next morning proving a clear day, the Earl challenged *Thomas* as an Impoſtor; he replied that noon was not yet paſt; about which time a Poſt came to inform the Earl of the Kings ſudden death: and then, ſaid *Thomas*, this is the tempeſt I foretold, and ſo it ſhall prove to *Scotland*, as indeed it did.

Spotſwood. hiſt. of Ch. of Scotland, l. 2. p. 47. Clarks Mir. c. 101. p. 467.

2. *Duncan* King of the *Scots* had two principal men, whom he employed in all matters of importance, *Mackbeth* and *Banquho*: theſe two travelling together through a Foreſt, were met by three Witches (*Weirds* as the *Scots* call them) whereof the firſt making obeyſance unto *Mackbeth* ſaluted him *Thane* (that is Earl) of *Glammis*; the ſecond *Thane* of *Cauder*, and the third King of *Scotland*. This is unequal dealing, ſaid *Banquho*, to give my friend all the honours, and none unto me; to which one of the Weirds made anſwer, That he indeed ſhould not be King; but out of his loins ſhould come a Race of Kings, that ſhould for ever rule the *Scots*. And having thus ſaid, they all vaniſhed. Upon their arrival to the Court, *Mackbeth* was immediately created *Thane* of *Glammis*, and not long after ſome new ſervice requiring new recompence, he was honoured with the Title of *Thane* of *Cawder*. Seeing then how happily the prediction of the three Weirds fell out in the two former, he reſolved not to be wanting to himſelf in fulfilling the third. He therefore firſt killed the King, and after by reaſon of his Command amongſt the Souldiers he ſucceeded in his Throne. Being ſcarce warm in his ſeat, he called to mind the prediction given to his Companion *Banquho*, whom (hereupon ſuſpecting as his Supplanter) he cauſed to be killed, together with his whole poſterity, only *Fleance* one of his Sons eſcaping with no ſmall difficulty into *Wales*: freed, as he thought, of all fear of *Banquho* and his iſſue, he built *Dunſinan* Caſtle, and made it his ordinary Seat; afterwards on ſome new fears, conſulting with his Wizards concerning his future eſtate, he was told by one of them, that he ſhould never be overcome, till *Bernane* Wood (being ſome miles diſtant) came to *Dunſinan* Caſtle; and by another that he ſhould never be ſlain by any man, which was born of a Woman: ſecure then, as he thought, from all future dangers, he omitted no kind of libidinous cruelty for the ſpace of eighteen years; for ſo long he tyrannized over *Scotland*. But having then made up the meaſure of his iniquities, *Mackduffe* the Governour of *Fiffe*, with ſome other good Patriots, privily met one

Heylins Coſmogr. pag. 336.

evening at *Bernane* Wood, and (taking every one of them a bough in his hand, the better to keep them from diſcovery) marched early in the morning towards *Dunſinan* Caſtle, which they took by ſtorm. *Mackbeth* eſcaping, was purſued by *Mackduffe*, who having overtaken him, urged him to the Cambat, to whom the Tyrant (half in ſcorn) returned, that in vain he attempted to kill him, it being his deſtiny never to be ſlain by any that was born of a Woman. Now then, ſaid *Mackduffe*, is thy fatal end drawing faſt upon thee; for I was never born of a Woman, but violently cut out of my mothers belly: which ſo daunted the Tyrant (though otherwiſe a valiant man) that he was eaſily ſlain. In the mean time *Fleance* ſo proſpered in *Wales*, that he gained the affection of the Princes Daughter of the Country, and by her had a Son called *Walter*, who flying *Wales*, returned into *Scotland*, where (his deſcent known) he was reſtored to the Honors and Lands of his Houſe, and preferred to be Steward of the Houſe of *Edgar* (the Son of *Malcolme* the Third ſirnamed *Conmer*) King of *Scotland*, the name of *Steward* growing hence hereditary unto his Poſterity. From this *Walter* deſcended that *Robert Steward*, who ſucceeded *David Bruce* in the Kingdom of *Scotland*, the Progenitor of nine Kings of the name of *Stewart*, which have reigned ſucceſſively in that Kingdom.

Full. worthies, pag. 154. wiltſhire. 3. *Oliver*, a *Benedictine* Monk of *Malmesbury*, was much addicted to the Mathematicks and to Judicial Aſtrology: a great Comet happened to appear in his Age, which he entertained with theſe expreſſions.

> *Veniſti? Veniſti? multis matribus lugendum malum? Dudum te vidi, ſed multò jam terribilius, Anglicæ minans prorſus excidium.*
>
> *Art thou come? Art thou come? thou evil to be lamented by many mothers? I ſaw thee long ſince, but now thou art much more terrible, threatning the* Engliſh *with utter deſtruction.*

Nor did he much miſs his mark herein; for ſoon after the coming in of the *Norman* Conqueror deprived many *Engliſh* of their lives, more of their Laws and Liberties. This *Oliver* dyed 1060. five years before the *Norman* Invaſion, and ſo (prevented by death) ſaw not his own prediction performed.

Joſeph. Antiq. l. 18. c. 8. p. 475. 4. *Agrippa* the Son of *Ariſtobulus* was accuſed to *Tiberius Cæſar*, and by his command caſt into bonds; ſtanding thus bound amongſt others before the Palace gates, by reaſon of grief, he leaned againſt a Tree, upon which there ſate an Owl. A certain *German* that was alſo in bonds, beholding the Bird, inquired of a Souldier, what Noble man that was? who told him that it was *Agrippa*, a Prince of the Jews. The *German* deſired he might be permitted to come nearer to him; it was granted, when he thus ſaid: Young man, this ſudden and unexpected mutation of Fortune doth torment and perplex thee; but in a ſhort time thou ſhalt be freed of theſe bonds, and raiſed to a dignity and power, that ſhall be the envy of all theſe who now look upon thee as a miſerable perſon; know alſo that whenſoever thou ſhalt ſee an Owl pearch over thy head after the manner of this now preſent, it ſhall betoken to thee, that thy fatal end draweth nigh. All this was fulfilled: for ſoon after *Tiberius* dyed; *Caius* ſucceeded, who looſed the bonds of *Agrippa*, and placed the Crown of *Judæa* on his head: there he reigned in great ſplendour, when one day having ended a Royal Oration he had made to the people, with great acclamation and applauſe, turning back his head, he ſpyed the fatal Owl ſitting over his head; whereupon he was ſeiſed with torments of the belly, carried away, and in few days dyed.

5. When *Flavius Veſpaſianus* made War in *Judæa*, amongſt the noble Captives there was one called *Joſeph*, who being caſt into bonds by his order, did nevertheleſs conſtantly affirm, that thoſe ſhackles of his ſhould in a ſhort time be taken off by the ſame perſon who had commanded them to be put on; but by that time he ſhould of a private man become Emperour, which ſoon after fell out: for *Nero*, *Galba*, *Otho*, and *Vitellius* the Emperors being ſlain, in a ſhort ſpace *Veſpaſian* ſucceeded, and commanded *Joſephs* fetters not to be unlocked, but for the greater honour to be broken off. *Sueton. p. 307.*

6. *Manahem* a Jew, an *Eſſæan*, beholding on a time *Herod* the *Aſcalonite* at School amongſt the reſt of the youth, ſaluted him King of the Jews; *Herod* ſuppoſing he either mocked, or knew him not, told him he was one of the meaner ſort. *Manahem* ſmiling, and giving him a gentle blow or two, Thou ſhalt reign, ſaid he, and proſperouſly too, for ſo is the pleaſure of God: and remember then theſe blows of *Manahem*, which may admoniſh thee of mutable Fortune: but I foreſee thou wilt be unmindful both of the Laws of God and man, though otherwiſe moſt fortunate and illuſtrious. *Herod* lived to fulfil all this. *Zonar. Annal. tom. 1. fol. 41. Joſeph. Antiq. l. 15. c. 13. p. 408.*

7. *Judas* of the Sect of the *Eſſæans* amongſt the Jews (being not uſed to fail in his predictions) when he beheld *Antigonus*, the Brother of *Ariſtobulus*, to paſs by the Temple of *Jeruſalem*, of whom he had predicted that he ſhould that day be ſlain in the Tower of *Strato*, he turned to his friends, wiſhing that himſelf might dye ſince he was alive. The Tower of *Strato*, ſaid he, is ſix hundred furlongs off, ſo that my prediction is not poſſible to be fulfilled on this day, as I pronounced: but ſcarce had he finiſhed his diſcourſe, when news comes that *Antigonus* was ſlain in a Cave, that was called the Tower of *Strato*; and thus the prediction was fulfilled, though not well underſtood by him who was the Author of it. *Zonar. Annal. tom. 1. fol. 36. Joſeph. de bello Jud. l. 1. c. 3. p. 562. Joſeph. Antiq. l. 13. c. 19. pag. 340.*

8. While *Julius Cæſar* was ſacrificing, *Spurina* a Soothſayer adviſed him to beware of the Ides of *March*; when therefore they were come, and that there was no viſible appearance of danger, *Cæſar* ſent for *Spurina*; Well, ſaid he, the Ides of *March* are come, and I ſee nothing in them ſo formidable as thy caution to me would ſeem to import. They are come indeed, ſaid *Spurina*, but they are not paſt, that unhappy accident, which was threatned, may yet fall out; nor was he miſtaken: for upon the ſame day *Julius* was ſlain in the Senate houſe by *Brutus* and *Caſſius*, and the reſt of their Complices. *Sueton. pag. 48. in Jul.*

9. When *Vitellius* the Emperour had ſet forth an Edict, that the Mathematicians ſhould at a certain day depart the City and *Italy* it ſelf, there was a Paper affixed to a publick place, wherein was writ, that the *Chaldeans* did predict good Fortune; for before the day appointed for their departure, *Vitellius* ſhould no where be found; nor did it miſcarry in the event, *Vitellius* being ſlain before the day came. *Sueton. l. 9. c. 14. p. 299.*

10. *Proclus Larginus* (having in *Germany* predicted that *Domitian* the Emperour ſhould dye upon ſuch a day) was laid hold upon, and for that cauſe ſent to *Rome*; where when before *Domitian* himſelf he had affirmed the very ſame; he was ſentenced to death, with order to keep him till *Lipſ. monit. l. 1. c. 5. p. 79. Zonar. Annal. tom. 2. fol. 100. Suet. l. 12. c. 16. p. 346.*

the day of his prediction was paſt, and then that on the next he ſhould dye, in caſe what he had foretold of the Emperour proved falſe; but *Domitian* was ſlain by *Stephanus* upon the very day as he had ſaid: whereupon the Soothſayer eſcaped, and was enlarged with great honour.

Suet.p.399. Zonar. Annal. tom. 2. fol. 100. Lipſ.monit. l. 1. c. 5. p. 79.

11. *Aſcletarion* was one ſingularly ſkilled in Aſtrology, and he alſo had predicted the day and hour of *Domitians* death; and being asked by the Emperour, what kind of death he himſelf ſhould dye? I ſhall ſhortly, ſaid he, be torn in pieces by Dogs; the Emperour therefore commands that he ſhould be ſlain forthwith, publickly burnt; and to mock the vanity and temerity of his Art, he ordered that the aſhes of his body ſhould be gathered, put into an Urn, and carefully buried. But the body was no ſooner laid upon the funeral pile, in order to his burning, but a ſudden tempeſt and vehement ſhower of rain extinguiſhed the fire, and cauſed the attendants of the Corps to betake themſelves to ſhelter, when came the Dogs and pulled in pieces the half-burnt carkaſs. *Domitian* being certified hereof, began to grow into more fearful apprehenſions of his own ſafety; but the irreſiſtable force of Deſtiny is no way to be eluded, but he was ſlain accordingly.

Lamprid.in ejus vita, p. 588.

12. *Alexander Severus* the Emperour marching out to the *German* Wars, *Thraſybulus* a Mathematician and his Friend, told him that he would be ſlain by the Sword of a *Barbarian*; and a Woman *Druid* cryed out to him in the Gallick Tongue, Thou mayſt go, but neither hope for the Victory, nor truſt to the faith of thy Souldiers. It fell out accordingly; for before he came in ſight of the Enemy he was ſlain by ſome *German* Souldiers that were in his own Camp.

Dinoth.memorab. l. 6. p. 394. Jovii Elog. p. 320.

13. A Greek Aſtrologer, the ſame that had predicted the Dukedom of *Tuſcany* to *Coſmo de Medices*, did alſo to the wonder of many foretel the death of *Alexander*, and that with ſuch aſſuredneſs, that he deſcribed his Murtherer to be ſuch a one as was his intimate and familiar, of a ſlender habit of body, a ſmall face, and ſwarthy complexion, and who with a reſerved ſilence was almoſt unſociable to all perſons in the Court; by which deſcription he did almoſt point out with the finger *Laurence Medices*, who murdered Prince *Alexander* in his Bed-chamber, contrary to all the Laws of Conſanguinity and Hoſpitality.

Dinoth.memorab. l.6. p. 395. Sleid. Com. l. 19. Zuing. Theatr. vol. 5. lib.3. pag. 1269.

14. Pope *Paul* the Third wrote to *Petrus Aloiſius Farneſius* his Son, that he ſhould take ſpecial care of himſelf upon the 10. of *September*; for the Stars did then threaten him with ſome ſignal misfortune. *Petrus* giving credit to his Fathers admonition, with great anxiety and fear took heed to himſelf upon that day, and yet notwithſtanding all his care, he was ſlain by thirty ſix, that had framed a conſpiracy againſt him.

Zonar. Annal. tom. 1. fol. 33. Diodor. Sicul. bibl. l.17.p.571.

15. *Alexander* the Great returning out of *India*, and being about to enter *Babylon*, the *Chaldean* Soothſayers ſent him word, that he would ſpeedily dye, if he entred the Walls of it. This prediction was derided by *Anaxarchus* the Epicurean; and *Alexander* not to ſhew himſelf over-timerous or ſuperſtitious in this kind, would needs put himſelf within the City, where, as moſt hold, he was poyſoned by *Caſſander*.

Zonar. Annal. tom. 1. fol. 31.

16. The very ſame day that the forementioned *Alexander* was born, the Temple of *Diana* at *Epheſus* was ſet on fire, and certain Magicians that were then preſent ran up and down, crying, that a great calamity and cruel ſcourge to *Aſia* was born that day: nor were they miſtaken; for *Alexander* overran all *Aſia* with conquering Arms, not without a wonderful ſlaughter of the men, and deſolation of the Country.

Q. Curtii hiſt. l.3.p.

17. When *Darius* in the beginning of his Empire had cauſed the *Perſian* Scimitar to be made after the manner of the Greeks, and commanded all men to wear them ſo, forthwith the *Chaldeans* predicted, that the Empire of the *Perſians* ſhould be devolved into the power of them whoſe Arms and Weapons they thus imitated: which alſo came to paſs; for *Darius* overcome in three Battels, and in his flight left treacherouſly wounded by ſome of his own men, loſt his life, and left his Empire to his Conqueror the Grecian *Alexander*.

Dinoth.memorab. l.6, p. 390.

18. While *Coſmo Medices* was yet a private man, and little thought of the Dukedom of *Florence*, *Baſilius* the Mathematician foretold, that a wonderful rich inheritance would certainly fall to him, in as much as the Aſcendant of his Nativity was beautified and illuſtrated by a happy conſpiracy of Stars in *Capricorn*, in ſuch manner as had heretofore fallen out to *Auguſtus Cæſar*, and the Emperour *Charles* the Fifth: upon the 5. of the Ides of *Jan.* he was advanced to the Dignity of the Dukedom.

Diodor. Sicul. l.2.p.7, p. 55.

19. *Beleſus* a *Babyloniſh* Captain ſkilled in Aſtrology and Divination beyond all the *Chaldeans*, told *Arbaces* the Prefect of *Media*, that he ſhould be Lord of all that *Sardanapalus* did now poſſeſs, ſince his Geneſis was favoured as he knew with a lucky Poſition of Stars. *Arbaces* encouraged by this hope, conſpired with the *Babylonians* and *Arabians*; but the Revolt being known, the Rebels were thrice in plain field overthrown by *Sardanapalus*. The Confederates amazed at ſo many unhappy chances, determined to return home. But *Beleſus* having all night made obſervation of the Stars, foretold, that a conſiderable body of friends were coming to their aſſiſtance, and that in a ſhort time their affairs would go on more proſperouſly. Thus confirmed, they waited the time ſet down by *Beleſus*; in which it was told them, that the *Bactrians* were come in aid of the King. It ſeemed good to *Arbaces* and the reſt to meet the *Bactrians* with an expedite and ſelect Body, and perſwade them to the ſame Revolt, or force them; he prevailed without ſtroke, they joyned with his Forces. In the night he fell upon the Camp of *Sardanapalus*, who feared nothing leſs, and took it; twice after they overcame him in the field with great ſlaughter, and having driven him into *Niniveh* after two years ſiege, took that alſo, and ſo fulfilled the prediction of *Beleſus*.

Gaffar. curioſ. c. 7. p. 252.

20. The great *Picus Mirandula*, who (for writing more againſt the Aſtrologers, and alſo more reproachfully than others, or indeed than any man ever did) was called *Flagellum Aſtrologorum*, the Scourge of Aſtrologers, met at laſt with one *Bellantius* of *Syena*, who was not at all deceived in the Judgment that he gave upon his Nativity; for he foretold him that he ſhould dye in the thirty fourth year of his age, which accordingly came to paſs.

Id. ibid. p. 252.

21. *Junctin* an *Italian* of the City of *Florence*, foretold that himſelf ſhould dye of ſome violent death, and upon the very ſame day was knocked on the head by the Books in his own Study falling upon him.

M. de Serres his general hiſt. of France, p. 1051.

22. The Duke of *Biron*, being then only Baron of *Biron*, and in ſome trouble by reaſon of the death of the Lord *Cerency* and others ſlain in a quarrel, is ſaid to have gone diſguiſed like a Carrier of Letters, unto one *la Broſſe*, a great Mathematician,

matician, whom they held to be ſkilful in caſting Nativities, to whom he ſhewed his Nativity drawn by ſome other, and diſſembling it to be his, he ſaid it was a Gentlemans whom he ſerved, and that he deſired to know, what end that man ſhould have. *La Broſſe* having rectified this Figure, ſaid to him, that he was of a good Houſe, and no elder than you are, ſaid he to the Baron, asking him, if it were his: The Baron anſwered him, I will not tell you; but tell me, ſaid he, what his life, and means, and end ſhall be? The old man, who was then in a little Garret, which ſerved him for a Study, ſaid unto him, My Son, I ſee that he whoſe Nativity this is ſhall come to great honour by his induſtry and military valour, and may be a King, but there is a *Caput Algol* which hinders it; And what is that, ſaid the Baron; Ask me not, ſaid *La Broſſe*, what it is? I muſt know it, replied he. In the end, he ſaid to him, My Son, it is that he will do that which ſhall make him loſe his head: Whereupon the Baron beat him cruelly; and having left him half dead, he went down, and carried with him the key of the Garret door, whereof he afterwards brag'd. He had alſo conference with one *Ceſar*, who was a Magician at *Paris*, who told him, that only a back blow of the *Bourguignon* would keep him from being a King. He remembred this prediction, being a Priſoner in the *Baſtille*, and intreated one that went to viſit him, to learn if the Executioner of *Paris* was a *Bourguignon*; and having found it ſo, he ſaid, I am a dead man, and ſoon after was beheaded for his Conſpiracy.

Bakers Chr. p. 252. Graft. vol. 2. p. 490.

23. Upon St. *Nicholas* day, in the year 1422. Queen *Katherine*, Wife to King *Henry* the Fifth, was brought to bed of a Son at *Windſor*, who was by the Duke of *Bedford* and *Henry* Biſhop of *Wincheſter*, and the Counteſſe of *Holland* chriſtned by the name of *Henry*, whereof when the King had notice, out of a prophetick rapture, he ſaid, Good Lord, I *Henry* of *Monmouth* ſhall ſmall time reign, and much get; and *Henry* born at *Windſor* ſhall long time reign and loſe all; but Gods will be done.

Bakers Chr. p. 339.

24. On the 30. day of *October* 1485. was *Henry* the Seventh, with great Solemnity, anointed and crowned King of *England*, and even this was revealed to *Cadwallader* laſt King of the *Britains* 797 years paſt, that his Off-ſpring ſhould reign and bear dominion in this Realm again.

Bakers Chr. p. 55.

25. Although *Henry* the Firſt came not to the Crown of *England* by the gift of his Father the Conqueror, as his Brother *William* did: yet he came to it by the Prophecy of his Father; for when his Father made his Will, and divided all his Eſtate in Land between his two eldeſt Sons, giving to *Henry* his youngeſt only a Portion in Money, with which diviſion he perceived him to be much diſcontented, he ſaid unto him, Content thy ſelf, *Harry*, for the time will come that thy turn ſhall be ſerv'd as well as theirs. His prediction was accompliſhed *Auguſt* the 5. *An.* 1100. he being then crowned in *Weſtminſter*.

Dinoth.memorab. l. 6. p. 418.

26. The Great *Cham Cublai* intending to beſiege the Metropolis of the Province of *Mangi*, made one *Bajan Chiuſan* the General of his Army, which name ſignifies the light of an hundred eyes; the Queen that was within the Walls of the City, with a Garriſon ſufficient, hearing the name of the General, not only delivered the City, but alſo the whole Province, into the hands of *Cublai*; for that ſhe had before heard it predicted by the Aſtrologers, that the City ſhould be taken by him that had an hundred eyes.

Xiphil. in Auguſto, p. 61. Lipſ.monit. l. 1. c. 5. p. 77, 78. Tacit.

27. *Thraſyllus* the Mathematician was in the Retinue of *Tiberius*, when he lived at *Rhodes* as an Exile; and though under that cloud, and that *Caius* and *Lucius* were both alive, whoſe pretences were before his; yet he conſtantly told him, that he ſhould be Emperour. *Tiberius* believed him not, but ſuſpecting he was ſuborned by his Enemies to betray him into dangerous words, he determined privily to make him away. He had a houſe in *Rhodes*, in which there was a Tower built upon a Rock, which was waſhed by the Sea; hither he brought him, accompanied by a Servant of his own of great ſtrength, reſolved to caſt him headlong from thence. When therefore they were come up, Tell me, ſaid he, by all that is dear unto thee, if that is true which thou haſt hitherto ſo confidently affirmed to me concerning the Empire? It is, ſaid *Thraſyllus*, a certain truth, and ſuch is the pleaſure of the Stars: If then, ſaid *Tiberius*, you have ſuch aſſurance of my Deſtiny, what ſay you of your own? Preſently he erected a Scheme, and conſidering the ſituation and diſtance of the Stars, he began to fear, look pale, and cryed out, I am in doubtful and hazardous ſtate, and the laſt end of my life ſeems nearly to approach. At this *Tiberius* embraced him, and told him, he doubted not his skill in predictions, acquainting him with his deſign againſt his life. The ſame *Thraſyllus* not long after walking with *Tiberius* upon the ſhore of *Rhodes*, having diſcovered a Ship under Sail afar off, told him that Ship came from *Rome*, and therein were Meſſengers with Letters from *Auguſtus*, concerning his return: which alſo fell out accordingly.

Lipſ.monit. l. 1. c. 3. p. 80.

28. *Apollonius Tyanaus* was at *Epheſus* in *Aſia*, reading a Lecture in a Grove there, a great ſpace both of Land and Sea interpoſed betwixt him and *Rome*; when he began to ſpeak low, and then more ſlowly, ſtreight he looked pale, and ſtood ſilent; at laſt ſtepping haſtily on ſome paces, as one tranſported, O brave *Stephanus*, ſaid he, ſtrike the Tyrant, kill the Murderer, thou haſt ſtruck him, thou haſt wounded him, thou haſt ſlain him. This ſpoke in publick, was carefully gathered up, the time diligently obſerved, and as it was after well known, that *Domitian* the Emperour was ſlain in *Rome* that day and the ſame hour of the day by one *Stephanus* that was of his Bed-chamber.

Fulgoſ. Exempl. l. 1. c. 3. p. 69.

29. *Diocletian* being in *Gallia* with the *Roman* Army, and at that time but a Knight of *Rome*; and of a ſlender Fortune, paid his quarters but indifferently; his Hoſteſs upbraided him, that he paid her too ſparingly, and he on the other ſide jeſtingly replied, that he would diſcharge his Reckoning more bountifully aſſoon as he ſhould be Emperor; the Woman who was a Witch told him, that he ſhould be Emperour aſſoon as he had ſlain the Boar; he thereupon betook himſelf to hunting, and had killed many wild Boars, yet ſtill found himſelf never the nearer: at laſt, *Numerianus* the Emperour, being ſlain by the fraud of *Aper* his Father-in-law, *Diocletian* ſlew *Aper* in the Council, his name in Engliſh is a Boar, and thereupon was elected Emperour.

Camerar. hor. ſubciſiv. cent. 2. c. 11. p. 42.

30. *William* Earl of *Holland*, upon the death of *Henry Lantgrave* of *Haſſia*, and King of the *Romans*, was choſen King in his ſtead; after which he warred upon *Friſia*, and ſubdued it; when (near unto a City there) he light upon a Tomb adorned with great curioſity of Workmanſhip, and asking who was intombed therein, he was told by the Inhabitants, that at preſent there was not any body interred therein, but that by a ſecret Fate it

was reſerved for a certain King of the *Romans.* The King having aſſured his new Conqueſt, was marching out of *Friſia*, and rode himſelf before with few of his Attendance, to ſeek out a convenient place for the quartering of his Army; when it chanced that his Horſe, breaking into the Ice, overthrew him. There were certain fugitive *Friſons* that lay hid in the reeds thereabouts, who obſerving his misfortune, brake out upon him, and before any could come in to his aſſiſtance, he was partly ſlain by them, and partly choaked with his Helmet about him in the water. Upon this accident there was an Inſurrection of the *Friſons*, the *Hollanders* were by them driven out or ſlain, and the Body of King *William* was ſeiſed, and laid in the forementioned Tomb according to the prediction. Twenty ſeven years after his bones were removed by Earl *Florence* his Son, and the fifth of that Name, to a Nunnery in *Middleburg* in *Zealand:* he was ſlain *An.* 1255.

Val. Max. l. 1. *c.* 8. *p.* 29.

31. *Appius Claudius* Proconſul of *Achaia* at the time of the difference betwixt *Pompey* and *Ceſar*, was deſirous to know the event of ſo great a Commotion; and thereupon conſulted the Oracle of *Apollo* at *Delphos*, when he was told on this manner: Thou art not concerned in theſe things, O *Roman*, in *Eubœa* thou ſhalt find *Ceſar*; he ſuppoſing he was warned by the Oracle to ſit down there in quiet, not intereſſing himſelf for either Party, he retired thither, where he fell into a diſeaſe whereof he dyed, before ſuch time as the matter was decided in the fields of *Pharſalia.*

Cambd. Annal. rer. Angl. part. 2. *p.* 277.

32. *Walter Devereux*, Earl of *Eſſex*, having waſted his ſpirits with grief, fell into a Dyſentery whereof he dyed, after he had requeſted of ſuch as ſtood by him, that they would admoniſh his Son, who was then ſcarce ten years of age, that he ſhould always propound and ſet before him the thirty ſixth year of his life as the utmoſt he ſhould ever attain unto; which neither he nor his Father had gone beyond, and his Son never reached unto; for *Robert Devereux* his Son and alſo Earl of *Eſſex*, was beheaded in the thirty fourth year of his age: ſo that his dying Father ſeemed not in vain to have admoniſhed him as he did, but to ſpeak by divine inſpiration and ſuggeſtion.

Id. part. 4. *p.* 805.

Fulgoſ. Ex. l. 8. *c.* 11. *p.* 1081.

33. *Guido Bonatus* ſhewed the wonderful effects of Aſtrology, when he foretold to *Guido* Count of *Montsferat* the day wherein, if he would ſally out of *Forolivium*, and ſet upon his Enemies, he ſhould defeat them; but withal himſelf ſhould receive a wound in the Hip: to ſhew how certain he was of the event, he would alſo himſelf march out with him, carrying along with him ſuch things as were neceſſary for the wound not yet made. The fight and victory was as he ſaid; and which is moſt wonderful, the Count was alſo wounded in the very place predicted.

CHAP. IV.

Of ſeveral illuſtrious perſons abuſed and deceived by Predictions of Aſtrologers, and the equivocal Reſponſes of Oracles.

SUch is the inveterate envy and malice of the Devil which he bears to poor man, that from the Creation to this day he never was without his engines and ſubtile contrivances, whereby he might undo him, or at the leaſt dangerouſly deceive and delude him. In ſubſervience to theſe his deſigns, he ſet up his places of Oracular reſidence; and though it was a lower way of trading, amuſed the World with Judicial Aſtrology, by both which he continually mocked and abuſed the curioſity and credulity of over-inquiſitive men, and ſtill doth (which is no wonder) notwithſtanding all Ages by their experience have detected his falſhood.

Cauſ. holy Court tom. 1. *Max.* 5. *p.* 360.

1. *Henry* the Second, to whom *Cardan* and *Gunricus*, two Lights of Aſtrology, had foretold verdant and happy old age, was miſerably ſlain in the flower of his youth in games and pleaſures of a Turnament. The Princes his Children, whoſe Horoſcopes were ſo curiouſly looked into, and of whom wonders had been ſpoken, were not much more proſperous, as *France* well knew.

Id. ibid.

2. *Zica* King of the *Arabians*, to whom Aſtrology had promiſed long life to perſecute Chriſtians, dyed in the year of the ſame prediction.

Idem, pag. 361.

3. *Albumazar*, the Oracle of Aſtrology, left in writing that he found Chriſtian Religion, according to the influence of the Stars, ſhould laſt but one thouſand four hundred years; he hath already bely'd more than two hundred, and it will be a lye to the Worlds end.

Id. p. 361.

4. The year 1524. wherein happened the great Conjunction of *Saturn*, *Jupiter*, and *Mars* in the Sign *Piſces*; Aſtrologers had foretold the World ſhould periſh by water, which was the cauſe that many perſons of Quality made Arks in imitation of *Noah*, to ſave themſelves from the Deluge: all which turned into laughter.

Idem, pag. 361.

5. It was foretold a Conſtable of *France* well known, that he would dye beyond the *Alpes*, before a City beſieged, in the 83. year of his age, and that if he eſcaped this time, he was to live above an hundred years: which was notoriouſly untrue, this man deceaſing in the 84. year of a natural death.

Herodot. l. 1. *p.* 20. *Dinoth. memorab. l.* 6. *p.* 409.

6. *Crœſus* King of *Lydia* having determined to war upon *Cyrus*, conſulted the Oracle of *Apollo* at *Delphos* touching the ſucceſs, whence he received this Anſwer.

Crœſus Halyn penetrans, magnam diſperdet opum vim.

When Crœſus *has the* Halys *paſt,*
A world of Treaſure ſhall he waſt.

He interpreted this of the riches of his Adverſaries; but the event ſhewed they were his own; for he loſt his Army, Kingdom, and Liberty in that Expedition.

Herodot. l. 3. *p.* 187. *Zonar. Annal. tom.* 1. *fol.* 29.

7. *Cambyſes* King of *Perſia* was told by the Oracle that he ſhould dye at *Ecbatana*; he therefore concluding, that he ſhould finiſh his life at *Ecbatana* in *Media*, did ſtudiouſly decline going thither; but when by the falling of his Sword out of its Scabbard, and his falling upon it, he was deadly wounded in his Thigh; being then in *Syria*, he inquired the name of the place; and being informed it was *Ecbatana*, he acknowledged it was his Fate to dye there, and that he had hitherto miſtaken the name of the place.

Dinoth. memorab. l. 6. *p.* 410. *Plut. in Flaminio, p.* 380.

8. *Anibal* was told by the Oracle, that the Earth of *Libyſſa* ſhould cover the Corps of *Anibal*; while therefore he was in a foreign Country, he was not very apprehenſive of any danger, as thinking he ſhould dye in his own Country of *Libya*. But there is a River in *Bythinia* called *Libyſſus*, and the fields adjoyning *Libyſſa*: in this Country he drank poyſon, and dying, confeſſed that the Oracle had told him truth, but in a different

rent manner to what he had underſtood it.

Plut. in Pyrrho, p. Dinoth. memorab. l. 6. p. 410. Tull. in finibus ad finem.

9. *Pyrrhus* King of *Epirus* had reſolved a War againſt the *Romans*, and conſulting the Oracle of *Apollo* about the ſucceſs, had this Verſe for his Anſwer.

> *Aio te Æacida Romanos vincere poſſe.*
> Achilles *Son the* Romans *may o'recome.*

The ſenſe was ambiguous, and might be conſtrued in favour of *Pyrrhus*, or the *Romans*; but he interpreted it to his own advantage, though the event proved quite otherwiſe.

Plut. paral. p. in Nicia. Dinoth. memorab. l. 6. p. 410.

10. There was an Oracle, that e're long it ſhould come to paſs, that the *Athenians* ſhould be Maſters of all the *Syracuſans*. They therefore equipped a great Navy, and in favour of the *Leontines* warred upon them of *Syracuſa*. It ſo fell out, that when their Navy drew near to *Syracuſe*, they ſeiſed a Ship of the Enemy, which carried the Tables wherein were enrolled the names of all the *Syracuſans* that were able to bear Arms; by which means the Oracle was fulfilled, but not agreeable to the hopes of the *Athenians*; for they became not the Lords of the *Syracuſans*, as they ſuppoſed they ſhould, but were beaten by them.

Joſeph. de bello Jud. l. 3. c. 1. p. 645. Dinoth. memorab. l. 6. p. 411.

11. It was a received opinion, and confirmed by Oracles, that out of *Judæa* ſhould come the Lord of the Univerſe; the Jews interpreting this to their advantage, rebelled, and aſſembling in Mount *Carmel*, brake out into Sedition, they ſlew the Prefect, forced to flight the Legate of *Syria*, a Conſular perſon, who came in with Forces to reduce them, and endeavoured to drive out the *Roman* Name from *Judæa*. To repreſs this Commotion, when it was thought fit to ſend a ſtrong power, and an able Leader, *Flavianus Veſpaſian* was pitched upon as the fitteſt perſon. He having reduced the Jews, upon the death of *Otho* was ſaluted *Cæſar* by his Army; and having overcome *Vitellius*, obtained the *Roman* Empire. Thus the Oracle was fulfilled, which being ill underſtood by the Jews, had adminiſtred occaſion to them to rebel.

Dinoth. ib. p. 411. Zonar. Annal. tom. 3. p. 116.

12. An Aſtrologer having viewed the Nativity of *Conſtans* the Emperour, predicted that he ſhould dye in the lap of his Mother: now he had been trained up by *Helena* his Grandmother, his Mother *Fauſta* being dead before; but when his Grandmother was dead alſo, he looked upon the prediction as altogether vain; but there was a Town in *Spain* called by the name of his Grandmother *Helena*, there he was ſlain, and ſo after his death the obſcurity of the prediction was unridled.

Dinoth. l. 6. p. 412.

13. There were ſome ancient Verſes of the *Sibyls* in which was contained, that when *Africa* ſhould again fall under the power of the *Romans*, *Mundum cum prole ſuâ interiturum.* This Prophecy of the *Sibyls* affrighted very many, extremely ſolicitous, leſt the Heavens and the Earth together with all Mankind ſhould then periſh. But *Africa* being reduced by the fortunate vertue of *Beliſarius*, it then appeared, that the death of *Mundus* the then General and of *Mauritius* his Son, was predicted by the *Sibyl*, who in a Battel againſt the *Goths*, were both ſlain at *Salona*, a City in *Dalmatia*.

Suton. l. 6. c. 40. p. 259. Zuing. Theatr. vol. 1. l. 1. p. 78.

14. *Nero Cæſar* conſulted the Oracle of *Apollo* at *Delphos* touching his future Fortune, and was thereby adviſed to beware of the ſixty and third year; he concluded that he ſhould not only arrive to old age, but alſo that all things ſhould be proſperous to him; and was ſo entirely poſſeſſed, that nothing could be fatal till that year of his age, that when he had loſt divers things of great value by ſhipwrack, he doubted not to ſay amongſt his Attendants, that the fiſhes would bring them back to him. But he was deceived in his expectation; for *Galba* being in the ſixty third year of his age, was ſaluted Emperour by his Souldiers, and *Nero* being forced to death, was ſucceeded by him in the Empire.

Nicet. Choniat. Annal. Lipſ. monit. l. 1. c. 5. p. 84.

15. *Alexius* the Emperour having long delayed the time of his return to *Blachernas*, at the laſt Election was made of a proſperous time according to the Poſition of the Stars, as to the day and hour he ſet forth, and the truth is ſo happily, that ſo ſoon as ever he began his journey, the Earth opened before him, he himſelf eſcaped, but *Alexius* his Son-in-law, and divers of his Nobles fell in; one of his Eunuchs alſo that was in principal favour with him, was preſently killed by it.

Nicet. Choniat. Lipſ. monit. l. 1. c. 5. p. 85.

16. The *Sicilians* and *Latines* had blocked up the Seas near to *Conſtantinople*, and both infamy and loſs being daily preſented before his eyes, *Manuel* the then Emperour ſet forth a Navy againſt them again and again, which was ſtill repulſed with ſlaughter and ignominy. Whereupon the Aſtrologers were conſulted, Election is made of a more fortunate day, and then the ſucceſs is not doubted in the leaſt. *Conſtantius Angelus* an illuſtrious perſon prepares himſelf to conduct them, and ſets out againſt the Enemy: but he is called back by haſty Meſſengers when he was half way, and that upon this account, that the Emperour did underſtand that the matter had not been ſufficiently diſcuſſed amongſt the Aſtrologers, and that there was ſome errour committed in the election of that time. A Scheme therefore was erected a ſecond time, and a long diſpute held amongſt the moſt skilful in that Art. At laſt they agreed upon a time, wherein there was a benevolent and propitious Aſpect of the Planets. *Conſtantius* ſets forth again, and you would now expect that the Victory ſhould be his: but it fell out otherwiſe; for ſcarce had he put forth to Sea, when, which was the worſt that could come, both he and his were taken Priſoners.

Alex. ab Alexandr. dies Genial. l. 3. c. 2. fol. 219. Fitzherb. of Relig. & Policy, part 1. c. 36. p. 446. Juſt. l. 12. p. 134.

17. *Alexander* King of *Epirus* conſulted the Oracle of *Jupiter* at *Dodona*, a City of *Epire*, about his life; he was anſwered, that he ſhould ſhun the City of *Pandoſia* and the River *Acheruſius* as fatal places; he knew there were ſuch places amongſt the *Theſproti*: warring therefore upon the *Brutii*, a warlike people, he was by them overthrown and ſlain near unto places amongſt them called by the ſame names.

18. I have heard, ſaith *Bodinus*, of *Conſtantine*, who of all the *French* is the chief Chymiſt, and of the greateſt Fame in that Country, that when his Aſſociates had long attended upon the Bellows, without hope of profit, they then had recourſe to the Devil, and inquired of him, if they rightly proceeded, and if they ſhould attain to their deſired end? The Devil returned his anſwer in this one word *Travaillez*, which is, Labour. The firemen were ſo encouraged with this word, that they went on and blowed at that rate, that they multiplied all that they had into nothing, and had yet further proceeded, but that *Conſtantine* told them, that this was the guiſe of Satan to make ambiguous Reſponſes; that the word Labour ſignified they ſhould lay aſide Alchymy, and betake themſelves to ſome honeſt Art or Employment; that it was the part of a man purely mad, to fancy the making of that Gold in ſo ſmall a ſpace of time, ſeeing that in the making of it, Nature it ſelf is wont to ſpend more than a thouſand years.

Socrat. l.4. c. 15. pag. 326. Wieri oper. lib. 1. de Præſtig. Dæm. c.10. p. 25. Zonar. Annal. tom. 3. p. 120. Lonicer. Theatr. pag. 138.

19. The Emperour *Valens* conſulted the Devil about the name of him that ſhould ſucceed him in the Empire; the Devil anſwered in his accuſtomed manner, and ſhewed the Greek Letters Θεοδ. *THEOD.* intimating that the name of his Succeſſor ſhould begin with thoſe Letters. *Valens* therefore cauſed as many as he could to be ſlain, whoſe names began in that manner, the *Theodori, Theodoti, Theoduli*, and amongſt others *Theodoſiolus* a Noble perſon in *Spain:* others in fear of this new danger changed their names; but for all this he could not prevent *Theodoſius* from ſucceeding him in the Empire.

Fitzherb. of Relig. & Policy, part. 1. c.36. p. 446. Wieri oper. l.1. de Præſtig. Dæm. c.5. p. 475. Platina de vit. Pontiſ. p. 160. Heyw. Hierarch. pag. 226. Prideaux Introd. hiſt. Interv. 7. §.8. p.112.

20. Pope *Sylveſter* the Second, before called *Gilbertus*, by Nation a *French* man, obtained the Popedom by evil Arts: and though while Pope he diſſembled his skill in Magick; yet he had a brazen Head in a private place, from which he received Reſponſes as oft as he conſulted the evil Spirit. On a time he inquired of the Devil how long he ſhould enjoy the Popedom. The fallacious Spirit anſwered him in equivocating terms, If thou com'ſt not at *Jeruſalem*, thou ſhalt live long. Whilſt therefore in the fourth year, the firſt month, and tenth day of his Papacy he was ſaying Maſs in the Church of the Holy Croſs in *Jeruſalem*, he was ſuddenly ſeiſed with a Feaver, and then knew he ſhould dye by the buſle of the Devils, who expected what they had contracted with him for: he was made Pope *An.* 1000. or as others 997.

Herod. l. 1. p.21. & 39.

21. *Crœſus* ſent to *Delphos* to know of the Oracle, if his Empire and Government ſhould be durable or not; the Anſwer he received was,

Regis apud Medos mulo jam ſede potito,
Lyde, fugam mollis, ſcrupoſum corripe ad Hermum
Néve mane, ignavus, poſito ſis Lyde pudore.

When the Verſes came to *Crœſus*, he took great pleaſure therein, hoping it would never come to paſs, that amongſt the *Medes* a Mule inſtead of a man ſhould reign, and that therefore he and his poſterity ſhould preſerve their Empire unaboliſhed. But when after he was overcome he had got leave of *Cyrus* to ſend to *Delphos*, to upbraid the Oracle with the deceit, *Apollo* ſent him word, that by the Mule he meant *Cyrus*, becauſe he was born of Parents of two different Nations, of a more noble Mother than Father; for ſhe was a *Mede*, the Daughter of *Aſtyages* King of the *Medes*, the Father a *Perſian*, and Subject to the *Medes*; and though a very mean perſon, had yet married *Mandane* the Daughter of his King.

Xiphil. in Julio, p. 3.

22. *Pompey* the Great was called *Agamemnon*, becauſe he ruled over 1000 Ships; he dyed within thoſe eight days wherein he had triumphed over *Mithridates* and the Pirates. This is wonderful, that when he held all the Family of the *Caſſii* (amongſt the *Romans*) ſuſpected, none ever conſpired againſt him; though he was warned to take heed of *Caſſius*, it was not meant of a man, but he dyed near the Mount *Caſſius*, and was buried in it.

Bak. Chron. p.410, 411.

23. In the Reign of King *Henry* the Eighth, a Fryer Obſervant called Fryer *Forreſt*, who had taken the Oath of Supremacy himſelf, yet privily perſwaded others, that the King was not ſupreme Head of the Church, was examined, convicted, and condemned, and on a pair of Gallows prepared for him in *Smithfield*, he was hanged by the middle and arm-holes alive, and under the Gallows was made afire, wherewith he was conſumed. A little before his Execution, a huge great Image was brought to the Gallows, fetched out of *Wales*, which the *Welch* men had in great reverence, called *Dawel Gatheren*, of which there went a Prophecy, that this Image ſhould ſet a whole Foreſt on fire, which was thought to take effect, in ſetting this Fryer *Forreſt* on fire, and conſuming him to nothing.

Bak. Chron. p. 140.

24. There was a Prophecy of *Merline*, that *Leoline* Prince of *Wales* ſhould be crowned with the Diadem of *Brute:* this ſo over-weighed him, that he had no care for Peace with King *Edward* the Firſt, though offered; and therefore ſhortly after had no head. For when the Earl of *Pembroke* had taken *Bere* Caſtle, the Seat of *Leoline*, he was himſelf ſlain in Battel, and his head cut off by a common Souldier, was ſent to King *Edward*, who cauſed the ſame to be crowned with Ivy, and to be ſet upon the Tower of *London*.

Val. Max. l. 1. c. 8. p. 31.

25. *Philip* King of *Macedon* was admoniſhed to preſerve his life from the violence of *Quadriga*, which is a Coach with four Horſes: the King upon this cauſed the Chariots and Carts throughout his whole Realm to be unharnaſſed, and drawn only with two Horſes. He alſo very carefully ſhunned that place in *Boetia* which is called *Quadriga*; and yet for all this he could not avoid that kind of Fate which was predicted to him: for *Pauſanias* who ſlew him, had a Coach and four Horſes engraven upon the Hilt of that Sword which he lift up againſt him.

Val. Maxi. l. 1. c. 8. p. 31.

26. *Daphida* was one of thoſe whom they call Sophiſts, and out of a fooliſh inſolency he went to *Delphos* to conſult the Oracle of *Apollo* for no other purpoſe but to deride it. He inquired therefore if he ſhould find his Horſe, whereas indeed he had none of his own. *Apollo* anſwered, that he ſhould undoubtedly find his Horſe; but ſhould be ſo troubled with him, that it would be his death. The Sophiſt returned back jeſting, as ſuppoſing that he had deluded the Deity; but in his way he fell into the hands of King *Attalus*, one whom he had often bitterly provoked by his abuſive ſpeeches in his abſence: The King therefore gave order they ſhould take him to the top of that Rock which is called *Equus*, or the Horſe, and caſt him down headlong from thence.

Uſhers Annals, pag. 473. A. M. 3859.

27. *Alexander Bala* King of *Syria*, being in *Cilicia*, conſulted the Oracle of *Apollo* touching his Deſtiny and death, whence he is ſaid to have received this Anſwer, That he ſhould beware of that place which had brought forth a rare ſight to be ſeen, a thing having two ſhapes: this was thought to refer to *Abas*, a City in *Arabia*, whither he fled when he was defeated by *Ptolomeus Philometor* in a Fight near the River *Oenopara*, there was he ſlain by the Commanders of his own Party, his head cut off by *Zabdiel* a powerful *Arabian* (to whom he had fled for protection) and by him preſented to *Ptolomy*, who was exceedingly delighted with the ſight: but being at that time ſore wounded, dyed upon the third day after. Now herein lay the equivocation of the Oracle; for that in this City *Abas* there was a certain Woman called *Herais* (having *Diophantus* a *Macedonian* for her Father, and an *Arabian* Woman her Mother, and married to one *Samjades*) who changed her ſex, and of a Woman became a man, taking upon her her Fathers name *Diophantus*.

Zonar. Annal. tom. 3. p. 119.

28. The Emperour *Julianus* while at *Antioch* is ſaid to have ſeen in his ſleep a young man with yellow hair, who told him that he ſhould dye in *Phrygia*; when therefore he was wounded in *Perſia*,

ſia, he demanded of them that ſtood by, what the place was called, who told him *Phrygia:* upon which he cryed out, *O Sol Julianum perdidiſti*, O *Apollo* thou haſt undone *Julianus*.

Zuing. Theatr. vol. 5. l. 3. pag. 1270. 29. *Johannes Martinus*, born in *Belgia*, was a very good Painter, and being in *Italy*, he was told by an Aſtrologer, that when he came to *Geneva*, he ſhould then dye, he gave not much credit to this prediction; but it ſo fell out, that he was ſent for to *Bern* by *Thomas Schopſius* a Phyſician, on purpoſe to illuſtrate the Juriſdiction of *Bern* by Chorographical Tables. He had now almoſt finiſhed the deſigned Tables, and was entred upon that which contains *Geneva:* when while he was about the place of the City, and writing down the name of that City, he was ſuddenly ſeiſed upon with the Plague, which at that time furiouſly raged thereabouts, and dyed *An.* 1577. in the month of *Auguſt*.

Zuing. Theatr. vol. 5. l. 3. pag. 1265. Sueton. l. 4. c. 57. pag. 198. 30. *C. Caligula* conſulted *Sylla* the Mathematician about his Nativity, who told him, that a certain death was now near unto him. He was alſo admoniſhed by the *Sortes Antiatina*, that he ſhould beware of *Caſſius*; upon which he gave order for the killing of *Caſſius Longinus* the then Proconſul of *Aſia*, being altogether unmindful that *Charea* the Tribune was alſo called *Caſſius*, by whoſe Conſpiracy and Sword he dyed.

Chetwinds hiſt. collect. cent. 5. pag. 143. Marian. hiſt. de Eſp. p. 340. 31. *Alvaro de Luna*, who had been thirty years Favourite to *John* King of *Caſtile*, fell at laſt into diſgrace, was condemned and beheaded. An Aſtrologer or a Wizard had told him, that he ſhould dye in *Cadahalſo*. Now the King had given him a County ſo called, which for that reaſon he would never enter into, not minding that *Cadahalſo* ſignifies a Scaffold, on which indeed he ended his life.

Speeds hiſt. p. 672. 32. *Walter* Earl of *Athol* conſpired the Murder of *James* I. King of *Scotland*, in hopes to be crowned, and by the encouragement of certain Sorcerers whom he kept about him, who had aſſured him that he ſhould be crowned, and crowned he was, but not with the Crown of the Kingdom, but of red hot Iron clapt upon his head; which was one of the Tortures, by which at once he ended his wicked days and traiterous deſigns.

Polychron. fol. 296. 33. *Stephen* Procurator of *Anjou*, under King *Richard* the Firſt, conſulted with a Necromancer, who ſent him to inquire his mind of a brazen Head, that had a Spirit incloſed; he therefore asked it, Shall I never ſee King *Richard?* The Spirit anſwered, No. How long, ſaid he, ſhall I continue in my Office? To thy lifes end, replied the Spirit. Where ſhall I dye? *In plumâ*, ſaid the other. Hereupon he forbad his Servants to bring any feathers near him; but he proſecuting a Noble man, the Noble man fled to his Caſtle called *Pluma*; and *Stephen* following, was there killed.

Polychron. fol. 296. 34. *Albericus* Earl of *Northumberland*, not contented with his own Eſtate, conſulted with a Wizard, who told him he ſhould have *Gracia*; whereupon he went into *Greece*, but the *Grecians* robbed him of what he had, and ſent him back. He after (weary of his travel) came to King *Henry* in *Normandy*, who gave him a noble Widow to Wiſe, whoſe name was *Gracia*.

CHAP. V.

Of the magnificent Buildings, ſumptuous and admirable Works of the Ancients, and thoſe of later times.

AUguſtus Caſar had ſeveral ways adorned and fortified the City of *Rome*, and (as much as in him lay) put it into a condition of bravery and ſecurity for after-times; whereupon he gloried, that he found *Rome* of Brick, but he left it of Marble. Certainly nothing makes more for the juſt glory of a Prince, than to leave his Dominions in better ſtate than he received them. The vaſt expences of ſome of the following Princes had been more truly commendable, and their mighty Works more really glorious, had they therein conſulted more of the publick good, and leſs of their own oſtentation.

1. Immediately after the univerſal Deluge *Nimrod* the Son of *Chus*, the Son of *Cham* perſwaded the people to ſecure themſelves from the like after-claps, by building ſome ſtupendious Edifice, which might reſiſt the fury of a ſecond Deluge. The counſel was generally embraced, *Heber* only and his Family (as the Tradition goes) contradicting ſuch an unlawful attempt. The major part prevailing, the Tower of *Babel* began to rear a head of Majeſty five thouſand one hundred forty ſix paces from the ground, having its Baſis and circumference equal to its height. The paſſage to go up went winding about the outſide, and was of an exceeding great breadth; there being not only room for Horſes, Carts, and the like means of carriage to meet and turn, but Lodgings alſo for man and beaſt. And (as *Verſtegan* reports) Graſs and Corn-fields for their nouriſhment. But God, by the confuſion of Tongues, hindred the proceeding of this Building, one being not able to underſtand what his fellow called for. *Heyl. Coſm. p. 785.*

2. On the Bank of the River *Nilus* ſtood that famous Labyrinth, built by *Pſammiticus* (King of *Egypt*) ſituate on the South-ſide of the *Pyramides*, and North of *Arſinoe*, it contained within the compaſs of one continued Wall a thouſand houſes (three thouſand and five hundred, ſaith *Herodotus*) and twelve Royal Palaces all covered with Marble, and had one only entrance, but innumerable turnings and returnings, ſometimes one over another, and all (in a manner) invious to ſuch as were not acquainted with them. The Building more under ground than above; the Marble-ſtones laid with ſuch Art, that neither Wood nor Cement was employed in any part of the Fabrick; the Chambers ſo diſpoſed, that the doors upon their opening did give a report, no leſs terrible than a crack of Thunder; the main entrance all of white Marble, adorned with ſtately Columns and moſt curious Imagery. The end at length being attained, a pair of ſtairs of ninety ſteps conducted into a gallant Portico, ſupported with Pillars of *Theban* Marble, which was the entrance into a fair and ſtately Hall (the place of their general Convention) all of poliſhed Marble, ſet out with the Statues of their Gods. A Work which afterwards was imitated by *Dadalus* in the *Cretan* Labyrinth, though that fell as ſhort of the glory of this, as *Minos* was inferiour unto *Pſammiticus* in power and riches. *Herod. l. 2. p. 147. Sandys Relat. l. 2. p. 113. Heyl. Coſm. p. 925.*

Dinoth.l.2. p. 43. Heyl. Coſm. p. 785.

3. *Babylon* was ſituate on the Banks of the River *Euphrates*, the ancienteſt City of the World, on this ſide the Floud: the compaſs of its Walls was three hundred eighty five furlongs, or forty ſix miles; in height fifty cubits, and of ſo great breadth, that Carts and Carriages might meet on the top of them. It was finiſhed in one year by the hands of two hundred thouſand Work-men employed in it: *Ariſtotle* ſaith, it ought rather to be called a Country than a City.

Heyl. Coſm. p. 676.

4. In the Iſland of *Rhodes* was that huge *Coloſſus*, one of the ſeven Wonders of the World. It was made by *Chares* of *Lindum*, compoſed of Braſs; in height ſeventy cubits, every finger of it being as big as an ordinary man. It was twelve years in making, and having ſtood but ſixty ſix years, was thrown down in an inſtant by an Earthquake, which terribly ſhook the whole Iſland. It was conſecrate to the Sun; and therefore the Braſs and other materials of it, were held in a manner ſacred, nor medled with, till *Mnavias*, the General of *Oſman*, the Mahometan *Caliph*, after he had ſubdued this Iſland, made prey thereof, loading nine hundred Camels with the very Braſs thereof.

Heyl. Coſm. p. 658. Plin. Nat. Hiſt. l. 36. c. 14. pag. 580.

5. *Epheſus* was famous amongſt the Gentiles for that ſumptuous and magnificent Temple there conſecrated to *Diana*, which for the largeneſs, furniture, and workmanſhip of it was worthily accounted one of the Wonders of the World; the length thereof is ſaid to be four hundred twenty five foot, two hundred twenty foot in breadth, ſupported with one hundred twenty ſeven Pillars of Marble, ſeventy foot in height, of which twenty ſeven were moſt curiouſly engraven, and all the reſt of Marble poliſhed. The Model of it was contrived by one *Cteſiphon*, and that with ſo much art and curioſity of Architecture, that it took up two hundred years before it was finiſhed. When finiſhed, it was fired ſeven times, the laſt by *Eroſtratus* only to get himſelf a name amongſt poſterity thereby.

Diodor. rer. Antiq. l.2. c. 1. p.46. Dinoth.l.2. p. 43.

6. *Niniveh*, as it was more ancient than almoſt any other City; ſo in greatneſs it excelled all thoſe that were famous in old time. The Plat or ground of it is ſaid to be four hundred and eighty furlongs; the Walls were in height one hundred foot, and the breadth of them ſuch, that three Carts might meet upon the top of them. On the Walls there were one thouſand five hundred Towers, each of them two hundred foot high. It was called *Tetrapolis*, as being divided (as it were) into four Cities, *Niniveh*, *Reſena*, *Forum*, and *Cale*.

Herod. l. 2. p. 137. Heyl. Coſm. p. 923. Lithgows Travels, p. 311. Diod. Sicul. rerum Antiq. l. 1. c. 2. p. 29. Sandys Relat. l. 2. p. 128, 129. Bellon.

7. The Pyramids of *Egypt* are many in number, but three of them the moſt celebrated; the principal of all is ſituated on the South of the City of *Memphis*, and on the Weſtern Banks of *Nilus*. It is accounted chief of the Worlds ſeven Wonders, ſquare at the bottom, and is ſuppoſed to take up eight Acres of ground. Every ſquare is 300 ſingle paces in length, it is aſcended by 225 ſteps, each ſtep above three foot high, and a breadth proportionable, growing by degrees narrower and narrower, till we come to the top, and at the top conſiſting but of three ſtones only, yet large enough for ſixty men to ſtand upon. No ſtone (in the whole) is ſo little, as to be drawn by any of our Carriages; yet brought thither from the *Arabian* Mountains: how brought, and by what Engine mounted, is an equal wonder. It was built for the Sepulchre of *Cheops*, an *Egyptian* King, who employed in it day by day (twenty years together) no fewer than three hundred ſixty ſix thouſand men continually working on it. The charges which they put him to (in no other food than Garlick, Rhadiſhes, and Onions) being computed at a thouſand and eight hundred Talents. *Diodorus Siculus* ſaith of this Pyramid, that it ſtands an hundred and twenty furlongs from *Memphis*, and forty five furlongs from *Nilus*. It hath ſtood (ſaith he) almoſt a thouſand years unto our time, but as the Tradition is above three thouſand and four hundred.

Heyl. Coſm. p. 322.

8. *Wales* anciently extended it ſelf Eaſtward to the River *Saverne*, till by the puiſſance of *Offa*, the great King of the *Mercians*, the *Welſh* or *Britains* were driven out of the plain Country beyond that River, and forced to betake themſelves to the Mountains, where he cauſed them to be ſhut up, and divided from *England* with an huge Ditch, called in Welſh *Claudhoffa*, that is, *Offa*'s Dike. Which Dike beginning at the influx of the *Wie* into the *Severne*, not far from *Chepſtow*, extendeth eighty four miles in length, even as far as *Cheſter*, where the *Dee* is mingled with the Sea. Concerning this Ditch, there was a Law made by *Harold*, that if any *Welſh*-man was found with a Weapon on this ſide of it, he ſhould have his right hand cut off by the Kings Officers.

Xiphil. in Caligulâ, p. 99. Sueton. l. 4. c. 19. pag. 175. Hak. Apol. l. 4. c. 8. §. 2. pag. 394. Camer. oper. ſubciſiv. cent. 1. c. 81. p. 370. Joſ. Antiq. l. 19. c. 1. p. 489.

9. The Bridge of *Caligula* was a new and unheard of ſpectacle, it reached from *Putzol* to *Banli* three miles and a quarter; he built it upon Ships in a few days, and in emulation of *Xerxes*. Over this he marched with the Senate and Souldiery in a triumphant manner, and in the view of the people. Upon this he feaſted, and paſſed the night in dalliance and gaming. A marvellous and great work indeed: but ſuch as the vanity thereof deprived it of commendation; for to what end was it raiſed but to be demoliſhed? Thus ſported he, ſaith *Seneca*, with the power of the Empire, and all in imitation of a foreign, frantick, unfortunate and proud King.

Hak. Apol. l. 4. c. 8. §. 6. p. 402.

10. The Capitol of *Rome*, ſeated on the *Tarpeian* Rock, ſeemed to contend with Heaven for height: and no doubt but the length and breadth were every way anſwerable. The exceſſive charge that *Domitian* was at in the building of it, *Martial* (after his flattering manner) hath wittily deſcribed, and which I may thus tranſlate:

Martial. l. 9. Epiſt. 4. p. 347.

> *So much has* Cæſar *giv'n the Gods above,*
> *That ſhould he call it in, and Cred'tor prove,*
> *Though* Jove *ſhould barter Heav'n it ſelf away,*
> *This mighty debt he never could repay.*

We may (in part) give a gueſs at the Riches and Ornaments of it by this, that there was ſpent only upon its gilding above twelve thouſand Talents; it was all gilded over, not the inner Roof only, but the outward Covering which was of Braſs or Copper, and the doors of it were overlaid with thick plates of Gold, which remained till the Reign of *Honorius*.

Sueton. l. 6. c. 31. pag. 250.

11. *Suetonius* thus deſcribes that Houſe of *Nero*'s, which *Nero* himſelf called *Domum Auream*, the Golden Houſe. In the Porch was ſet a *Coloſſus*, ſhaped like himſelf, of one hundred and twenty foot high. The ſpaciouſneſs of the Houſe was ſuch, that it had in it three Galleries, each of them a mile long, a ſtanding Pool like a Sea, beſet with Buildings in manner of a City; Fields in which were arable grounds, Paſtures, Vineyards, and Woods, with a various multitude of tame and wild beaſts of all kinds. In the other parts thereof all things were covered with Gold, and diſtin-

guiſhed with precious Stones, or Mother of Pearl. The Supping-rooms were roofed with Ivory Planks that were moveable, for the caſting down of Flowers, and had Pipes in them, for the ſprinkling of Ointments. The Roof of the principal Supping-room was round, which like the Heavens perpetually day and night wheeled about. This Houſe when he had thus finiſhed and dedicated, he ſo far forth approved of it, that he ſaid he had began to live like a man.

Plut. in Demetr. p. Panciroll. de rebus nuper inventis, tit. 38. p. 51.

12. *Ptolomaus Philopater* built a Ship (ſaith *Pancirollus*) that the like was never ſeen before or ſince. It was two hundred and eighty cubits in length, fifty two cubits in height from the bottom to the upper Decks. It had four hundred Banks or Seats of Rowers, four hundred Mariners, and four thouſand Rowers: and on the Decks it could contain three thouſand Souldiers. There were alſo Gardens and Orchards on the top of it, as *Plutarch* relates in the Life of *Demetrius*.

Heyl. Coſm. p. 864. Herberts Trav. l. 3. p. 377.

13. *China* is bounded on the North with *Altay*, and the Eaſtern *Tartars*, from which it is ſeparated by a continued chain of Hills, and where that chain is broken off, with a great Wall extended four hundred leagues in length, built, as they ſay, by *Zaintzon*, the hundred and ſeventeenth King hereof: ſix fadom high, twelve yards think, twenty ſeven years erecting by continued labour of 70050000 men.

Plin. nat. hiſt. l. 36. c. 15. pag. 583. Hakew. Apol. l. 4. c. 8. §. 2. p. 393.

14. *M. Scaurus* (the Son-in-law to *Sylla*) when he was *Ædile* cauſed a wonderful piece of Work to be made, exceeding all that had ever been known by mans hand, not only thoſe which have been erected for a month (or ſuch a thing) but even thoſe that have been deſtined for perpetuity; and a Theatre it was: The Stage had three heights one above another, wherein were three hundred and ſixty Columns of Marble, the middle of glaſs, an exceſſive ſuperfluity never heard of before or after. As for the uppermoſt, the Boards, Planks, and Floors were gilded. The Columns beneath were forty foot high wanting two, and between theſe Columns there ſtood of Statues and Images of Braſs, to the number of three thouſand. The Theatre it ſelf was able to receive 80000 perſons to ſit well and at eaſe. As touching the other Furniture of this Theatre, in rich Hangings (which were of Cloth of Gold) painted Tablets (the moſt exquiſite that could be found) Players Apparel, and other ſtuff meet to adorn the Stage) there was ſuch abundance thereof, that there being carried back to his Houſe of Pleaſure at *Tuſculum* the ſurpluſage thereof (over and above the daintieſt part whereof he had daily uſe at *Rome*) his Servants and Slaves there (upon indignation for this waſte and monſtrous ſuperfluity of their Maſter) ſet the ſaid Country-houſe on fire, and burnt as much as came to an hundred millions of Seſterces. Yet was this magnificent piece of Building (by the teſtimony of *Pliny*) but a temporary Theatre, and ſcarce to endure for a month.

Plin. nat. hiſt. l. 36. c. 15. p. 584. Hakew. Apol. l. 4. c. 11. §. 4. p. 447.

15. *C. Curio*, deſirous to ſhew pleaſure unto the people of *Rome*, at the Funerals of his deceaſed Father, and ſeeing he could not out-go the forementioned *Scaurus* in rich and ſumptuous Furniture, deviſed to ſurpaſs him in Wit. This *Curio* then (in emulation) cauſed two Theatres to be framed out of Timber, and thoſe exceeding big; yet ſo, as they might be turned about, as a man would have them approach near one to the other, or be removed farther aſunder, as one would deſire: and all by the means of one Hook apiece they hung by, which bare the weight of the whole Frame, the counterpoiſe was ſo even, and all the whole Fabrick thereof ſure and firm. Now he ordered the matter thus; that to behold the ſeveral Stage-plays and Shews in the forenoon, they ſhould be ſet back to back; that the Stages ſhould not trouble one another, and when the people had taken their pleaſure that way, he turned the Theatres about in a trice againſt the afternoon, ſo that they fronted one another; and toward the latter end of the day (when the Fencers and Sword-players were come in place) he brought both Theatres nearer together, and yet every man ſate ſtill, and kept his place according to his rank and order. In ſo much that by the meeting of the horns or corners of them both together, he made a fair round Amphitheatre of it, wherein he exhibited to them Fencers fighting at ſharps. Thus the bold man carried the whole people of *Rome* round about at his pleaſure (bound ſure enough for ſtirring or removing) ſupported betwixt heaven and earth, and ſitting at the devotion only of two Hooks or Pins. A marvellous work in the Framer, and as ſtrange a folly in them that ſate there.

Herodian. Joſeph of the deſtruct. l. 7. Pliny nat. hiſt. l. 34. c. 8. p. 503. Hakew. Apol. l. 4. c. 8. §. 6. p. 403.

16. The Temple of Peace was built by *Veſpaſian* three hundred foot in length, and in breadth two hundred, ſo as *Herodian* deſervedly calls it the greateſt and faireſt of all the Works in the City of *Rome*, and the moſt ſumptuous in Ornaments of Silver and Gold. *Joſephus* writes, that upon this Temple were beſtowed all the rarities, which (before) men travelled through the World to ſee, and *Pliny* ſaith, of all the choice Pieces I have ſpoken of in the City, the moſt excellent are laid up, and dedicated by *Veſpaſian* in the Temple of Peace, which were before in the Golden Houſe of *Nero*.

Hakew. Apol. l. 4. c. 8. §. 3. p. 394.

17. The Amphitheatre begun by *Veſpaſian*, but finiſhed and dedicated by *Titus*, was moſt famous, the height of which was ſuch (ſaith *Ammianus*) that the eye of man could hardly reach it. It was reared, ſaith *Caſſiodore*, with Rivers of Treaſure poured out. It contained only upon the ſteps or degrees ſufficient and eaſie ſeats for eighty ſeven thouſand perſons; ſo as the vacant places beſides might well contain ten or twenty thouſand more. *Martial* prefers it before all the rare and great Works at *Rome*: It ſtood in the place where ſometimes were *Nero*'s Ponds.

Heyl. Coſm. p. 271.

18. The Eſcurial or Monaſtery of St. *Laurence* in *New Caſtile*, was built by *Philip* the Second; a place (ſaith *Quade*) of that magnificence, that no Building in times paſt, or the preſent is comparable to it. The Front towards the Weſt is adorned with three ſtately Gates, the middlemoſt whereof leadeth into a moſt magnificent Temple, a Monaſtery (in which are one hundred and fifty Monks of the Order of St. *Jerome*) and a Colledge. The Gate on the right hand openeth into divers Offices belonging to the Monaſtery, that on the left unto Schools, and Out-houſes belonging to the Colledge. At the four corners there are four Turrets of excellent workmanſhip, and for height majeſtical. Towards the North is the Kings Palace, on the South part divers beautiful and ſumptuous Galleries, and on the Eaſt ſide ſundry Gardens and Walks very pleaſing and delectable. It containeth in all eleven ſeveral Quadrangles, every one encloiſtered, and is indeed ſo brave a Structure, that a Voyage into *Spain* were well employed, were it only to ſee it, and return.

Plin. Nat. Hiſt. l. 36. c. 15. pag. 582.

19. The Aquaduct, vaulted Sinks, and Draughts of *Tarquinius Priſcus* King of the *Romans* were the

greateſt Works of all his other which he deviſed, by undermining and cutting through the ſeven Hills whereupon *Rome* is ſeated, and making the City hanging as it were in the Air between heaven and earth (like unto the ancient City of *Thebes* in *Egypt*) ſo as a man might paſs under the ſtreets and houſes with Boats. And if this were the marvel of men in thoſe days; how would they be aſtoniſhed now to ſee how *M. Agrippa* in his Edileſhip (after he had been Conſul) cauſed ſeven Rivers to meet together under the City in one main Chanel, and to run with ſuch a ſwift ſtream and current, that they take all afore them whatſoever there is in the way, and carry it down into *Tyber*; and being ſometimes increaſed with ſudden ſhowers and Land-floods, they ſhake the paving under them, they drive againſt the ſides of the Walls about them; ſometimes alſo they receive the *Tyber* water into them when he riſeth extraordinarily; ſo as a man ſhall perceive the ſtream of two contrary waters affront and charge one another with great force and violence within and under ground. And yet for all this, theſe Water-works aforeſaid yield not a jot, but abide firm and faſt, without any ſenſible decay occaſioned thereby. Moreover theſe ſtreams carry down ever and anon huge and heavy pieces of ſtones within them, mighty loads are drawn over them continually: yet theſe arched Conduits neither ſettle and ſtoop under the one, nor are endamaged by the other. Many a houſe falleth of it ſelf upon them, many are made to fall by frequent fires, and ſometimes terrible Earthquakes ſhake the whole Earth about them; yet for all theſe injuries they have continued ſince the days of *Tarquinius Priſcus* inexpugnable, and that is almoſt eight hundred years.

Plin. Nat. Hiſt. l. 36. c. 15. p. 586.

20. Of all the Aquaducts that ever were before this time, that which was begun by *Caligula*, and finiſhed by *Claudius* his Succeſſour ſurpaſſed in ſumptuouſneſs; for they commanded the two Fountains *Curtius* and *Ceruleus*, whoſe heads were forty miles diſtant, and theſe they carried with ſuch a force before them, and to ſuch a height, that they mounted up to the higheſt Hills in *Rome*, and ſerved them that dwelt thereupon. This Work coſt three hundred millions of Seſterces. Certainly if a man conſider the abundance of water that is brought thereby, and how many places it ſerveth, as well publick as private, the Bains, Stews, and Fiſh-Pools, Kitchens, and other Houſes of Office; for Pipes, and little Rivulets to water Gardens, as well about the City, as in Mannors and Houſes of Pleaſure in the fields near unto the City: beſides the mighty way that theſe waters are brought, the number of Arches that muſt of neceſſity be built to convey them; the Mountains that are pierced and wrought through; the Vallies that are raiſed and made even and level, he will confeſs that there never was any deſign in the whole World enterpriſed and effected more admirable than this.

CHAP. VI.

Of the choiceſt Libraries in the World, their Founders, and number of Books contained in them.

AS Treaſures both publickly and privately are collected and laid up in the Republick to be made uſe of when neceſſity requires; and the greater and rarer they are, the more precious they are accounted: So the Treaſures of Learning and of all good Arts and Sciences, which are contained in Books (as ſo many ſilent Teachers) are worthily collected by publick and private perſons, and laid up amongſt the choiceſt goods of the Common-wealth, where they may be made uſe of to all ſorts of perſons, as their ſtudies incline them, or as neceſſity ſhall require at any time, whether in peace or war. The moſt famous Repoſitories of Books were as followeth.

Terzag. Muſæum Septal. p. 156. Oroſ. l. 6. c. 15. p. Gell. l. 6. c. 17. Pet. Gregor. de Repub. l. 46. c. 7. p. 670.

1. *Ptolomæus Philadelphus* (the Son of *Ptolomæus Lagus*) reigning in *Egypt*, and alſo by the concurrent and laborious endeavours of *Demetrius Phalareus* there was an excellent Library founded in *Alexandria*, the nobleſt City of all *Egypt*, in the year before Chriſts birth 280. and of the World 3720. This Library, ſaith *Baronius*, was enriched with more than 200000 Volumes, brought out of all places in the World with exquiſite care and diligence. Amongſt theſe were alſo the Books of the Old Teſtament tranſlated by the LXX. After which Tranſlation the King alſo procured ſo many Greek, Chaldee, Egyptian Books, and Latine ones tranſlated into Greek, as alſo of divers other Notions, that at laſt he had heaped up therein (ſaith *Gellius*) ſeven hundred thouſand Volumes. But alas! in how ſhort a time did the ſplendour of ſo much vertue ſuffer an Eclipſe! for in the 183 Olympiad, from the building of the City, *Cæſar* fighting in *Alexandria*, that fire which burnt up the Enemies Navy took hold alſo of this, burnt the greateſt part of the City, ſaith *Oroſius*, together with four hundred thouſand Books; ſo that from the founding of it to its deſtruction there were elapſed only 224 years.

Terzag. muſ. ſept. p. 157. Petr. Greg. de Repub. l. 76. c. 7. p. 670.

2. *Eumenes* the Son of *Attalus* (and Father of that *Attalus*, who was the laſt King of *Pergamus*, and who dying, made the people of *Rome* his Heir) was the Founder of that excellent Library at *Pergamus*, in the year from the Creation 3810. wherein were contained above twenty thouſand choice Books.

Terzag. muſ. ſept. p. 157.

3. Queen *Cleopatra*, about the year of the World 3950. and thirty years before the Birth of Chriſt, gathered together ſuch Books as had eſcaped the fire of *Cæſar* in *Alexandria*, built a place for them in the Temple of *Serapis* near to the Port, and transferred thither 200000 Books from the *Attalick* or *Pergamenian* Library.

Petr. Greg. de Repub. l. 16. c. 7. p. 669. Terzag. muſ. ſept. p. 158.

4. *M. Varro*, by the appointment of *Julius Cæſar*, had the peculiar care committed to him of erecting a publick Library; but it had come to nothing but for the helping hand of *Auguſtus*, who ſucceeded him. It was he that erected a famous Repoſitory for Books in the Hill *Aventine*, adorned it with Porticoes and Walks, for the greater convenience of Students, and enriched it with the ſpoils of conquered *Dalmatia*: this was a little before the Birth of Chriſt, and in the year of the World 3970. Nor did the bounty of this great Prince reſt there, but always aſpiring to greater things, he opened two other little inferiour to that in the *Aventine*, one whereof he called the *Octavian*, from the name of his Siſter, and the other the *Palatine*, from the Mount or Hill on which it was erected. Over the Keepers of which (by his Imperial Order) was *C. Julius Hyginnius*, an excellent Grammarian.

Terzag. muſ. ſept. p. 158.

5. *Fl. Veſpaſianus* about the ſixth year of his Empire, the ſeventy ſeventh from the Birth of Chriſt, and of the World 4050. founded a Library in the *Forum* at *Rome*, and contiguous to the Temple of

Peace, as if he thereby intended to ſhew that nothing was ſo requiſite to advance men in Learning as times of peace.

Terzag. muſ. ſept. p. 159. 6. The Emperour *Trajanus* in the tenth year of his Reign, one hundred and eight years after the Birth of Chriſt, and from the Creation of the World 4092. built a ſumptuous Library in the Market-place of *Trajan*, which he called after his own ſirname, the *Ulpian* Library. *Diocleſian* afterwards being to edifie ſome, and adorn other Baths, tranſlated this Library unto the *Viminal* Hill, which at this day hath the Gate of St. *Agnes* opening upon it.

Terzag. muſ. ſept. p. 159. 7. *Domitianus* the Emperour erected another near to his own houſe, which he had built upon the *Capitoline* Hill, which yet ſoon after was reduced to aſhes in the Reign of *Commodus*, which happened, as *Euſebius*, *Dion*, and *Baronius* witneſs, in the eighth year of *Commodus* his Empire, the 189. year from the Nativity of Chriſt, and from the Creation of the World about the four thouſand one hundred ſixty and third.

Terzag. muſ. ſept. p. 159. 8. *Gordianus Senior* about the two hundred and fortieth year after Chriſt, built a Library which contained ſixty and two thouſand Books, the greater part whereof were left as a Legacy to the Emperour by *Geminicus Gammonicus*.

Zonar. Annal. tom. 3. *Zuing. Theatr. vol.* 3. *l.* 2. *p.* 650. *Cedren.* 9. *Conſtantinus* the Emperour, by the teſtimony of *Baronius*, erected a ſumptuous Library in the Province of *Thrace*, at *Byzantium*, called *New Rome*, which was enriched with an hundred and twenty thouſand Volumes: he called that City *Conſtantinople*, in the year from the Birth of Chriſt 324. but through the diſcord of his Sons (about the year of the World 4321. and from the Birth of Chriſt 340.) to wit, of *Conſtantinus*, *Conſtantius*, and *Conſtance* the Emperours, in the deplorable declination of the Empire, and much more by fire, it loſt its fame and name, being burnt by the people, in hatred of *Baſilius* the Emperour (as ſaith *Zonaras* and *Cedrenus*) which happened about the year from the Nativity of Chriſt 476. but being repaired and increaſed by the acceſſion of three hundred and three Volumes, *Leo Iſaurus* in hatred of ſacred Images, burnt both it and its Keepers, who were Counſellors of great renown. This happened about the year of Chriſt 726. as witneſſeth *Zonaras*, *Cedrenus*, and others. In this Library was (as is reported) the gut of a Dragon 120 foot long, upon which was written *Homers* Poems, Iliads, and Odyſſes in Letters of Gold.

Terzag. muſ. ſept. p. 151. 10. The *Septalian* Library (now in the poſſeſſion of *Manfred Septala*, a Patrician of *Millaine* 1664.) contains ſeven thouſand two hundred ninety Volumes, amongſt which are many Greek Authors, and ſix hundred Manuſcripts: they are ſet upon three hundred ſhelves, fitly diſpoſed, with that peculiar order as the ſtudy of every particular Science doth require. Firſt, ſuch as teach the firſt Elements of humane Life, and the more polite Learning. Secondly, not a few that contain the Greek, Latine, Italian Hiſtories, and thoſe of other Nations. Thirdly, ſuch as contain the Precepts of Ethicks, the Politicks, and the Axioms of Moral Philoſophy. Fourthly, ſuch as pertain to Aſtronomy, Geometry, Muſick, Arithmetick and the Mathematicks. Fifthly, Philoſophy and Phyſick, the prints of living Creatures, the Hiſtory of Minerals, and ſuch like. Sixthly, the Books of both Laws. Seventhly, School, and Practical Divinity, Greek and Latine Fathers, Commentaries upon Scripture, and the General and Provincial Councils and Synods of the Church.

Terzag. muſ. ſept. p. 161. 11. The *Vatican* Library taking its beginning by very mean degrees (through the officious propenſity of ſome Popes to Learning, who enjoyed peace) began ſo to increaſe, that now it even labours under its own greatneſs and ſingularity. For it is plain, that *Sixtus* the Fourth, and eſpecially *Sixtus* the Fifth, did ſtudiouſly endeavour the increaſe of it, and withal *Clemens* the Eighth ſhewed out his great clemency and love of vertue, when he took care (upon the intreaties of the moſt learned Cardinal *Baronius*) that the precious Library which *Andreas Fulvius Urſinus*, a moſt learned perſon, had heaped together; as alſo all thoſe Manuſcripts collected by the moſt eminent *Odoardus Farneſius*, ſhould be transferred to the *Vatican*. Pope *Paulus* the Fifth alſo brought hither the ſelect Manuſcripts of Cardinal *Altemps*, to which he adjoined the Library of *Heidelberg*. At ſuch time as the *Palatine* of the *Rhine* was expelled, it then received an acceſſion of three hundred Greek Volumes in Manuſcript. Alſo Pope *Urban* the Eighth enriched it with divers Greek Copies, and when he had appointed *Leo Allatius*, a man exactly skilled in the Greek Learning, to be the Keeper thereof, there were numbred ſix thouſand Manuſcipts: an abſolute Index of which was expected, at the intimation of Cardinal *Ruſticutius*; but by what chance or misfortune it came not to light, is yet altogether uncertain.

Terzag. muſ. ſept. p. 162. 12. The Eſcurial, whereof *Philip* the Second, the moſt potent King of *Spain*, was the Founder, hath in it a moſt noble Library, in which there are to be numbred ſeven thouſand Greek and Latine Manuſcripts, which he had collected from ſeveral Libraries in *Spain* and *Italy*. To this Library Cardinal *Sirletus*, a moſt learned perſon, gave all his Books. It is alſo reported, that two other Libraries did conſpire to enrich this, that of *Antonius Auguſtus*, Archbiſhop of *Tarracon*; and the other of *Don. N.* the Ambaſſadour of the King of *Spain* to the Republick of *Venice*; for this laſt diſpoſed all his Books to the King by his Will. It hath alſo three thouſand Arabick Books, teaching the Secrets of Phyſick, Aſtrology, and Chirurgery, and ſuch as repreſent the Inſtruments ſubſervient to the two laſt mentioned Faculties, graphically deſcribed: which Books it fell to the lot of *Philip* the Third, by his Ships, to take from the King of *Tunis*, at ſuch time as fear of a War from the King of *Algier* perſwaded him to convey them to I know not what Caſtle, in hope of greater ſecurity.

Terzag. muſ. ſept. p. 164. 13. *Millaine* hath a ſumptuous Library, the firſt founding of which it owes to Cardinal *Charles Borromæus*, who gave his own noble Library unto it; and that the nobler, in reſpect of Annotations upon divers Books of the Fathers, which he left to it written with his own hand. Soon after Cardinal *Frederick Borromæus*, Archbiſhop alſo of the ſame *Millaine*, aſſiſted it with his endeavours, and gave it not the name of his Family; but from St. *Ambroſe*, who was once Archbiſhop there, and the Patron of *Millaine*, he gave it the title of the *Ambroſian* Library; and being reſolved to repleniſh it with Exotick Books, he ſent forth divers learned and vertuous men, furniſhed with Chalices, Patens, and ſuch other things as were for Church-furniture, into *Aſia* to the Monks and Greek Biſhops, that by exchange or other price, they might purchaſe Greek and Arabick Copies, thoſe eſpecially of the Fathers; nor was he diſappointed. In this Library were twelve thouſand Manuſcripts, forty ſix thouſand printed Volumes in the year 1645. Afterwards being yet increaſed, and the former place too ſtrait, another was added as a ſupplement to it *An.* 1660.

Terzag.muſ. ſept. p.165.

14. In the higher part of the Palace of the *Barberini* in *Rome*, the Cardinal *Franciſcus Barberini*, Nephew to Pope *Urban* the Eighth by his Brother, erected a Library, in which is contained twenty five thouſand choice Books, of which number there are no leſs than five thouſand Manuſcripts.

Terzag.muſ. ſept. p.167.

15. The *Auguſtan* Library is enriched with a multitude of Books, and contains almoſt innumerable Greeks Copies in Manuſcript, if at leaſt we may believe that Index of it, which was imprinted at *Auguſta, An.* 1595.

Terzag.muſ. ſept. p.166.

16. That at *Paris* was founded by the moſt eminent Cardinal *Julius Caſar Mazarini*, in the endowing of which with a moſt precious Furniture of Books, he neither ſpared gold or diligence. Hither he cauſed to be transferred from the Archbiſhop of *Trevers* forty Cheſts replete with Manuſcripts, beſides thoſe other Books which he brought thither from the Library of Cardinal *Richelieu*, and from ſome Provinces of *France*. Of this Library there is an imprinted Index that gives a diſtinct account both of the number of the Books, and names of the Authors, in a very faithful relation.

Terzag.muſ. ſept. p.166.

17. At *Florence* near to the Church of St. *Laurence*, there is a Library that owes its founding to the *Medicaan* Family, the Nurſe of all kind of Vertues. It was built by that *Laurence Medices*, who (in his Son) gave the World that mild and meek Paſtor of the Catholick Flock, Pope *Leo* the Tenth. The ſingularity of the Books in this Library may make amends for their multitude, as will appear by the Index of it imprinted at *Antwerpe*.

Terzag.muſ. ſept. p.166.

18. At the Univerſity of *Leyden* the choiceſt Monument of it is the Library there, enriched with many manuſcript Copies, brought thither out of the Eaſt. To this ſo flouriſhing an Academy, *Joſeph Scaliger*, the Son of *Julius Caſar Scaliger* (who was called the very Soul of Sciences) left his own Manuſcripts: amongſt which were divers Hebrew, Syriack, Greek, and Latine ones, the Index of which was publiſhed at *Paris, An.* 1630. by *Jacobus Golius*, a moſt excellent Linguiſt in that Univerſity.

Terzag.muſ. ſept. p.166. Hiſtor. & Antiq. Univ. Oxon. l. 2. p. 52, 53.

19. The famous Library at *Oxford* (now called the *Bodleian*) had a good Benefactor of King *Henry* the Eighth, who employed perſons into divers parts of the World to collect Books, and from *Conſtantinople* (by means of the Patriarch thereof) he received a Ship laden with Arabick and Greek Books, together with divers Epiſtles of the Fathers; amongſt which was that Epiſtle of St. *Clement* to the *Corinthians*, which *Baronius* in the ſecond Volume of his Annals ſo lamented as loſt, and which *An.* 1657. was printed and illuſtrated with Notes by [*N.*] the Prefect of this Library. The great Founder of it was Sir *Thomas Bodley*, formerly a Fellow of *Merton* Colledge; he began to furniſh it with Deſks and Books about the year 1598. after which it met with the liberality of divers of the Nobility, Prelacy, and Gentry. *William* Earl of *Pembroke* procured a great number of Greek Manuſcripts out of *Italy*, and gave them to this Library. *William Laud* Archbiſhop of *Canterbury* beſtowed 1300 choice Manuſcripts upon it, moſt of them in the Oriental Tongues. At laſt, to compleat this ſtately and plentiful manſion of the Muſes, there was an acceſſion to it of above eight thouſand Books, being the Library of that moſt learned Antiquary Mr. *John Selden*. By the bounty of theſe noble Benefactors and many others, it is improved in ſuch manner, that it is a queſtion, whether it is exceeded by the *Vatican* it ſelf, or any other Library in the World.

CHAP. VII.

Of ſuch perſons, who being of mean and low Birth, have yet attained to great Dignity and conſiderable Fortunes.

IT was the dream of ſome of the Followers of *Epicurus*, that if there were any Gods, they were ſo taken up with the fruition of their own happineſs, that they mind not the affairs or miſeries of poor mortality here below, no more than we are wont to concern our ſelves with the buſineſs of Ants and Piſmires in their little Mole-hills. But when we ſee on the one ſide pompous Greatneſs laid low as contempt it ſelf; and on the other hand baſeneſs and obſcurity raiſed up to amazing and prodigious heights, even theſe to a conſidering mind are ſufficient proofs of a ſuperiour and divine Power, which viſibly exerts it ſelf amongſt us, and diſpoſes of men as it pleaſes, beyond either their fears or hopes.

Lovedays Lett. Ep. 8. p. 17, 18.

1. The great Cardinal *Mazarini*, who not long ſince ſate at the Stern of the *French* Affairs, was by birth a *Sicilian*, by extraction ſcarce a Gentleman; his education ſo mean, as that he might have wrote man before he could write; but being in Natures debt for a handſom face, a ſtout heart, and a ſtirring ſpirit, he no ſooner knew that *Sicily* was not all the World, but he left it for *Italy*, where his debonaire behaviour preferred him to the ſervice of a *German* Knight, who plaid as deep as he drank while his skill in the one maintained his debauches in the other. The young *Sicilian* deemed this ſhaking of the elbow a leſſon worth his learning, and practiſed his Art with ſuch ſucceſs amongſt his Companions, that he was become the maſter of a thouſand Crowns. Hereupon he began to entertain ſome aſpiring thoughts; ſo that his Maſter taking leave of *Rome*, he took leave of his Maſter; after which being grown intimate with ſome Gentlemen that attended the Cardinal, who ſteered the Helm of the Papal intereſt, he found means to be made known to him, and was by him received with affection into his ſervice; after his Cardinal had worn him a year or two at his ear, and diſtilled his State-maxims into his fertile Soul, he thought fit the World ſhould take notice of his pregnant abilities. He was therefore ſent Coadjutor to a Nuntio, who was then diſpatched to one of the Princes of *Italy*, whence he gave his Cardinal a weekly account of his tranſactions: here the Nuntio's ſudden death let fall the whole weight of the buſineſs upon his ſhoulders, which he managed with that dextrous ſolidity, that his Cardinal wrought with his Holineſs to declare him Nuntio. His Commiſſion expired, and the Affairs that begot it, happily concluded, he returns to *Rome*, where he received, beſides a general grand repute, the careſſes of his Cardinal, and the plauſive benedictions of St. *Peter*'s Succeſſour. About this time Cardinal *Richelieu* had gotten ſo much glory by making his Maſter *Lewis* the Thirteenth of a weak man a mighty Prince, as he grew formidable to all Chriſtendom,

dom, and contracted ſuſpicion and envy from *Rome* it ſelf: this made the Conclave reſolve upon the diſpatch of ſome able Inſtrument to countermine and give check to the cariere of his dangerous and prodigious ſucceſſes. This reſolved, they generally concurred in the choice of *Mazarini*, as the fitteſt Head-piece to give their fears death in the others deſtruction. To fit him for this great employment, the Pope gives him a Cardinals Hat, and ſends him into *France* with a large Legantine Commiſſion: where being arrived, and firſt complying with that grand Fox, the better to get a clue to his Labyrinth, he began to ſcrew himſelf into Intelligence; but when he came to ſound his Plots, and perceive he could find no bottom, and knowing the other never uſed to take a leſs vengeance than ruine for ſuch doings, he began to look from the top of the Enterpriſe, as people do from Precipices, with a frighted eye; then withal conſidering his retreat to *Rome*, would neither be honourable nor ſafe, without attempting ſomething, he reſolves to declare himſelf *Richelieu*'s Creature, and to win the more confidence, unrips the boſome of all *Rome*'s deſigns againſt him. This made the other take him to his breaſt, and acquainted him with the ſecret contrivance of all his *Dedalæan* Policies, and when he left the World declared him his Succeſſor; and this was that great Cardinal that umpired almoſt all Chriſtendom, and that ſhined but a while ſince in the *Gallick* Court with ſo proud a Pomp.

Hiſtory of late Revolutions in Naples *tranſlated by* J. Howel, *p.* 8. *&* *p.* 76. *Jani Nicii pinocath. tertia, pag.* 304, *&c.*

2. There was a young man in the City of *Naples* about twenty four years old, he wore linen Slops, a blue Waſtcoat, and went bare-foot, with a Mariners Cap upon his head, his profeſſion was to angle for little fiſh with a Cane, Line and Hook, and alſo to buy fiſh, and to carry and retail them to ſome that dwelt in his quarter. His name was *Tomaſo Anello*, but vulgarly called *Maſaniello* by contraction; yet was this deſpicable creature the man that ſubjugated all *Naples*, *Naples* the Head of ſuch a Kingdom, the Metropolis of ſo many Provinces, the Queen of ſo many Cities, the Mother of ſo many glorious Hero's, the Rendezvous of ſo many Princes, the Nurſe of ſo many valiant Champions and ſprightful Cavaliers. This *Naples* by the impenetrable Judgment of God (though having ſix hundred thouſand Souls in her) ſaw her ſelf commanded by a poor abject Fiſher-boy, who was attended by a numerous Army, amounting in few hours to one hundred and fifty thouſand men. He made Trenches, ſet Sentinels, gave ſigns, chaſtiſed the Banditi, condemned the guilty, viewed the Squadrons, ranked their Files, comforted the fearful, confirmed the ſtout, encouraged the bold, promiſed rewards, threatned the ſuſpected, reproached the coward, applauded the valiant, and marvellouſly incited the minds of men (by many degrees his ſuperiours) to battel, to burnings, to ſpoil, to blood, to death. He awed the Nobility, terrified the Viceroy, diſpoſed of the Clergy, cut off the heads of Princes, burnt Palaces, rifled houſes at his pleaſure, freed *Naples* from all ſorts of Gabels, reſtored it to its ancient Priviledges, and left not until he had converted his blue Waſtcoat into Cloth of Silver, and made himſelf a more abſolute Lord of that City, and all its Inhabitants, and was more exactly obeyed in all his orders and commands, than ever Monarch had the glory to be in his own Kingdom. This moſt aſtoniſhing revolution in the City of *Naples*, began upon Sunday the ſeventh of *July*, *An.* 1647. and ended with the death of *Maſaniello*, which was upon *July* the 16. 1647. the tenth day from its beginning.

Bak. Chron. p. 412, 413.

3. The Lord *Cromwel* was born at *Putney*, a Village in *Surrey*, near the *Thames*-ſide, Son to a Smith, after whoſe deceaſe his Mother was married to a Sheer-man. This young *Cromwel*, for the pregnancy of his wit, was firſt entertained by Cardinal *Wolſey*, and by him employed in many great Affairs. The Cardinal falling, the King (that was *Henry* the Eighth) took him to his ſervice, and finding his great abilities, advanced him by degrees to theſe Dignities, Maſter of the Kings Jewel-houſe, and of the Kings Privy Council, Secretary to the King, and Maſter of the Rolls, Lord Keeper of the Privy Seal, made Lord *Cromwel*, and Vicar General under the King over all the Spirituality, created Earl of *Eſſex*, and at laſt Lord High Chancellor of *England*.

Bak. Chron. p. 83.

4. In the Reign of King *Henry* the Second, one *Nicholas Breakſpear*, born at St. *Albans*, or (as others write) at *Langley* in *Hartfordſhire*, being a Bond-man of that Abbey (and therefore not allowed to be a Monk there) went beyond Sea, where he ſo profited in Learning, that the Pope made him firſt Biſhop of *Alba*, and afterwards Cardinal, and ſent him as his Legate to the *Norways*; where he reduced that Nation from Paganiſm to Chriſtianity; and returning back to *Rome*, was choſen Pope by the name of *Adrian* the Fourth.

Martini in bello Tartarici, p. 236.

5. The War betwixt the *Chineſes* and *Tartars* began in the year 1206. which laſting 77 years, at laſt the *Tartars*, in the year 1288. having totally ſubdued all that mighty Empire, extinguiſhed the Imperial Family of the *Sunga's*, and erected a new Royal Family, which they called *Juena*; of which *Tartarian* Race nine Emperours by deſcent ruled the Kingdom of *China* for the ſpace of 70 years in peace and quietneſs. In this tract of time (the *Tartars* declining from their ancient vigor, and having their warlike Spirits ſoftned by the pleaſures and delights of the Country) there was a contemptible perſon called *Chu*, he was Servant to one of thoſe that were deputed to offer Sacrifice to their Idols (a Native of *China*) and this man preſumed to rebel againſt them. At the firſt he acted the part of a Thief or High-way man, and being of a generous nature, bold, quick of hand and wit, he gathered ſuch a multitude in a ſhort time, that they made up the body of a great Army; then depoſing the perſon of a Thief, he became a General, ſet upon the *Tartars*, and fought many Battels with them, with ſuch fortune and ſucceſs, that in the year 1368. he drove them quite out of the Empire of *China*; receiving for ſo illuſtrious an action the whole Empire of *China*, as a worthy reward of his Heroical Exploits. It was he that firſt erected the Imperial Family of the *Taminges*, and was the firſt Emperour of that Race, ſtiling himſelf by the name of *Hunguu*, which is the famous Warriour. He placed his Court at *Nanking*, near the great River of *Kiang*: and having ſpeedily ordered and eſtabliſhed that Empire, he made an irruption into *Tartary* it ſelf, and ſo followed the courſe of his Victories, that he defeated them ſeveral times, waſted their Territories, and finally brought the Oriental *Tartars* to ſuch ſtreights, as he forced them to lay down their Arms, to pay Tribute, and to beg an inglorious Peace.

Hyl. Coſm. p. 1072. *Knowles Turk. Hiſt. p.* 538.

6. *Sinan* that great *Baſſa* in the Court of *Selymus* the Firſt, was born of baſe Parentage; as he being a child, was ſleeping in the ſhade, he had his Genitals bitten off by a Sow. The *Turkiſh* Offi-

cers, which uſually provided young Boys for the ſervice of the Grand *Signior*, being in *Epirus* (for that was *Sinans* Country) and hearing of this ſo extraordinary an Eunuch, took him amongſt others with them to the Court: where under *Mahomet* the Great, *Bajazet* the Second, and his Son *Selymus*, he ſo exceedingly thrived, that he was made the chief *Baſſa* of the Court; and ſo well deſerved it, that he was accounted *Selymus* his right hand, and was indeed the man to whoſe Valour eſpecially the *Turks* owe their Kingdom of *Egypt*, in which Kingdom then not fully ſetled, he was alſo ſlain.

Heyl. Coſm. p. 609. 7. *Eumenes* being a poor Carriers Son, attained to ſuch an ability in the Art of War, that after the death of *Alexander* the Great, under whom he ſerved, he ſeiſed on the Provinces of *Cappadocia* and *Paphlagonia*, and ſiding (though a Stranger to *Macedon*) with *Olympias* and the Blood Royal againſt the Greek Captains, he vanquiſhed and ſlew *Craterus*, and divers times drove *Antigonus* (afterwards Lord of *Aſia*) out of the field; but being by his own Souldiers betrayed, he was by them delivered to *Antigonus*, and by him ſlain.

Curt. hiſt. l. 4. p. Diodor. Sicul. bibl. l. 17. pag. 548. Camer. oper. ſubciſiv. cent. 2. c. 38. p. 141, 142. Juſtin. hiſt. l. 11. pag. 126. Pezel. mellific. tom. 1. p. 328. 8. When *Alexander* the Great had taken the City of *Tyre*, he permitted *Epheſtion* his chief Favourite to chuſe whom he would to be King there. *Epheſtion* proffered it to him with whom he had lodged, a rich and honourable perſon; but he refuſed it, as not touching the blood of their Kings in any degree. Then being asked by *Epheſtion*, if he knew any of the Royal Lineage yet living, he told him there was a wiſe and honeſt man remaining, but that he was in extremity of poverty. *Epheſtion* went to him forthwith with the Royal Robes, and found him in a Garden, lading water out of a pit for a little money, and in ragged apparel. *Epheſtion* tells him the intent of his coming, cloaths him in all the Royal Ornaments, and brings him into the *Forum*, where the people were convented, and delivers him the Soveraignty over them. The people chearfully accepted of a perſon that was ſo accidentally and wonderfully found out to rule over them. His name was *Abdolonymus*, or as others *Ballonymus*.

Martin. bel. Tartaric. p. 271, 275. 9. *Licungzus*, at firſt a common Thief, then a Captain of a Troop of Robbers, by degrees arrived to that force and power in *China*, that he took all the Province of *Honan*, ſubjected the Province of *Xenſi*, and gave *Sigan* the Metropolis of it, as a prey to his Souldiers. Theſe and many other his fortunate Exploits cauſed him to take the name of King, with the addition of *Xungvan*, which ſounds as much as *Licungzus* the proſperous: and at laſt thinking himſelf ſecure of the Empire, he took the name of Emperour upon him, and ſtiled the Family wherein he thought to eſtabliſh this Dignity, *Thienxunam*, as much as to ſay, obedient to Heaven. By which he endeavoured to perſwade the Souldiers and people, that it was by the diſpoſition of the Heavens that he ſhould reign. He beſieged *Peking* the Metropolis of all *China*, and with his victorious Army he entred and took it, *An.* 1644. and coming into the Palace, ſate him down in the Imperial Throne; though it was obſerved in this firſt act of Royalty he ſate ſo totteringly, as if even the Royal Chair it ſelf would foretel the ſhort durance of his felicity.

Heyl. Coſm. p. 546. Fulgoſ. Ex. l. 3. c. 4. p. 377. 10. *Agilmond* the Second, King of the *Lombards*, one morning went a hunting, and as he was riding by a Fiſh-pond, he eſpied ſeven children ſprawling for life, which one (ſaith *Paulus Diaconus*) it may be many Harlots had been delivered of, and moſt barbarouſly thrown into the water. The King, amazed at this ſpectacle, put the end of his Boar-ſpear or Hunting-pole amongſt them, one of the childrens hands faſtned upon the Spear, and the King ſoftly drawing back his hand, wafted the child to the ſhore. This Boy he named *Lamiſſus* from *Lama*, which in their language ſignifies a Fiſh-pond: he was in the Kings Court carefully brought up, where there appeared in him ſuch tokens of vertue and courage, that after the death of *Agilmund*, he was by the *Lombards* choſen to ſucceed him in the Kingdom.

11. *Roger Walden* was at the firſt a poor Scholar of *Oxford*, and the firſt ſtep of his riſing was to be a Chaplain in their Colledge of St. *Maries*, from thence by degrees he got to be Dean of *York*, and after this a higher ſtep to be Treaſurer of *England*, and yet a higher after that (upon the baniſhment of *Thomas Arundel*) to be Archbiſhop of *Canterbury*: he dyed in the ninth year of King *Henry* the Fourth. *Bak. Chron. p. 240.*

12. *Franciſco Pizarro*, who ſubdued the moſt potent and flouriſhing Kingdom of *Peru* (and made it a member of the *Spaniſh* Empire) was born at *Truſiglio*, a Village in *Navarre*, and by the poor Whore his Mother laid in the Church-porch, and ſo left to Gods Providence, by whoſe direction (there being none found that would give him the breaſt) he was nouriſhed for certain days, by ſucking a Sow. At laſt one *Gonſalles* a Souldier acknowledged him for his Son, put him to nurſe, and when he was ſomewhat grown, ſet him to keep his Swine; ſome of which being ſtrayed, the Boy durſt not for fear return home, but betook himſelf to his heels, ran unto *Sevil*, and there ſhipped himſelf for *America*, where he attended *Alphonſo de Oreda* in the diſcovery of the Countries beyond the Gulph of *Uraba*, *Balboa* in his Voyage to the South Sea, and *Pedro de Avila* in the Conqueſt of *Panama*. Grown rich by theſe adventures, he aſſociated himſelf with *Diego de Almagro* and *Fernando Luquez* a rich Prieſt, who betwixt them raiſed 220 Souldiers, and in the year 1525. went to ſeek their fortunes on thoſe Southern Seas, which *Balboa* had before diſcovered. After divers repulſes at his landing, and ſome hardſhips which he had endured, *Pizarro* at the length took ſome of the Inhabitants of *Peru*, of whom he learned the wealth of the Country; and returning thereupon to *Spain*, obtained the Kings Commiſſion for the conqueſt of it, excluding his Companions out of the Patent, but taking in *Almagro* of his own accord. Thus furniſhed, he landed in *Peru* again, at ſuch time as the Wars grew hot betwixt the two Brethren for the Kingdom; and taking part with the Faction of *Guaſcar*, marched againſt *Atabaliba*, whom he met with in the Plains of *Caxamalca*, but rather prepared for a Parley than to fight a Battel. *Pizarro* taking the advantage, picked a quarrel with him, and ſuddenly charged upon him with his Horſe and Ordnance, ſlaying his Guard without reſiſtance, and coming near the Kings perſon (who was then carried on mens ſhoulders) pulled him down by the cloaths, and took him Priſoner, with him he took as much gold as amounted to 80000 Caſtellans, and as much ſilver as amounted to 7000 Marks (every Mark weighing eight ounces) of his Houſhold Plate, and in the ſpoil of *Caxamalca* almoſt infinite riches. This with the Kings Ranſom came to ſo great a ſum, that beſides the fifth part which *Pizarro* ſent to the King of *Spain*, and that which he and his *Heyl. Coſm. p. 1071.*

Brethren kept to themſelves, every Foot-man had 7200 Duckats, and every Horſe-man twice as much for their part of the ſpoil, beſides what they had got in Plunder. *Pizarro*, in regard of ſo great ſervice, was made the firſt Viceroy of *Peru*, and created Marqueſs of *Anatilla*.

Martin. in bello Tartaric. p. 286.

13. There was one *Chinchilungus* a *Chineſe*, born in the Province of *Fokien*, he firſt ſerved the *Portugals* in *Macao*, then he ſerved the *Hollander* in the Iſland *Formoſa*, where he was known to all ſtrangers by the name of *Iquon*. After this he became a Pirate, and being of a quick and nimble wit, he grew from this ſmall and ſlender Fortune to ſuch a height and power, as he was held, if not ſuperiour, yet equal to the Emperour of *China*. For he had the Trade of *India* in his hand, and he dealt with the *Portugals* in *Macao*, with the *Spaniards* in the *Philippines*, with the *Hollanders* in the Iſland *Formoſa* and *New Holland*, with the *Japonians*, and with all the Kings and Princes of the Eaſtern parts in all manner of rich Commodities. He permitted none to tranſport the Wares of *China*, but himſelf or his, to whom he brought back the Riches and the Silver of *Europe* and the *Indies*. For after he once rather extorted than obtained a pardon of the King of *China* for his Piracies, he became ſo formidable and potent, that he had no leſs than three thouſand Ships, of all which he was Lord and Maſter. Not content with this Fortune, he aſpired privately to the Empire; but knowing he ſhould never be accepted with the Prefects and people, ſo long as any of the Imperial Family of the *Taminges* were alive, he hoped by the *Tartars* means to extinguiſh them wholly: that done, he reſolved to diſplay his Banners and Enſigns, to the driving out of the *Tartars*, which he knew would cauſe him to be well followed of the people. The *Tartars* made him King *Pingnan*, that is, Pacifier of the South, and many other Dignities and Offices of Truſt they heaped upon him; but all to illude him: for they ſuſpecting his power, ſoon found means to make him a Priſoner in *Peking*, though his Fleet was ſeiſed upon by his Brothers and Kindred.

Lipſ. monit. l. 1. c. 5. p. 46, 47. Fulgoſ. Ex. l. 3. c. 4. p. 371, 372.

14. *Agathocles* was the Son of a Potter, his childhood he ſpent in the filth of the clay, his youth in intemperance and unchaſtity, infamous in every reſpect; and through the hatred of the Citizens and his own poverty, he was forced to become a Robber upon the High-way, ſoon after a Souldier, and then a General: but that too with infamy, as one that married the Widow of *Damaſcon* (the former General) with whom before he had lived in Whoredom. But having gained great riches by this Match, twice he endeavoured to ſeiſe upon the Soveraignty of *Syracuſe*, and twice was repelled, and at laſt forced into Exile. He then joined with the *Sicilians*, the Enemies of *Syracuſe*, and with them beſieged it; but through the Succours ſent in by the *Carthaginians*, it was ſtoutly defended againſt him: at laſt he agreed with *Hamilcar*, that he ſhould depart and leave *Syracnſe* to him. It was done accordingly, he entred *Syracuſe*, ſlew many of the Princes and people, and ſo obtained the Kingdom: which done, he turned his Arms againſt the *Carthaginians* themſelves, and warred with them in *Africa*, with ſuch ſucceſs, as he became very formidable to that Republick.

Lipſ. monit. l. 1. c. 5. p. 48.

15. *C. Marius* came of Parents that were of the loweſt and meaneſt of the people; ſo that at firſt he was a private Souldier on foot, afterwards a Centurion, and then a Tribune; and when he aſſayed to get up to ſome Honour and Office in the City, he was frequently rejected with ſcorn; at laſt he rather broke into the Senate than came in. And yet this low and loathed *Marius* was the man that ſubdued *Africa*, led King *Jugurth* (that dreadful Enemy of the *Romans*) in Triumph; and (as if this was little) when the City and all *Italy* trembled at the Invaſion of the *Cimbrians*, this was the man that defended both, overthrew the Enemy, was Conſul (that is, ſupreme Magiſtrate in *Rome*) ſeven times, and dyed in the ſeventh.

Fulgoſ. Ex. l. 3. c. 4. p. 369.

16. *Iphicrates* that noble General of the *Athenians*, who overcame the *Spartans* in Battel, and repreſſed the fierce courage of the great Captain *Epaminondas*, was arrived to that height of reputation, that when *Artaxerxes* the King of *Perſia* had a purpoſe to war upon *Egypt*, he ſought to him to be General in that Expedition; and yet this man who was thus highly courted by one of the greateſt Monarchs of the World, is well known to be the Son of no other than a poor Cobler.

Fulgoſ. Ex. l. 3. c. 4. p. 374.

17. *Aurelius Diocleſianus* was choſen Emperour both by the Senate of *Rome*, and alſo by the joynt Suffrage of the whole Army; he ſwayed the Scepter of the *Roman* Empire long, a Prince of great Spirit, and exceeding fortunate; yet was he of ſo low and abject a Parentage, that ſome have ſaid he was the Son of a Notary or Scrivener, and others of a freed man.

Fulgoſ. Ex. l. 3. c. 4. p. 375.

18. *Bonoſus* the Emperour was not only no Citizen of *Rome*, but a very ſtranger, born in *Britain*, his Father was poor, and kept a ſmall School to keep him alive; yet the Son of this man of ſo low a degree was advanced to a Dignity comparable with that of the greateſt Princes of the World.

Fulgoſ. Ex. l. 3. c. 4. p. 384.

19. Pope *John* the twenty ſecond of that name aſcended to the Papacy by a juſt eſtimate of his Learning and Vertue; he broke the fierce courage and pride of the Emperour *Ludovicus Bavarus*: and after he had performed many notable Exploits, dying, he left the Church much increaſed in its riches, and equally improved in its reputation; and yet it is well known, that this man, a *French* man by Nation, had no other than a Currier for his Father, and who in ſo mean a way provided a livelihood for himſelf and family.

CHAP. VIII.

Of wonderful and ſudden Changes in the Fortunes and Conditions of many illuſtrious Perſons.

Cauſ. holy Court, tom. 1. l. 2. p. 52.

THE Emperours of *Conſtantinople* had in their Palace a ſecret Chamber, which they called *the Purple*, in which the Empreſſes, for a ceremonious Formality, were brought to bed and delivered, thinking by this means to aboliſh the acerbities, which are as it were affixed to our condition But theſe pretty *Porphyrogenitæ* (ſo theſe Children of the Emperors were called) were notwithſtanding born with a Croſs, ſaluted life with tears and groans as well as others: and many of them were ſo overwhelmed with diſaſters both in their own perſons and families, that he who was of the meaneſt birth in all their Empire, would have been very loth to have exchanged conditions with them. Upon the top of the Mountain *Potoſi* in *India* there always hangs a Cloud (it riſes in form of a Pyramid, and is three leagues high) there is a Cloud over pyramidical Fortunes too, with which they are oftentimes fatally over-caſt. When *Conſtantine* had ſhewed all the Glory and Splendour of *Rome* to a certain *Perſian* King, *Mira quidem hæc* (ſaid he) *ſed ut video ſicut in Perſiâ ſic Romæ homines moriuntur:* Theſe are brave things, but yet I ſee men dye at *Rome* as well as in *Perſia*. The mightieſt poſſeſſions cannot ſecure their owners from the moſt unexpected revolutions.

Omnia ſunt hominum tenui pendentia filo,
Et ſubito caſu quæ valuere ruunt.
All humane things on ſlender threads depend,
And ſudden chance brings greatneſs to its end.

Cauſ. holy Court, Tom. 1. *l.* 2. *p.* 58.

1. A Favourite of *Ptolomy* King of *Egypt*, was mounted to ſo high a degree of Honour, that he had but two diſcontentments in this life; the one that he could grow no more, ſo great he was already become; the other, that the King with all his Revenues ſeemed to him too poor to add any increaſe of riches. Few days after this miſerable Creature was ſurpriſed by King *Ptolomy* courting a Miſtreſs of his, for which contempt in that inſtant the Lady was enforced to drink poyſon, and the unfortunate Courtier was hanged before his own Lodging.

Pezel. mellific. hiſt. par. 3. *pag.* 208, 209. *Caryl Expoſit. on Job* 12, 28. *p.* 282. *Zuing. Theatr. vol.* 1. *l.* 2. *p.* 210. *Joh. Leti compend. hiſt. univ. period. Ger. c.* 9. §. 1. *p.* 252.

2. *Henry* the Fourth Emperour of *Germany* having been often worſted in Battel, was at laſt reduced to ſuch exigents, that he had not wherewith to buy him bread, but was forced to come to the great Church at *Spires* (which he himſelf had built) and there beg to be a Choriſter, that ſo he might get a ſmall ſtipend to keep him from ſtarving, but could not obtain it; which repulſe cauſed him to ſpeak to the ſtanders by in the words of lamenting *Job, Chap.* 19. 21. *Have pity upon me, O my friends, for the hand of God hath touched me.* The weight of theſe miſeries brought him ſhortly after to his grave, but he found none ſo humane as to put him in; for he lay five years unburied, no man daring to do it, becauſe the Pope had forbidden it to be done. This wonderful change in the ſtate of ſo great a perſon fell out about *Anno* 1106.

Howel. hiſt. of Lewis XIII. pag. 3, 4.

3. The great King *Henry* the Fourth of *France* was as remarkable an example of the lubricity and inſtableneſs of mundane affairs, and of the ſandy foundation whereon the higheſt pomp and purpoſes of men are grounded, as almoſt any Age can parallel. For this illuſtrious Prince having a moſt potent and irreſiſtible Army compoſed of 40000 Combatants, all choice men, led by veterane Commanders, and the moſt expert *Europe* could afford, in a perfect equipage, having alſo a Mount of Gold as high as a Lance, eſtimated at ſixteen millions to maintain this Army, having aſſured his Confederates abroad, ſetled all things at home, cauſed his Queen to be crowned in the higheſt magnificence that could be, and appointed her Regent in his abſence: behold this mighty King, amongſt theſe Triumphs of his Queens, being to go next day to his Army, when his ſpirits were at the higheſt elevation, and his heart ſwelling with aſſurances rather than hopes of ſucceſs and glory, going one afternoon to his Arſenal, he was ſtop'd in a ſmall ſtreet, by ſo contemptible a thing as a Colliers Cart, and there from amongſt the arms of his own Nobles, he was thruſt out of the World by the meaneſt of his own Vaſſals, *Ravilliac*, who with a prodigious hardineſs, putting his foot upon the Coach-wheel, reached him over the ſhoulders of one of his greateſt Lords, and ſtabbed him to the very heart, and with a monſtrous undauntedneſs of reſolution, making good his firſt ſtab with a ſecond, diſpatched him ſuddenly from off the earth, as if a Mouſe had ſtrangled an Elephant.

———*Sic parvis pereunt ingentia rebus.*
And thus the ſmalleſt things
Can ſtop the breath of Kings.

Raleighs pref. to hiſt. of the World.

4. While the Emperour *Charles* the Fifth, after the reſignation of his Eſtates, ſtaid at *Vluſhing* for wind to carry him to his laſt journey into *Spain*, he conferred on a time with *Seldius* his Brother *Ferdinand*'s Ambaſſadour till the deep of the night, and when *Seldius* ſhould depart, the Emperour calling for ſome of his Servants, and no body anſwering him (for thoſe that attended upon him were ſome gone to their Lodgings, and all the reſt aſleep) the Emperour took up the candle himſelf and went before *Seldius* to light him down ſtairs, notwithſtanding all the reſiſtance he could make; and when he was come to the ſtairs foot, he ſaid thus unto him, *Seldius*, remember this of *Charles* the Emperour when he ſhall be dead and gone, that him whom thou haſt known in thy time environed with ſo many mighty Armies and Guards of Souldiers, thou haſt alſo ſeen alone, abandoned and forſaken, yea even of his own domeſtical Servants, &c. I acknowledge this change of Fortune to proceed from the mighty hand of God, which I will by no means go about to withſtand.

Raleighs hiſt. World, l. 4. *c.* 2. §. 13. *pag.* 162. *Pezel. melliſ. tom.* 1. *pag.* 343, 344. *Juſtin. hiſt. l.* 11. *pag.* 231.

5. *Darius* entituled himſelf King of Kings and Kinſman to the Gods, having knowledge of *Alexanders* landing on *Aſia* ſide, ſo much ſcorned him and his *Macedonians*, that he gave order to his Lieutenants of the leſſer *Aſia*, that they ſhould take *Alexander* alive, whip him with rods, and then convey him to his preſence; that they ſhould ſink his Ships, and ſend the *Macedonians* (taken Priſoners) beyond the Red Sea. In this ſort ſpake the glorious King, in a vain confidence of the multitudes over whom he commanded. But obſerve here a wonderful revolution, his vaſt Armies were ſucceſſively routed by the *Macedonians*, his riches (that were even beyond eſtimation) ſeiſed, his Mother, Wife, and Daughters made Priſoners, and himſelf by the Treachery of *Beſſus* his Vaſſal, taken from the ground, where he lay bewailing his misfortune, and bound in a Cart covered with Hides of Beaſts; and to add deriſion to his adverſity, he was thereunto faſtned with a Chain of Gold, and thus drawn on amongſt the ordinary Carriages. But the Traitor *Beſſus* being haſtily purſued by *Alexander*, he brought a Horſe to the Cart where *Darius* lay bound, perſwading him to mount thereon. But the unfortunate King refuſing to follow thoſe that had betrayed him, they caſt Darts at him, wounded him to death, wounded the Beaſts that drew him, ſlew his two Servants that attended him: which done, they all fled. *Polyſtratus*, a *Macedonian*, being by purſuit preſt with thirſt, while he was refreſhing himſelf with water, eſpyed a Cart with wounded beaſts breathing for life, and not able to move, he ſearched the ſame, and there found the miſerable *Darius* bathing in his own blood; impatient death preſſing out his few remaining ſpirits, he deſired water, with which *Polyſtratus* preſented him; after which he lived but to tell him, that of all the beſt things which the World had which were lately in his power, he had nothing remaining but his laſt breath, wherewith to deſire the Gods to reward his compaſſion.

Philip de Comin. l. 8. *c.* 18. *pag.* 345.

6. *Charles* the Eighth, King of *France*, had conquered *Naples*, and cauſed himſelf to be crowned King thereof; but the 8. of *April*, 1498. upon *Palm-Sunday* even the King being in this Glory as touching this World, departed out of the Chamber of Queen *Anne*, Dutcheſs of *Britain* his Wife, leading her with him to ſee the Tennis-Players in the Trenches of the Caſtle, whither he had never led her before, and they two entred into a Gallery called *Haquelebacks* Gallery. It was the filthieſt uncleanneſt place in or about the Caſtle; for every man made water there, and the entry into it was broken down: moreover the King as he entred knocked his brow againſt the door, though he was of very ſmall ſtature. Afterward he beheld the Tennis-playing a great while, talking very familiarly with all men. The laſt words he ſpake, being in health, were, that he hoped never after to commit deadly ſin, nor venial, if he could: in the uttering of which words he fell backwards, and loſt his ſpeech about two of the clock in the afternoon, and abode in this Gallery till eleven of the clock at night. Every man that liſted entred into the Gallery, where he lay upon an old Mattreſs of ſtraw, from which he never aroſe till he gave up the ghoſt, which was nine hours from his firſt lying upon it. Thus departed out of this World (ſaith mine Author) this mighty puiſſant Prince in this miſerable place, not being able to recover one poor Chamber to dye in, notwithſtanding he had ſo many goodly houſes of his own, and had built one ſo very ſumptuous immediately before.

Knowls Turk. Hiſt. p. 220.

7. In a bloody Fight betwixt *Amurath*, third King of the *Turks*, and *Lazarus* Deſpot of *Servia*, many thouſands fell on both ſides; but in concluſion the *Turks* had the honour of the day, and the Deſpot was ſlain. *Amurath* after that great Victory, with ſome few others of his chiefeſt Captains, went to take a view of the dead bodies, which without number lay on heaps in the field, piſed one upon another, as little mountains. While this happy Victor was beholding with delight this bloody Trophy of his Souldiers valour, a Chriſtian Souldier ſore wounded and all gore blood, ſeeing him, in a ſtaggering manner aroſe as if it had been from death, out of an heap of the ſlain, and making towards him (for want of ſtrength) fell down many times by the way as he came (as if he had been a drunken man.) At length drawing near to him (when they that guarded the Kings perſon would have ſtaid him) he was by *Amurath* himſelf commanded to come nearer (ſuppoſing that he would have craved his life of him) but this reſolute half-dead Chriſtian preſſing nearer to him, as he would for honors ſake have kiſſed his feet, ſuddenly ſtab'd him in the bottom of his belly with a ſhort Dagger, which he had under his Coat; of which wound that great King and Conquerour ſuddenly dyed, when the Victory was his, in the place where he had newly gained it, while his heart ſwelled with glory, when a thouſand Swords and Lances and Darts had miſſed him, when he might now ſeem ſecure as to death, then fell he as a great Sacrifice to the Ghoſts of thoſe thouſands he had in that Battel ſent to their graves. The Souldier, by whoſe hand this glorious action was performed, was called *Miles Cobelitz*, and the Battel it ſelf was fought *Anno*——

Lipſ. monit. l. 2. *c.* 14. *p.* 345. *Plut. in vit. Æmyl. p.*

8. *Alexander* the Son of *Perſeus* King of *Macedon*, being carried away Captive, together with his Father, to the City of *Rome*, was reduced to that poverty and miſerable want, that Prince as he was, he was forced to learn the Art of a Turner and Joiner, whereby he got his living.

Full. Ch. Hiſt. p. 170. *in the Roll of Battel Abbey.*

9. My Father hath told me from the mouth of Sir *Robert Cotton*, how that worthy Knight met in a morning a true and undoubted *Plantagenet* holding the Plough in the Country. Thus gentile blood fetcheth a circuit in the body of a Nation, running from Yeomanry through Gentry to Nobility, and ſo retrograde, returning through Gentry to Yeomanry again.

Diod. Sicul. l. 16. *pag.* 126. *Lipſ. monit. l.* 2. *c.* 14. *p.* 346.

10. *Philip* King of *Macedon* after many famous Exploits by him performed, and being choſen by all *Greece* as their General in the *Aſian* Expedition (an honour he had long thirſted after) conſulted the Oracle of *Apollo*, and from thence received, as he did interpret it, a very favourable Anſwer touching his ſucceſs againſt the *Perſian*. He therefore ordains great and ſolemn Sacrifices to the Gods; marries his Daughter *Cleopatra* to *Alexander* King of *Epirus*, and that he might appear amongſt the *Greeks* in his greateſt glory and magnificence, he invites throughout all *Greece* divers great perſons to this nuptial Feaſt, and deſires them to bring with them as many as they pleaſed, whom he would alſo entertain as his Gueſts. There was therefore a marvellous confluence of people from all parts to theſe Royal Nuptials, and the muſical conteſts which he had alſo ordained. At *Ægis*, a City in *Macedonia*, was this great Solemnity, where he then received divers Crowns of Gold from ſeveral illuſtrious perſons; as alſo others that were ſent to him in his honour from the moſt famous Cities in *Greece*, even from *Athens* it ſelf. Now was the Feaſt over, and the muſical concertation deferred to the next day, a multitude of people were aſſembled in the Theatre, while it was yet night, and at the firſt appearance of day, then began the Pomp to ſet forth, in which, beſides other glorious preparations, there were twelve Statues of the Gods carried upon huge and triumphant Arches, and together with theſe a thirteenth, which was the Statue of *Philip* himſelf, adorned with divine Habit, by which he would it ſhould be underſtood, that he was in Dignity equal with the Gods themſelves. The Theatre being now crowded, *Philip* himſelf appears all clothed in white, having ordered his Guards to keep at a diſtance from him, that the *Greeks* might know he thought himſelf ſufficiently guarded with their love. At this his glorious appearance, he was openly extolled, and looked upon as the happieſt perſon amongſt all other mortals. But this his dazelling brightneſs was ſoon over-caſt with a black cloud, and all the Pageant of his Glory wrapt up in the ſables of death. For while his Guards kept at their commanded diſtance, there ran up to him one *Pauſanias*, one of thoſe that had the neareſt charge of his body, and with a ſhort *Gallick* Sword he had hid about him for that purpoſe, ſmote him into the ſide, and laid him dead at his foot in the ſight of thouſands of his Souldiers and Friends.

Herod. l. 3. *pag.* 178, 179. *Camer. oper. ſubciſiv. l.* 1. *c.* 12. *p.* 38. *Lipſ. monit. l.* 1. *c.* 5. *p.* 55.

11. *Polycrates* the Tyrant of *Samos* was ſo fortunate, that not ſo much as a light touch of adverſity had for a long time befallen him; he was allied with *Amaſis* King of *Egypt*, who hearing of the great proſperity of his friend, feared (like a wiſe Prince) that it would not continue long; wherefore he wrote unto him to this effect: I am glad to underſtand that my friend fareth ſo well, nevertheleſs I have this great felicity in ſuſpicion, knowing how envious Fortune is. For my part

I had rather that my affairs, and the affairs of my friends went in ſuch ſort, as that ſome adverſity might croſs them in this life, than that they ſhould go always to our liking. If herein thou wilt believe me, carry thy ſelf in thy proſperity as followeth; Look what thou haſt about thee that thou holdeſt moſt dear, and wouldſt be moſt ſorry to loſe, caſt that away ſo far and in ſuch ſort, as none may ever ſee it. If thy proſperity change not for all that, apply thereunto from time to time, for thy eaſe, ſome ſuch remedy as this is which I have propounded to thee. *Polycrates* liked this counſel, and having a gold Ring ſet with an Emerauld engraven, which he uſed for his Seal, he caſt it into the Sea; but within a while after this Ring was found in a fiſhes belly, and brought again to *Polycrates*. Of which when *Amaſis* heard, he renounced by an expreſs meſſage the right of friendſhip and hoſpitality which he had contracted with *Polycrates*, alledging, for his reaſon, that he feared he ſhould be forced to ſorrow and lamentation becauſe of his friend overwhelmed with miſery. It happened that after certain days *Orates* Lieutenant of *Cyrus* in the City of *Sardis* drew unto him by crafty means this Minion of Fortune *Polycrates*, whom he cauſed to be hanged upon a Gibbet, and his body there left to the heats of the day, and the dews of the night.

Bak. Chron. p. 305.

12. *Henry Holland* Duke of *Exeter* and Earl of *Huntingdon*, who married the Siſter of *Edward* the Fourth, was driven to ſuch want, that paſſing into *Flanders*, *Philip de Comines* ſaith that he ſaw him run on foot, bare-leg'd after the Duke of *Burgundy*'s Train, begging his bread for Gods ſake, whom the Duke of *Burgundy* at that time not knowing (though they had married two Siſters) but hearing afterwards who it was allotted him a ſmall penſion to maintain him, till not long after he was found dead upon the ſhore of *Dover*, and ſtripped all naked; but how he came to his death, could never by any inquiry be brought to light. This was about the thirteenth year of the Reign of *Edward* the Fourth.

Court of K. James, pag. 37. by A. W. Clarks Mir. c. 131. pag. 676.

13. In the Reign of King *James* the Lord *Cobham* was condemned for high Treaſon, but yet reprieved by the King, though notwithſtanding he came to a miſerable end. For before his death he was extremely louſie for want of apparel and linen, and had periſhed for hunger, had not a Trencher-ſcraper at Court (ſometimes his Servant) relieved him with ſuch ſcraps as he could ſpare. In this mans houſe he dyed, being ſo poor a place, that he was forced to creep up a Ladder through a little hole into his Chamber: which was a ſtrange change, he having been a man of 7000 *l. per annum*, and of a perſonal Eſtate of 30000 *l.* his Lady alſo being rich, who yet in this his extremity of miſery would not give him of the crums that fell from her table.

Fulgoſ. l. 3. c. 2. p. 1171. Camer. oper. ſubciſiv. cent. 1. c. 12. p. 77.

14. *Hugolin Giradeſca* of *Piſa* was the Chief of the Faction of the *Guelphs* that ſtuck to the Pope, having foiled a part of the *Gibbellines*, who affected the Emperour, and ſtricken a fear into the reſt, became ſo great amongſt thoſe of his party, that he commanded with a white Wand, was both in name and in deed Lord of his City, a rich and noble Perſonage, learned, magnificent, married to a great Lady, had goodly Children and Grandchildren, abounding in all manner of wealth, more than he could wiſh, living happy in all pleaſure, both in the judgment of himſelf and all his Citizens. He made a ſolemn Feaſt upon his Birthday, and having invited all his friends, ſetteth himſelf to the diſplaying of all his proſperity, which himſelf magnifieth, admireth, and extolleth above the clouds: and at laſt comes to this; he asks one of his inward friends, if there wanted any thing to make up his felicity compleat? who conſidering what little ſtay there is in worldly matters, and how they roll and flye away in a moment (or rather inſpired from above) made this anſwer: Certainly the wrath of God cannot be long from this thy ſo great proſperity. Well, the Forces of the *Guelphs* beginning to decay, the *Gibbellines* run to Arms, beſet the houſe of this proſperous *Hugolin*, break down the Gates, kill one of his Sons, and a Grandchild that oppoſed their entrance, lay hold on *Hugolin* himſelf, impriſon him with two other of his Sons and three Granchildren in a Tower, ſhut all the Gates upon them, and throw the keys into the River of *Arne* that ran hard by. Here *Hugolin* ſaw thoſe goodly Youths of his dying between his arms, himſelf alſo at deaths door. He cryed and beſought his enemies to be content, that he might endure ſome humane puniſhment, and to grant that he might be confeſſed, and communicate e're he dyed. But their hearts were all flint, and all he requeſted with tears they denied with deriſion: ſo he dyed pitifully, together with his Sons and Grandchildren that were incloſed with him. So ſudden and oftentimes ſo tragical are the revolutions of that life, which ſeems moſt to promiſe a continuance of proſperity.

Camer. oper. ſubciſ. cent. 2. c. 78. p. 308. Knowls Turk. Hiſt. p. 654.

15. Amongſt all thoſe that have been advanced by the favour of mighty Princes, there was never ſo great a Minion, nor a more happy man in his life, until his death, than was *Ibraim Baſſa* chief *Vizier* to *Solyman* the Great *Turk*. This *Baſſa* finding himſelf thus highly careſſed by his Lord and Maſter, he beſought him on a day (as he talked with him with great familiarity) that he would forbear to make ſo much of him, leſt being elevated too high, and flouriſhing beyond meaſure, it ſhould occaſion his Lord to look a ſcance upon him, and plucking him from the top of Fortunes wheel, to hurl him into the loweſt of miſery. *Solyman* then ſwore unto him, that while he lived he would never take away his life. But afterwards moved againſt him, by the ill ſucceſs of the *Perſian* War, by him perſwaded, and ſome ſuſpicion of Treachery, yet feeling himſelf tyed by his oath, he forbore to put him to death, till being perſwaded and informed by a Taliſman or *Turkiſh* Prieſt, that a man aſleep cannot be counted amongſt the living, in regard the whole life of man is a perpetual watch, *Solyman* ſent one night an Eunuch, who with a ſharp razor cut his throat, as he was quietly ſleeping upon a Pallet in the Court. And thus this great Favourite had not ſo much as the favour to be acquainted with his Maſters diſpleaſure, but was ſent out of the world at unawares: his dead body was reviled and curſt by *Solyman*, after which a weight was tyed to it, and it caſt into the Sea.

Reliq. Wottonian. pag. 78, 93, 114, &c.

16. *George Villiers* was the third Son of Sir *George Villiers* Knight; was firſt ſworn Servant to King *James*, then his Cup-bearer at large; the Summer following admitted in ordinary, the next St. *Georges* day he was Knighted, and made Gentleman of the Kings Bed-chamber, and the ſame day had an annual penſion of a thouſand pound given him out of the Court of Wards. At New-years tide following the King choſe him Maſter of the Horſe. After this he was inſtalled of the moſt noble Order of the Garter. In the next *Auguſt* he created him Baron of *Whaddon*, and Viſcount

Villiers. In *January* of the ſame year, he was advanced Earl of *Buckingham*, and ſworn of his Majeſties Privy Council. The *March* enſuing he attended the King into *Scotland*, and was likewiſe ſworn a Councellor in that Kingdom. At New-years Tide after he was created Marqueſs of *Buckingham*, and made Lord Admiral of *England*, Chief Juſtice in *Eyre*, of all the Parks and Foreſts on the South-ſide of *Trent*, Maſter of the Kings Bench Office, head Steward of *Weſtminſter*, and Conſtable of *Windſor* Caſtle, choſen by the King the chief Concomitant of the Heir apparent in his Journey into *Spain*, then made Duke of *Buckingham*, and his Patent ſent him thither. After his return from whence, he was made Lord Warden of the Cinque-ports, and Steward of the Mannor of *Hampton-Court*. But in the midſt of all theſe Honours of the Duke, upon *Saturday* the 23. of *Auguſt*, at *Portſmouth*, when after break-faſt he came out of the room (into a kind of Lobby ſomewhat darker, and which led to another Chamber where divers waited) with Sir *Thomas Fryer* cloſe at his ear, in the moment as the ſaid Knight withdrew himſelf from the Duke, one *John Felton* (a younger Brother of mean fortunes in *Suffolk*) gave him with a back blow a deep wound into his left ſide, leaving the knife in his body, which the Duke himſelf pulling out, on a ſudden effuſion of ſpirits, he ſunk down under the table in the next room, and immediately expired. One thing in this enormous accident is (I muſt confeſs) to me beyond all wonder, as I received it from a Gentleman of judicious and diligent obſervation (and one whom the Duke well favoured) that within the ſpace of not many minutes after the fall of the body, and removal thereof into the firſt room, there was not a living creature in either of the Chambers with the body, no more than if it had lain in the Sands of *Ethiopia:* whereas commonly in ſuch caſes, you ſhall note every where a great and ſudden conflux of people unto the place to hearken and ſee; but it ſeems the horrour of the Fact ſtupified all curioſity. Thus dyed this great Peer in the thirty ſixth year of his age compleat, and three days over, in a time of great recourſe unto him, and dependence upon him. The Houſe and Town full of Servants and Suitors, his Dutcheſs in an upper room, ſcarce yet out of her bed, and the Court at this time not above ſix or nine miles from him, which had been the Stage of his Greatneſs.

M. de Serres, Hiſt. France, p. 72, 73.

17. *Charles* the Groſs, the twenty ninth King of *France*, and Emperour of the Weſt, began to reign in the year 885. the eyes of the *French* were fixed upon him, as the man that ſhould reſtore their Eſtate after many diſorders and confuſions. He went into *Italy* and expelled the *Saracens* that threatned *Rome*; being returned, he found the *Normans* diſperſed in divers Coaſts of his Realm; *Charles* marches with his Army againſt them, but at the firſt encounter was overthrown: this check, though the loſs was ſmall, ſtruck a great terrour, and at laſt cauſed an apparent impoſſibility to ſuccour *Neuſtria*, and recover it from ſo great Forces. He was therefore adviſed to treat with them to make them of enemies friends, and to leave them that which he could not take from them. He yielded *Neuſtria* to them by his own Authority, without privity of the Eſtates; ſo theſe *Normans* called it *Normandy*. By this and ſome other things he fell into a deep hatred with the *French*; upon which *Charles* fell ſick, and that ſickneſs was accompanied with a diſtemper of the mind, through jealouſie conceived againſt his Queen *Richarda*. After this the *French* and *Germans* diſpoſſeſs him of the Empire, and give it to *Arnoul*; and the *French* reject him from the Regency of that Realm, ſubſtituting in his room *Eudes* or *Odo*, Duke of *Angiers*. This poor Prince, depoſed from all his Dignities, abandoned by every man, in his proſperity had ſo ill provided from himſelf, that he had not a houſe wherein to ſhrowd him; baniſhed the Court, he was driven to a poor Village in *Suevia*, where he lived ſome days in extreme want, without any means of his own or relief from any man. In the end he dyed, neither pitied nor lamented of any man, in a corner unknown, ſave for this, to have been the Theatre of ſo extraordinary a Tragedy. And ſurely for one of the greateſt Monarchs of the World thus to dye without houſe, without bread, without honour, without mourning, and without memory, is a ſignal inſtance of the Worlds vanity and inconſtancy.

18. *Valerianus* the *Roman* Emperour, after he had reigned fifteen years, commenced a War againſt *Sapores* King of *Perſia*, of which ſuch was the unfortunate ſucceſs; That the Emperour was not only overthrown, but alſo was brought alive into the hands of his Enemy: *Sapores* carried him about with him in chains as a common Slave, and joining deriſion to his adverſity, he made him his Footſtool; for as oft as he mounted his Horſe, he cauſed the miſerable Emperour to bow down, that he might tread upon his back, for his more commodious aſcent into the Saddle, and after to be flead alive.

Lipſ. monit. l. 1. c. 5. p. 56. Herb. Trav. l. 2. p. 211.

19. *Bajazet* King of the *Turks*, for his fierceneſs was ſirnamed *Gilderun*, that is, Lightning; a Prince of great Spirit, and who for ten years ſpace had been exceeding fortunate in his great Enterpriſes. This great Monarch was invaded by *Tamerlane* the great *Chan* of *Tartary*, overthrown in the Battel, his Son *Muſtapha* ſlain, and he himſelf made Priſoner. At the firſt the Victor gave him a civil reception, and ſitting together, he thus ſaid to him: O *Chan*, we are each of us exceedingly indebted to the Divine bounty, I that thus lame have received thence an Empire extending from the Borders of *India* to *Sebaſte*, and thou who from the ſame hand haſt another reaching from the ſame *Sebaſte* to the Confines of *Hungary*, ſo that we almoſt part the World it ſelf betwixt us: we owe therefore our praiſes to Heaven which I both have, and will always be ready to render accordingly; thou poſſibly haſt been leſs mindful and of a more ungrateful diſpoſition, and therefore thou art brought into this calamity. But let that paſs; and now, my *Chan*, tell me freely and truly what thou wouldſt have done with me, in caſe I had fallen under thy power? *Bajazet*, who was of a fierce and haughty Spirit, is ſaid thus to reply: Had the Gods given unto me the Victory, I would have incloſed thee in an Iron Cage, and carried thee about with me, as a ſpectacle of deriſion to all men. *Tamerlane* hearing this, paſſed the ſame Sentence upon him; three years almoſt the miſerable Creature lived incloſed in this manner: at laſt hearing he muſt be carried into *Tartary*, deſpairing then to obtain his freedom, he ſtruck his head with that violence againſt the bars of his Cage, that he beat his brains out.

Knowls Turk. Hiſt. p. 220, 221. Lipſ. monit. l. 1. c. 5. p. 57, 58.

20. *Jugurtha* was a great and powerful King of *Numidia*, had long withſtood all the power of the *Roman* Arms; but at laſt was taken by *C. Marius*, and led in Triumph, wherewith he was ſo affected,

Plut. in Mario, p. 412. Muret. var. lect. l. 2. c. 10. p. 39.

Lipſ.monit. l. 2. c. 14. p. 345.

ed, that he began to dote and turn fooliſh. After the Triumph was ended, he was thruſt into priſon; and when ſome had tore off his cloaths and ſhirt, others ſnatched at the rich Ear-ring he had, with that inſolence and violence, that they tore off, together with it, the tip of his ear that it hung by. At laſt thus naked, he was thruſt into a Dungeon, all ſtupid, diſcovering his teeth, as one betwixt grinning and laughing: *Jupiter*, ſaid he, how cold is your Bath? There he lived ſix days till he was ſtarved to death in a miſerable manner.

A. Biſh. Spotſw.hiſt. Ch. of Scotl. p. 314. ClarksMir. cap. 131. pag. 679.

21. Never was there a more notable example of the vanity and inconſtancy of all earthly things, than in the Earl of *Morton*, *An.* 1581. who was Regent of *Scotland* in the Minority of our King *James*, and was reverenced of all men, feared as a King, abounding in wealth, honour, and multitude of friends and followers: whereas not long after he was forſaken of all, and made the very ſcorn of all men; and being by the malice of his adverſaries accuſed, condemned, and executed at *Edenburgh*, had his Corps left on the Scaffold, from the hour of Execution to Sun-ſetting, covered with a beggerly Cloak, every man fearing to ſhew any kindneſs, or ſo much as to expreſs a ſign of ſorrow. His Corps was afterwards carried by ſome baſe Fellows to the common place of Burial, and his Head fixed on the Toll-booth.

Fulgoſ. Ex. l. 5. c. 3. p. 612. ClarksMir. cap. 131. pag. 677.

22. *Beliſarius*, a noble and famous General under the Emperour *Juſtinian*, having with great ſucceſs fought many Battels againſt the *Perſians*, *Goths*, and *Vandals*, in his old age, by the malice and cruelty of the Empreſs, had his eyes put out, and fell into ſuch extreme want, that he was forced to beg by the Higy-way ſide; *Date obolum Beliſario*, Give a half-penny to poor *Beliſarius*, whom vertue raiſed, and envy hath thus made blind.

Speeds Chr. p. 449. Stows Annals, pag. 134.

23. King *William* the Second on the morrow after *Lammas*-day hunting in the New Foreſt of *Hampſhire*, in a place called *Chorengham*, was unhappily ſlain in the midſt of his ſport. For Sir *Walter Tyrel* ſhooting at a Deer, his Arrow glanced upon a tree, and hit the King full in the breaſt, who haſtily taking hold of ſo much of the Arrow as ſtuck out of his body, brake it off, and with one only groan fell down and dyed. Whereupon the Knight and moſt of the Kings Followers haſted away, and thoſe few that remained laid his body in a Colliers Cart, which being drawn by one ſilly lean beaſt, in a foul and filthy way the Cart broke, where lay the ſpectacle of worldly glory, both pitifully goared and filthily bemired, till thus drawn into the City of *Wincheſter* on the morrow after his death, he was buried under a plain Marble ſtone.

Stows Annals, pag. 225, 226. Bak. Chron. pag. 163, 164, 165.

24. King *Edward* II. ſirnamed *Carnarvan*, being deprived of his Royal Crown and Dignity, remained with *Henry* Earl of *Leiceſter* his Kinſman: but the Queen ſuſpecting his eſcape, wrought ſo with her Son King *Edward* the Third, that by his commandment the King was delivered thence into the hands of *Thomas* of *Gurney* and *John Maltravers* Knights, who brought him from *Kenelworth* to the Caſtle of *Corffe*, from thence to *Briſtol*, and thence to *Barkely*. Many cruelties they exerciſed upon this poor Prince: they permitted him not to ride but by night, neither to ſee any man, nor to be ſeen by any man; when he rode, they forced him to be bare-headed: when he deſired to ſleep, they would not ſuffer him; neither when he was hungry would they give him ſuch meat as he deſired, but ſuch only as he loathed: every word that he ſpake was contraried by them, and they gave out that he was mad. All this was done, that either by cold, watching, unwholeſom food, melancholy or ſome other infirmity, he might languiſh and dye; but in vain was their expectation, yea even the poyſons they gave him were diſpatched away by the benefit of Nature. In their journey to *Barkely* from *Briſtol*, the wicked *Gurney* making a Crown of Hay, put it on his head, and the Souldiers that were preſent ſcoffed and mocked him beyond meaſure, ſaying, Tprut, avaunt Sir King, making a kind of noiſe with their mouths, as if they farted. Fearing to be known as they travelled, they deviſed to disfigure him, by ſhaving of his head and beard: wherefore by a little water that ran into a ditch, they commanded him to light from his Horſe to be ſhaven, to whom (being ſet on a Mole-hill) a Barber came with a Baſon of cold water taken out of a ditch, ſaying to the King, that water ſhould ſerve for that time. To whom *Edward* anſwered, That in ſpite of them he would have warm water for his beard; and thereupon began to weep and ſhed tears plentifully. At length they came to *Barkely* Caſtle, where *Edward* was ſhut up cloſe as an *Anchorite* in a room where dead carcaſſes were laid on purpoſe in the Cellar under it, that the ſtench might ſuffocate him: but this being perceived not ſufficient, one night being the 22. of *Septemb.* they came ruſhing in upon him ſuddenly, as he lay in his bed, and with great and heavy Feather-beds, being in weight as much as fifteen ſtrong men could bear, they oppreſſed and ſtrangled him. Alſo they thruſt a Plummers Sodring-Iron (being made red-hot) into his bowels, through a certain Inſtrument like to the end of a Trumpet or Clyſtering Pipe, put in at the Fundament: burning thereby his inward parts, leſt any outward wound ſhould be found. His crys were heard within and without the Caſtle, and known to be the crys of one that ſuffered violent death. And this was the ſorrowful and tragick end of *Edward* of *Carnarvan*.

Ælian. var. hiſt. l. 6. c. 12. p. 194.

25. *Dionyſius* the younger had his Kingdom in good conſtitution and ſufficiently fortified, as thus: He had no leſs than 400 Ships of five and ſix Oars in a ſeat, he had one hundred thouſand Foot, and nine thouſand Horſe; his City of *Syracuſe* had ſtrong Gates, and was compaſſed with high Walls; he had in readineſs all manner of warlike proviſions to furniſh out 500 more Ships: he had Granaries wherein were laid up 100 Myriads of that meaſure which contains ſix buſhels of bread-corn; he had a Magazine repleat with all ſorts of Arms offenſive and defenſive; he was alſo well fortified with Confederates and Allies, ſo that he himſelf thought, that the Government was faſtned to him with chains of Adamant. But being invaded by *Dion* (in his abſence) his people revolted, and behold what a fatal revolution fell out in his Family; himſelf had before ſlain his Brother, and in this Inſurrection againſt him, his Sons were cruelly put to death, his Daughters were firſt raviſhed, then ſtript naked, and in that manner ſlain, and in ſhort none of his Progeny obtained ſo much as a decent Burial: for ſome were burnt, others cut in pieces, and ſome caſt into the Sea, and he himſelf dyed old in extreme poverty. *Theopompus* ſaith, that by the immoderate uſe of Wine he was become purblind; that his manner was to ſit in Barbers Shops, and as a Jeſter to move men unto laughter, living in the midſt of *Greece* in a mean and low faſhion, he wore out the miſe-

rable remainders of a wretched life.

Bak. Chron. p. 192. Stows Annals, pag. 269.

26. King *Edward* the Third, that glorious Conqueror, after he had reigned fifty years and four months, being in the fifty ſixth year of his Age, *An. Dom.* 1377. fell into his laſt ſickneſs at his Mannor of *Richmond*, where when he was obſerved to be drawing on towards his end, his Concubine *Alice Peirce* came to his bed-ſide, and took the Rings from his fingers, which for the Royalty of his Majeſty he was wonted to wear, and having left him gaſping for breath, fled away. The Knights and Eſquires and Officers of his Court, each of them fell to rifle and make prey of all they could meet with, and alſo haſted away, leaving the King alone in this ſorrowful ſtate and condition. Only it fortuned, that a Prieſt lamenting the Kings miſery, that amongſt all his Counſellors and Servants, there was none to aſſiſt him in his laſt moments, entred his Chamber, exhorting the King to lift up his eyes and heart unto God, to repent him of his ſins, and to implore the mercy of Heaven, and its forgiveneſs. The King had before quite loſt his ſpeech; but at theſe words (taking ſtrength) uttered his mind (though imperfectly) in thoſe matters, and made ſigns of contrition, wherein his voice and ſpeech failed him, and ſcarce pronouncing this word *Jeſu*, he yielded up the ghoſt.

Lipſ. monit. l. 2. c. 14. p. 344.

27. *Gilimer* was King of the *Vandals* in *Africk*, long had he lived happy, increaſing his riches and Dominions by his Victories; when his felicity began to alter, *Beliſarius* ſent by the Emperour *Juſtinian* againſt him, overthrew him; he fled out of the Battel unto *Pappus*, a high Mountain in *Numidia*, whither he was purſued and beſieged: he had endured the Siege a while, when he ſent word that he would yield up himſelf, only deſired there might be ſent him a piece of Bread, a Sponge, and a Harp; the Bread to relieve his hunger, the Sponge to dry his eyes, and the Harp to eaſe his afflicted mind: they were ſent him, and he yielded. Being brought into the preſence of *Beliſarius*, he did nothing but laugh; being led in Triumph to *Conſtantinople*, and preſented to *Juſtinianus* and *Theodora* his Empreſs, he cryed out, *Vanity of vanities, all his vanity.* He afterwards dyed private in a corner of *Gaul*.

Herod. l. 3. p. 11, 12, 36. Lipſ. monit. l. 2. c. 14. p. 342.

28. *Crœſus*, that rich King of *Lydia*, ſhewed *Solon* all his Riches and Treaſures: And what thinkeſt thou, ſaid he, is there any man thou knoweſt more happy than my ſelf? There is, ſaid he, and named one *Tellus*, a man of mean fortune, but content with it: and then he named two others, who having lived well were now dead. *Crœſus* laughs, and, ſaid he, What ſtate take you me to be in? I cannot tell, ſaid *Solon*, nor can we reaſonably account that man happy, who is toſſed in the waves of this life, till he is arrived at the Haven, ſeeing a tempeſt may come that may overturn all. *Crœſus* made little of this at that time; but being overcome by *Cyrus*, bound, and laid upon a Pile to be burnt alive, *Crœſus* cryed out, O *Solon, Solon*: *Cyrus* admiring, cauſed him to be asked, what God or man it was whom he invoked in this his extremity: he replied, That *Solon* came into his mind, who had wiſely admoniſhed him not to truſt to his preſent fortune, nor to think himſelf happy before he came to his end. I laught, ſaid he, at that time, but now I approve and admire that ſaying: ſo did *Cyrus* alſo, preſently commanding *Crœſus* to be freed, and made him one of his friends.

CHAP. IX.

Of ſuch as have left places of higheſt Honour and Employment for a private and retired Condition.

GReat Travellers, who have fed their eyes with variety of proſpects, and pleaſed themſelves with the converſation of perſons of different Countries, are oftentimes obſerved upon their return to retire themſelves, and more to delight in ſolitude than other men. The like ſometimes befals men of great Honours and Employments, they retreat unto a private life, as men that are full and have taken a kind of ſurfeit of the World; and when they have done ſo, have enjoyed more of contentment and ſatiſfaction of mind, than all their former noiſeful and buſied ſpleandour could afford them.

Treaſury of ancient and modern times, l. 8. c. 2. pag. 736.

1. *Doris* the *Athenian* having governed the Common-wealth ſix and thirty years with much ſincerity and Juſtice, became weary of publick Negotiations: he therefore diſlodged from *Athens*, and went to a Country-houſe or Farm, which he had in a Village not far diſtant, and there reading Books of Husbandry in the night time, and practiſing thoſe rules in the day time, he wore out the ſpace of fifteen years. Upon the Frontiſpiece of his Houſe theſe words were engraven, *Fortune and Hope adieu to you both, ſeeing I have found the true entrance to reſt and contentment.*

Curia Polit. by M. Scudery, p. 1, 2, &c. Lipſ. monit. l. 2. c. 14. p. 340.

2. The Emperour *Charles* the Fifth, after he had reigned as King forty years, and had thirty ſix of thoſe years been poſſeſſed of the Empire of *Germany*: that *Charles*, who (from the ſixteenth year of his age, wherein he firſt bore a Scepter, to the fifth ſixth year of his age, wherein he ſurrendred all) had been a great and moſt conſtant Favourite of Fortune; after he had made 300 Sieges, and gained the Victory in more than twenty ſet Battels; he whoſe whole life and adventures were nothing elſe but a concatenation of Victories and Triumphs, and a glorious continuation of moſt renowned ſucceſſes, after he had made nine Voyages into *Germany*, ſix into *Spain*, ſeven into *Italy*, four into *France*, ten into the *Low-Countries*, two into *England*, two into *Africa*, and eleven times traverſed the main Ocean, who yet in all theſe his various and great Enterpriſes met with no check nor frown of Fortune, except in the Siege of *Marcelleis* and the buſineſs of *Algiers*; I ſay this illuſtrious Prince in the pitch and height of all his glory did freely and of his own accord deſcend from his Thrones, reſigned his Kingdom of *Spain* to his Son *Philip*, his Empire to his Brother *Ferdinand*, withdrew from a Royal Palace, and retired firſt to a private houſe at *Bruxels*, and thence deſcended to an humble Hermitage, in the Monaſtery of St. *Juſtus*, ſeven miles from *Placentia*, attended only with twelve Servants; forbidding that any ſhould call him other than *Charles*, diſclaiming together with the Affairs the pompous Names of *Cæſar* and *Auguſtus*.

Fulgoſ. Ex. l. 4. c. 1. p. 438. Heyl. Coſm. p. 553. Lipſ. de conſtant. l. 2. c. 2. p. 11

3. *Diocletianus*, the Emperour of *Rome*, being filled and laden with worldly Honours, which he had acquired to himſelf both in Peace and War, even to the making himſelf to be worſhipped for a God. This great Perſon ſeeing no conſtancy in humane affairs, and feeling how full his Imperial charge was of travels, cares, and perils, left off

*Camer.oper. ſubciſiv.l.*1. *c.*45. *pag.* 209. the Managing and Government of the Empire; and chuſing a private life, retired himſelf to *Salona*, where he ſpent his time in Gardening and Husbandry: and although after he had continued there ſome years, he was earneſtly importuned by *Maximianus* and *Galerius* his Succeſſors, to reſume the Empire; yet could he never be perſwaded to quit his ſolitude, till he parted with that and his life together.

*Camer.oper. ſubciſiv.l.*1. *c.* 45. *pag.* 209. 4. *Suatocopius*, King of *Bohemia* and *Moravia*, having received an overthrow in a Battel by the Emperour *Arnolphus*, withdrew himſelf ſecretly out of the Fight, and unknown as he was, ſaved himſelf by the ſwiftneſs of his Horſe. Being come alone to a Mountain called *Sicambri*, he left there his Arms and Horſe, and began to walk on foot: when entring into a vaſt Wilderneſs, he framed himſelf like a poor Pilgrim to feed upon Apples and Roots, until he had met with three other Hermits, to whom he joined himſelf, abiding with them unknown till his laſt. When his time drew near that he ſhould dye, he calls the three Eremites: You know not yet, ſaid he, who I am; the truth is, I am King of *Bohemia* and *Moravia*, who being overthrown in a Battel, have ſought my refuge here with you. I dye, having tryed both what a Royal and a private life is. There is not any Greatneſs of a King to be preferred before the tranquillity of this ſolitarineſs. The ſafe ſleeps which we enjoy here make the roots ſavoury, and the water ſweet unto us; on the contrary, the care and dangers of a Kingdom make all meat and drink taſte bitter to us. That part of my life which remained, I have paſſed happily with you; that which I led upon my Regal Throne, deſerveth more the title of death than of life. Aſſoon as my Soul hath parted from my body, ye ſhall bury me here in this place, and then going into *Moravia*, ye ſhall declare theſe things to my Son, if he yet lives: and having thus ſaid, he departed this life.

Fulgoſ. Ex. l. 4. *c.* 1. *p.* 436. *Camer.oper. ſubciſiv.l.*1. *c.* 45. *pag.* 211. 5. The Captain *Similis* was Prefect of the Palace to *Hadrian* the Emperour, and after he had procured leave at laſt to quit himſelf of his employment, and to retire into the Country, he lived there in reſt with privacy and content for the ſpace of ſeven years; and when he found himſelf near unto death, he ordained by his laſt Will this Epitaph to be inſcribed upon his Tomb.

> *Similis hic jacet cujus ætas quidem multorum annorum fuit, ſeptem tamen duntaxat annis vixit.*
>
> That is,
>
> *Here lyeth* Similis *who was indeed of a great age, yet lived only ſeven years.*

Fulgoſ. Ex. l. 4. *c.* 1. *p.* 435. 6. *Lucius Sylla*, having with great labours and infinite perils, arrived unto the Dictatorſhip in *Rome*, than which there is no power more abſolute, and having therein governed with ſuch ſeverity, as to put to death two thouſand ſix hundred *Roman* Knights, ſlain ten Conſuls, forced thouſands from their Country into Exile, and prohibited unto divers all Funeral Honours; yet without fear of accounting for any of his paſt actions, and not being in the leaſt enforced thereunto by any neceſſity of his affairs, he voluntarily depoſed himſelf from that high Seat of Magiſtracy, and retired to a life of privacy in *Rome*: and whereas one day as he paſſed along in the Market-place, he was reproached and inſolently treated by a young man, he contented himſelf to ſay with a low voice to ſome that ſtood near him, This young man will be the occaſion that no man hereafter will reſign a Dictatorſhip.

Reliq. Wottonian.pag. 54. 7. When Sir *Henry Wotton* returned from his laſt Embaſſie into *England*, at all thoſe houſes where he reſted or lodged, he left his Coat of Arms with this Inſcription under them.

> *Henricus Wottonius Anglo-cantianus Thomæ optimi viri filius natu minimus, à Sereniſſimo Jacobo Primo Mag. Brit. Rege, in Equeſtrem titulum adſcitus, ejuſdemq; ter ad Rempublicam Venetam Legatus Ordinarius, ſemel ad Confœderatorum Provinciarum Ordines in Juliacenſi Negotio, bis ad Carolum Emanuel Subaudiæ Ducem, ſemel ad Unitos Superioris Germaniæ Principes in Conventu Heilbrunenſi, poſtremò ad Archiducem Leopoldum, Ducem Wittembergenſem, Civitates Imperiales, Argentinam Ulmamq; & ipſum Romanorum Imperatorem Ferdinandum Secundum Legatus Extraordinarius, tandem hoc didicit:*
>
> *Animas fieri ſapientiores quieſcendo.*

*Camer.oper. ſubciſiv. cent.*3. *cap.* 92. *p.* 346. 8. *Ramirus* lived a Monk in a Monaſtery, from whence, upon the death of his Brother, he was called by the Nobles and people of *Arragon* to ſucceed his Brother in the Kingdom: the Pope alſo diſpenſed with his Vow, and he had his allowance to accept of the Kingdom. *Ramirus* therefore left the Monaſtery, married a Wife, of whom he had Daughter called *Urraca*; after which, neither conjugal affection, nor the deſire of a Kingdom (two of the ſtrongeſt bonds amongſt men) were able to retain him, but that he would return unto that Eccleſiaſtical humility which he had experienced in the Convent where he formerly had lived.

Fulgoſ. Ex. l. 6. *c.* 5. *pag.* 768, 769. *Joſeph. Antiq. l.* 20. *c.*2. *p.*516. 9. The *Parthians* by civil diſcords had ejected *Artabanus* their King, who endeavoured his Reſtauration to his Kingdom by the Arms of *Jazates* King of the *Adiabeni*. The *Parthians* not only upon the account of an imminent War, but moved alſo with other reaſons, repented that they had expelled *Artabanus*. They ſent therefore Ambaſſadors both to him and to *Jazates*, giving them to underſtand, that they would moſt willingly do what they did require them: but that upon the expulſion of *Artabanus*, they had ſet up *Cynamus* in his ſtead; and having ſworn Allegiance unto him as their King, they durſt not recede from their Oath. Which when *Cynamus* underſtood, he wrote to *Artabanus* and *Jazates*, that they ſhould come; for he would reſign up the Kingdom of *Parthia* to *Artabanus*. When they were come, *Cynamus* went forth to meet them, adorned in Royal Robes, and the Diadem upon his head: aſſoon as he drew near to *Artabanus*, diſmounting from his Horſe, he thus ſpake: When the *Parthians* had driven thee, *Artabanus*, from the Kingdom, and were reſolved to confer it on another, at their intreaty I received it; but ſo ſoon as I knew it was their deſire to reſtore it to thee their true and lawful King, and that the only hindrance of it was, that they ſhould do it without my conſent, I not only forbare to oppoſe them; but as thou ſeeſt, of mine own accord, and without any other reſpect I reſtore it to thee. And having ſo ſaid, he took the Diadem from his own head, with his own hands he fitted it to that of *Artabanus*, and freely returned to his former privacy.

Symſ. Ch. Hiſt. l. 2. *cent.* 13. *p.* 376. 10. *Albertus* was a Dominick Fryer, and for his great Learning ſirnamed *Magnus*; he was made Biſhop of *Ratisbone* by Pope *Alexander* the Fourth; but he freely left his Biſhoprick, and returned home again to *Colen*, that he might retire himſelf, and enjoy the greater quiet for reading and writing.

M. S. penes M. Humfr. Burt.

11. In the year of our Lord 1179. and the Reign of King *Henry* the Second, *Richard de Lucy*, Lord Chief Juſtice of *England*, reſigned his Office, and became a Canon in the Abbey of *Weſtwood*. And in the Reign of King *Henry* III. upon the 29. of *June*, *An.* 1276. *Walter Maleclarke*, Biſhop of *Carliſle*, renounced the Pomp of the World, and took upon him the Habit of a preaching Fryer.

Id. ibid.

Præfat. ad Monaſtic. Angl. p. 7.

12. In a preliminary Diſcourſe before the *Monaſticon Anglicanum*, we have an account of divers Kings in this our Iſland, who for devotions ſake left their Crowns, and took upon them the Habit and Profeſſion of Monks. Such were *Pertocus* King of *Cambria*, *Conſtantinus* King of *Cornwal*, *Sebby* King of the Eaſt *Saxons*, *Offa* King of the Eaſt *Saxons*, *Sigebert* King of the Eaſt *Angles*, *Etheldredus* King of the *Mercians*, *Kynred* King of the *Mercians*, *Ceolwulphus* King of the North *Humbers*, and *Edbricthus* King of the North *Humbers*. Whereupon one hath wrote theſe metrical Verſes.

> *Nomina Sanctorum rutilant cum laude piorum*
> *Stemmate regali cum veſtitu Monachali,*
> *Qui Reges facti ſpreverunt culmina regni*
> *Electi Monachi, ſunt cœli munere digni.*

Vaugh. Flor. fol. in Epiſt. to the Reader.

13. Prince *Lewis*, the eldeſt Son of *Charles* King of *Naples*, at the age of twenty one years, and juſt when he ſhould have been married to the youthful Princeſs of *Majorica*, did ſuddenly at *Barcellona* put on the rough and ſevere Habit of the *Franciſcans*: The Queens and Princeſſes there met to ſolemnize the Marriage of his Siſter *Blanch* with *James* King of *Arragon*, employed their Rhetorick to diſſwade him from it, but to no purpoſe: he loved his Sackcloth more than their Silks, and as Monſieur *Mathieu* (alluding to the young Princeſs) ſpeaks of him, left Roſes to make a Conſerve of Thorns.

Joſ. Antiq. l. 19. c. 6. p. 508.

14. King *Agrippa* took the High Prieſthood from *Simon Canthara*, and gave it again to *Jonathan* the Son of *Anani*, whom he eſteemed more worthy than the other. But *Jonathan* declared that he was not worthy of this Dignity, and refuſed it, ſaying, O King, I moſt willingly acknowledge the honour you are pleaſed to beſtow upon me, and know you offer me this Dignity of your free will, notwithſtanding which, God judgeth me unworthy. It ſufficeth that I have once been inveſted with the ſacred Habit; for at that time I wore it with more holineſs, than I can now receive it at this preſent: yet notwithſtanding, if it pleaſe you to know one that is more worthy of this honour than my ſelf, I have a Brother, who towards God and you is pure and innocent, whom I dare recommend to you for a moſt fit man for that Dignity. The King took great pleaſure in theſe words, and leaving *Jonathan*, he beſtowed the Prieſthood on *Mathias* his Brother, as *Jonathan* had deſired and adviſed.

Spotſw. hiſt. p. 310. Clarks mirr. cap. 113. pag. 557.

15. *Conſtantine* the Third, King of *Scotland*, being wearied with the troubles of a publick life, renounced his temporal Dignities and Kingdom, and betook himſelf to a private life amongſt the *Culdees* in St. *Andrews*, with whom he ſpent his five laſt years, and there dyed about the year 904.

Prid. inſtit. hiſt. Interv. 7. §. 9. p. 130. Petr. Greg. de Repub. l. 13. c. 12. p. 548.

16. *Celeſtine* the Fifth, an *Italian*, and formerly an *Anchorite*, was choſen Pope, was a man of pious ſimplicity, though unskilful in the management of Affairs; this man was eaſily perſwaded by his Cardinals, that the employment he had was too great for his capacity; ſo that he had thoughts of reſigning, and was furthered therein by the crafty device of *Boniface* who ſucceeded him. For this man feigning himſelf to be an Angel, ſpake through a Trunk in a Wall, where the Pope lodged, ſaying, *Celeſtine*, *Celeſtine*, give over thy Chair, for it is above thy ability. The poor man was deluded this way, and though the *French* King perſwaded him to keep his Seat, yet he decreed that a Pope might quit his place to turn Hermit again, as he did; though his voluntary reſignation proved no ſecurity to him from the jealouſie of his Succeſſour, but that he was by him taken, impriſoned, and there made to dye.

CHAP. X.

Of perſons advanced to Honor through their own ſubtilty, ſome accident, or for ſome ſlight occaſion.

Amongſt the *Romans* the Temple of Honour was ſo contrived, that there was no way of paſſage into it, but through that other of Vertue. By which they intended to declare, that the entrance and aſcent unto Honour ought to be only by vertuous actions. But things are oftentimes far otherwiſe than they ought to be; Vertue is as familiarly perſecuted as rewarded: nor have Perſons of Worth been always barely beholden to their Merit for their preferment, but perhaps to ſome petty accident, or ſome inconſiderable circumſtance that ſerved to ſet the wheels of their advancement a going.

Full. holy State, l. 4. c. 1. p. 231. Camb. Remains, pag. 271.

1. Some Kings, to make a jeſt, have advanced a man in earneſt. When amongſt many Articles exhibited to King *Henry* the Seventh by the *Iriſh* againſt the Earl of *Kildare*, the laſt was, Finally all *Ireland* cannot rule this Earl: Then, quoth the King, ſhall this Earl rule all *Ireland*, and made him Deputy thereof.

Herod. l. 3. p. 198. Juſt. hiſt. l. 1. p. 26. Raleighs hiſt. world, l. 3. c. 4. § 4. p. 38. Zonar. Annal. tom. 1. fol. 29.

2. *Cambyſes* King of *Perſia* dying without iſſue, the Princes agreed amongſt themſelves, that at an hour appointed they would meet in a certain place no Horſe-back, and that he whoſe Horſe ſhould neigh firſt after they were upon the place, ſhould be choſen King. *Oebarus* the Groom of *Darius* his Horſe, having underſtood thus much from *Darius*, told him he would give him the Kingdom. Whereupon over-night he led the Horſe of *Darius* to that place, and ſuffered him there to cover a Mare; and the next morning when they were all met, *Darius* his Horſe knowing the place, and miſſing the Mare, neighed: and ſo *Darius* was preſently ſaluted King.

Bak. Chron. p. 60. Speeds hiſt. p. 448.

3. *Guymond* Chaplain to King *Henry* the Firſt, obſerving that (for the moſt part) unworthy men were advanced to the beſt dignities of the Church, as he celebrated Divine Service before the King, and was to read theſe words out of St. *James*: *It rained not upon the earth three years and ſix months*; he read it thus, *It rained not upon the earth one, one, one years and five one months.* The King obſerved his reading, and afterwards blamed him for it. But *Guymond* anſwered, That he did it on purpoſe: for ſuch Readers were ſooneſt preferred by his Majeſty. The King ſmiled, and in ſhort time after preferred him to the Government of St. *Frideſwids* in *Oxford*.

Muret. var. lect. l. 6. c. 17. p. 148.

4 I find it related in the Commentaries of the *Greeks*, that *Semiramis* was the Concubine of one of the Kings Slaves. Aſſoon as *Ninus* had taken

Ælian. var. hiſt. l. 7. c. 1. p. 199. Pet. Gregor. de Repub. l. 7. c. 18. p. 296.

notice of her, he was ſo taken with her beauty and wit, that he ſeiſed her for himſelf: by degrees ſhe had gained ſuch an empire over him, that he could deny her nothing; nor was there any thing but ſhe durſt ask. When once ſhe had let fall in diſcourſe, that there was one thing which ſhe did earneſtly deſire, and he had bid her freely and openly ſpeak it whatſoever it was, I have deſired (ſaid ſhe) to ſit for one day in your Throne, and do juſtice, and that for that whole day all ſhould obey me in the ſame manner as they do you. The King ſmiled, granted her requeſt, and forthwith ſent out his Edict, that on ſuch a day all men whatſoever ſhould obey the commands of *Semiramis*, for ſuch was the Kings pleaſure. When the day came, the Lady aſcends the Throne in her Royal Apparel, a mighty concourſe there was: ſhe at the firſt (as matter of tryal of their obedience) commands ſomething to be done of no great moment. When ſhe perceived that ſhe was exactly obeyed in all her precepts, ſhe commands the Guards of the Kings body that they ſeiſe the King himſelf: he is brought; that they bind him, he is bound; that they ſtrike off his head, it was done: and by this means from a day ſhe prolonged the date of her Empire many years, which ſhe ruled with great wiſdom, ſucceſs, and glory.

Full. Worth. p. 262.

5. Sir *Walter Raleigh*, born at *Budely* in *Devonſhire*, his introduction to the Court was upon this occaſion. This Captain *Raleigh* coming out of *Ireland* into the *Engliſh* Court in good habit (his Cloaths being then a conſiderable part of his Eſtate) found the Queen walking, till meeting with a plaſhy place, ſhe ſeemed to ſcruple going thereon, preſently *Raleigh* caſt and ſpread his new Pluſh Cloak on the ground, whereon the Queen trod gently, rewarding him afterwards with many Suits for his ſo free and ſeaſonable tender of ſo fair a foot-cloth. An advantageous admittance into the firſt notice of a Prince, is more than half a degree to preferment. When Sir *Walter* found ſome hopes of the Queens favour reflecting on him, he wrote in a Glaſs-window obvious to the Queens eye,

Fain would I climb, but that I fear to fall.

Her Majeſty either eſpying, or elſe being ſhewed it, did under-write,

If thy heart fail thee, do not climb at all.

How great a perſon in that Court this Knight did afterwards prove to be, is ſcarcely unknown to any.

Raleighs hiſt. World, l. 5. c. 3. §. 9. p. 390, 391.

6. There was in the City of *Capua* an ambitious Noble man called *Pacuvius Calavius*, his credit grew and was upheld by furthering all popular deſires. There was at this time a plebeian Faction in the Town, and that ſo prevalent, as that all was governed by the pleaſure of the multitude; which alſo wholly followed the direction of this *Pacuvius*. The people had promiſed to yield up the Town to *Anibal*, and to meet him on the way to them with ſo many of their Nobility; but they were unable to maintain any ſuch Negotiation, without the advice of the Senate, and the Senate mainly oppugned it. The people therefore were incenſed againſt the Senate, as having occaſioned them to fail their new Friend; and withal ſince by their promiſe they had diſcovered themſelves, they feared leſt their own Senate, together with the *Romans*, ſhould hold them in ſtraiter ſubjection than before. This fear being ready to break into ſome outrage, *Pacuvius* made uſe of to ſerve his own ambition thus. He diſcourſed unto the Senate as they ſate in Council about theſe motions troubling their City, and ſaid, That he himſelf had both married a *Roman* Lady, and given his Daughter in Marriage to a *Roman*. But that the danger of forſaking the *Roman* Party was not now the greateſt: for that the people were violently bent to murder all the Senate, and after to joyn themſelves with *Anibal*, who ſhould countenance the Fact, and ſave them harmleſs. This he ſpake as a man well known to be beloved by the people, and privy unto their deſigns. Having throughly terrified the Senate by laying open the danger hanging over them, he promiſed them nevertheleſs to deliver them all, and to ſet things in quiet, if they would freely put themſelves into his hands, offering his oath (or any other aſſurance they ſhould demand) for his faithful meaning. They all agreed. Then ſhutting up the Court, and placing a Guard of his own Followers about it, that none might enter or iſſue forth without his leave, he called the people to aſſembly, and ſpeaking as much evil of the Senate as he knew they would be glad to hear, he told them, that theſe wicked Governours were ſurprized by his policy, and all faſt, ready to abide what ſentence they would lay upon them. Only thus much he adviſed them (as a thing which neceſſity required) that they ſhould chuſe a new Senate before they ſatisfied their anger upon the old. So rehearſing to them the names of two or three Senators, he asked what their judgment was of thoſe? All cryed out, that they were worthy of death. Chuſe then (ſaid he) firſt of all ſome new ones into their places. Hereat the multitude unprovided for ſuch an election was ſilent, until at laſt ſome one or other adventured to name whom he thought fit. The men ſo nominated were utterly diſliked by the whole Aſſembly, either for ſome fault, baſeneſs, and inſufficiency, or elſe even becauſe they were unknown, and therefore held unworthy. The difficulty of the new election appearing more and more, whilſt more were to be choſen (the fitteſt men to be ſubſtituted, having been named amongſt the firſt, and not thought fit enough) *Pacuvius* intreated and eaſily prevailed with the people, that the preſent Senate might for this time be ſpared, in hopes of amendment hereafter (which doubtleſs would be) having thus obtained pardon for all offences paſt. Henceforth not only the people (as in former times) honoured *Pacuvius*, and eſteemed him their Patron: but the Senators alſo were wholly governed by him, as a perſon to whom they acknowledged themſelves indebted for the ſafety of their lives.

Full. worthies, pag. 281.

7. *John Ruſſel*, his Father an Eſquire, was bred beyond Sea, arrived at great accompliſhments, and returned home about the time when *Philip* King of *Caſtile* (Father to *Charles* the Fifth Emperour) was forced by foul weather into the Haven of *Weymouth*. But it is an ill wind that blows no body profit: this accident proved the foundation of Mr. *Ruſſels* preferment. For when Sir *Thomas Trenchard* bountifully received this Royal Gueſt, Mr. *Ruſſel* was ſent for to compleat the entertainment. King *Philip* taking ſuch delight in his company, that at his departure he recommended him to King *Henry* the Seventh, as a man fit to ſtand before Kings, and not before mean men. Indeed he was a man of ſpirit, carrying a Badge of Valour, no blemiſh but a beauty in his face, the loſs of an eye at the Siege of *Montrule*. King *Henry* the Eighth much favoured him, making him Controller of the Houſhold, and Privy Counſellor:

ſellor: and 1538. he created him Lord *Ruſſel*, and made him Keeper of the Privy Seal. A good ſhare of the golden ſhowre of Abbey-lands fell into his lap, two mitred ones, *Taviſtock* and *Thorney*: King *Edward* the Sixth made him Earl of *Bedford*: he dyed 1554.

Bak. Apol. l. 4. c. 6. p. 371.

8. *Tiberius* the Emperour advanced a vulgar and mean perſon to the Dignity of the Queſtorſhip, and preferred him before all the Noble perſons that were Candidates for the Office, and that only for taking off an Amphora of Wine at a Feaſt which he had made, at one draught.

Herod. l. 1. p. 43, 44. Plut. de Herod. malign. p. 632.

9. There was amongſt the *Medes* a wiſe man named *Dejoces*, the Son of *Phraortes*, who aſpiring to a Soveraignty over them, dealt in this manner. When the *Medes* dwelt up and down in Villages, *Dejoces* obſerving great licence amongſt them, managed all things that came before him with ſtudious and affected equity. Upon which the *Medes* that dwelt in the ſame Village, made him the Judge of all their Controverſies, which he compounded with great juſtice, and grew popular amongſt ſuch as lived near him. This underſtood by others that lived in other Villages, they alſo aſſembled to *Dejoces* upon all occaſions, as being the perſon alone that judged without corruption: and in concluſion would ſuffer none to determine their Cauſes in the whole Province but only *Dejoces*. He now finding all to attend upon him, refuſes any longer to ſit in Judicature, ſaying, he could not attend upon Cauſes all day long as he had done, without apparent neglect of his own affairs. Upon this there followed much more rapine and villany than before: ſo that the *Medes* enter into Council about their affairs, where (by agreement) the friends of *Dejoces* adviſe to the choice of a King, ſaying, elſe they could not long abide in their Country, by reaſon of the unbridled liberty of the people. It was reſolved upon, then the queſtion was, who ſhould be the man they ſhould elect? *Dejoces* is extolled by all, and by general ſuffrage elected. Being brought amongſt them and approved, he commands that a palace be built him worthy of a Prince, that Guards be allotted him for the ſecurity of his perſon; this was performed: which done, he compels them to build one City, and this to be well fortified and adorned; it was ſo, and called *Ecbatana*. And *Dejoces* having thus firmly fortified himſelf and his Palace, he cauſed the reſt of the *Medes* to dwell up and down as before. Then made he a Law, that none ſhould enter in to the King, but ſhould tranſmit his buſineſs by ſuch as were appointed on purpoſe, and no other ſhould ſee the King: That no man ſhould laugh or ſpit in his preſence. When he had thus confirmed and eſtabliſhed himſelf, he was ſevere in his Juſtice; for they ſending in their Cauſes, they were ſent back to them decided. Thus *Dejoces* got the Kingdom of *Media*, in which were theſe Nations, the *Buſa*, *Paretaceni*, *Struchates*, *Arizanti*, *Budii*, the *Magi*: and having reigned fifty three years, left *Phraortes* his Son his Succeſſour.

Polyd. Virg. l. 10. Bak. Chron. p. 49. Zuing. Theatr. vol. 3. l. 4. pag. 732.

10. In the Reign of King *William* the Second, an Abbey being vacant, two Monks of the Covent became Suitors to him for the place, offering great ſums of money, and each of them out-bidding the other. Whereupon the King looking about, and eſpying another Monk ſtanding not far off, asked him what he would give for the place? Who anſwered, That he neither had any thing to give, nor would give any thing if he had it; but came only to wait upon him back whom it ſhould pleaſe the King to appoint the Abbot: Well, ſaid the King, thou haſt ſpoken honeſtly; thou art fitter to be Abbot than either of theſe: and ſo beſtowed the place upon him *gratis*.

Sueton. l. 3. c. 42. p. 145. Plin. nat. hiſt. l. 14. p. 427.

11. *Novellius Torquatus*, a *Millanois*, was highly honoured amongſt the *Romans*, and eſpecially by *Tiberius*; for by him he was advanced to the Proconſulſhip of *Syria*, a Government of great honour and large command in the Empire: and will you know by what means he aſcended to this high Dignity? The cauſe of his advancement was; for that he could drink three Gallons of Wine at a draught, without taking his breath; for that he fairly drank off his liquor, and left no ſnuff behind him: and after he had drank ſo very much, he neither ſtammered in his ſpeech, nor unburdened his ſtomach by vomiting; and how late ſoever he ſate up at the Wine over-night, he would be ſure to relieve the Morning-watch and Sentinels. For theſe rare qualities he was dubbed Knight by the ſirname of *Tricongius*, that is, the three Gallon Knight.

Plin. nat. hiſt. l. 14. p. 427.

12. For the like quality *C. Piſo* did firſt riſe, and afterwards was advanced to the Provoſtſhip of the City of *Rome* by the ſame *Tiberius*; namely, for that in his Court (being now Emperour) he ſate two days and two nights drinking continually, and never ſtirred foot from the table.

Bak. Chron. p. 71.

13. In the time of *William Rufus*, King of *England*, there was one *Roger*, a poor Prieſt, ſerving a Cure in a Village near *Caen* in *Normandy*. It chanced that *Henry* the Kings youngeſt Brother, paſſing that way, made ſome ſtay in the Village, and being deſirous to hear Maſs, this *Roger* (then Curate) was the man to ſay it: which he diſpatched with ſuch celerity, that the Souldiers (who commonly love not long Maſſes) commended him for it, telling their Lord, that there could not be found a fitter Prieſt for Men of War than he. Whereupon *Henry* appointed him to follow him: and when he came to be King, preferred him to many great places, and at laſt to be Chancellor of *England*, and Biſhop of *Salisbury*. When King *Stephen* came to the Crown, he held this man in as great account as his Predeceſſor King *Henry* had done, and perhaps in greater. He arrived to ſuch wealth, that he builded the Caſtles of *Salisbury*, the *Vies*, *Sherburn*, *Malmsbury*, and *Newark*, to which there were no Structures comparable in the Kingdom. He had alſo 40000 Marks in money: which, together with his Caſtles, the King ſeiſed into his own hands upon diſpleaſure.

Sueton. l. 5. c. 10. pag. 207. Lipſ. monit. l. 2. c. 3. p. 164. Joſ. Antiq. l. 19. c. 2. p. 302.

14. *Claudius*, upon the rumour of *C. Caligula*'s being ſlain, was ſo extremely terrified, and ſo doubtful and ſolicitous of his own ſafety, that he ſlily crept forth of a Parlour at the Court wherein he then was, and conveyed himſelf up into a Garret near thereabouts, and there hid himſelf betwixt the Hangings that hung before the door. Whiles he lurked cloſe there, a private Souldier chancing to run to and fro that way, looking for plunder, eſpied his feet, and by earneſt inquiry, and asking who he was, happened to take knowledge of him. He drew him forth out of the place, and (when he for fear fell down humbly at his feet, & took hold of his knees to move his compaſſion) ſaluted him Emperour. From thence he immediately brought him to his Fellow-Souldiers, who as yet ſtood wavering; by them was he beſtowed in a Litter, and for that his own Servants were fled, they by turns ſupported the Litter upon their ſhoulders, and ſo he was brought into the *Pretorian* Camp, all ſad and amazed for fear: pitied

alſo by the multitude that met him upon the way, as if ſome innocent had been haled to execution. Being received within the Entrenchments, he lodged in the Camp all night, and in the morning the Souldiers ſwore Allegiance to him. Thus was he unexpectedly made Emperour in the fiftieth year of his age.

Lipſ. monit. l. 2. c. 3. p. 167. Zuing. Theatr. vol. 3. l. 4. p. 722. Pezel. mellific. hiſt. tom. 2. p. 233.

15. *Regillianus* was General in *Illyricum*, and the Souldiers (being ill-affected to *Galienus* the Emperour) were buſying themſelves upon new deſigns. It fortuned that many of them ſupped together, and *Valerianus* a Tribune (in his wine and mirth) was asking, Whence may we believe the name of *Regillianus* did firſt come? *A regno* (from reigning) replied one; then ſaid all the Souldiers there preſent, He may then be a King: and thus upon the ſole occaſion of this one word ſpoken at all adventures, he was fetched out of his Tent, and ſaluted Emperour, and behaved himſelf with great Gallantry againſt the *Sarmatians*.

Lipſ. monit. l. 2. c. 3. p. 166.

16. *Tacitus* the Emperour was dead, and *Florianus* his Brother aſpired to the Empire; but while the Election was depending, the Oriental Armies were reſolved to have an Emperour of their own choice. They were aſſembled together on purpoſe to pitch upon ſome one: when the Tribunes (as it was fit in that caſe) adviſed them to chuſe *fortem, clementem, probum Imperatorem*; they catched at the word, and ſuddenly cryed out, *Probus Auguſtus*, the Gods preſerve thee; ſo they clad *Probus* in Purple and other the Imperial Ornaments, and proclaimed him Emperour.

Lipſ. monit. l. 2. c. 5. p. 186.

17. *Piſiſtratus* came this way to the chief Rule and ſole Power in the City of *Athens*. He ſhewed himſelf very affable and courteous to the Citizens, and liberal where occaſion required it: ſo that he was looked upon as the ſure refuge and Sanctuary of ſuch as were oppreſſed with injury or poverty. The Nobility held this courſe of his ſuſpected, and he was well aware thereof; and therefore he bethought himſelf which way he might cajole the Nobility, and procure a Guard about his own perſon: to this purpoſe he gives himſelf ſeveral wounds, and then all wounded and bloody comes into the Market-place, tells the Citizens, that theſe were the rewards of his goodneſs to them and theirs, which he had now newly received at the hands of the men of power in the City: as alſo that his life was in perpetual hazard, unleſs they would take ſome courſe to ſecure it, unto whom alone he had devoted himſelf and life. The people were moved with indignation, they decreed him a Guard about his perſon, by means of which he ſuppreſt the Nobility, made himſelf the Tyrant of that City, and oppreſſed the people.

Ælian. var. hiſt. l. 3. c. 8. p. 95.

18. *Phrynichus* was choſen General of their Forces by the *Athenians*, not becauſe of any grace or favour he was in with them, not for any Nobility in his deſcent, nor that he had the reputation of a rich man, for which reaſons they had often preferred others; but in a certain Tragedy having framed his Poem and Muſick ſo much unto military motion, that for this reaſon alone the whole Theatre cryed out, that they would have him for their General, ſuppoſing that he could not be without military skill, who had compoſed a Poem that had in it a ſpirit not unfitted to the condition of men of War.

Monaſticon Anglic. tom. 1. p. 256.

19. *Alfredus*, King of the Weſt *Saxons*, went out one day a hunting, and paſſing by a certain Wood, he heard (as he ſuppoſed) the cry of an infant from the top of a tree, he diligently inquired of the Huntſmen what that was, commanding one of them to climb the tree, where in the top of it was found an Eagles Neſt, and therein a pretty ſweet-fac'd Infant, wrapt up in a Purple Mantle, and upon each arm a Bracelet of Gold, a ſign of the Nobility of his Parents. This Child the King carried with him, cauſed him to be baptized, and from the Neſt wherein he was found, he gave him the name of *Neſting*: after he had given him noble Education, he advanced him to the Dignity of an Earl.

CHAP. XI.

Of ſundry Cuſtoms that were in uſe and force with different Nations and People.

AMongſt the many millions of faces which are to be ſeen in the World, there are not any two of them that are exactly and in all points alike: and though there may be ſome ſimilitude in voices, yet there is ſomething in every one that is peculiar, and that ſerves to difference and diſtinguiſh it from that of another man: thus there is no leſs variety in the wits, minds, diſpoſitions and inclinations of men; and hereupon it is, that the Cuſtoms and Manners of Nations and particular perſons do accordingly differ and alter from one another.

Zuing. Theatr. vol. 1. l. 2. p. 150. Camer. oper. ſubciſ. cent. 1. c. 12. p. 75.

1. The *Egyptians* at their Feaſts uſe to carry about the dryed Anatomy of a man in a Coffer, not ſo much in memory of *Oſyris* ſlain by *Typho*, and in a Cheſt caſt into the Sea; but that being inflamed with Wine, they might mutually exhort one another to the uſe and enjoyment of theſe preſent good things, becauſe e're long all of them would be as that Skeleton.

Plut. in Sympoſ. Eraſm. Adag.

2. The *Spartans* when they brought home with them any Friend or Gueſt, ſhewing them the doors, they uſed to ſay, Not a word that is ſpoken paſſes out here. *Plutarch* alſo tells, that by the inſtitution of *Lycurgus*, when they invited any to feaſt with them, he who was the elder ſtood at the door of the Dining-room, and pointing to it, ſaid to all that entred, Nothing that is ſpoken paſſes theſe doors to be told abroad; expreſſing thereby that all the Gueſts had a full freedom and liberty to ſpeak without any conſtraint upon them.

Plut. adv. Stoicos, p. 552. Et in Laconicis.

3. The ſame *Spartans* in thoſe Feaſts of theirs that are called *Phiditia*, have their Prefects or Stewards who bring in two or three of the *Helotes* (that is, their Slaves) drunk and intoxicate with Wine, and expoſe them publickly in that poſture to their Youth, that they may ſee what it is to be drunk, and that by their unſeemly and uncomely behaviour they might be brought into a deteſtation of that vice, and to a love of temperance and ſobriety.

Val. Max. l. 2. c. 6. p. 46.

4. The *Maſſilienſes* have ſtanding before the Gates of their City two Coffins, one wherein the bodies of Free-men, the other wherein thoſe of Servants are carried in a Cart to burial, which they do without weeping; their mourning is finiſhed upon the Funeral day, with a Feaſt among their friends. There is alſo a publick poyſon kept in that City, which is delivered to that perſon, who hath made it appear to the Magiſtrates of ſix hundred (that is, their Senate) that he hath ſufficient cauſes to deſire to dye. Alſo they ſuffer

no man to enter into the Town with any Weapon; but there is appointed at the Gate one to receive them at their entrance, and to deliver them back at their departure. Thus as their entertainments to others are humane, ſo to themſelves they are ſafe.

Val. Max. l. 2. c. 6. p. 45.

5. There is a memorable Cuſtom of the *Athenians*, that a freed-man convicted of ingratitude towards his Patron, ſhall forfeit the Priviledge of his Freedom. As who ſhould ſay, we refuſe to have thee a Citizen, who art ſo baſe a valuer of ſo great a gift: nor can we ever be brought to believe, that he can be advantageous to the City, whom we perceive to be villainous at home. Go thy way then, and be ſtill a Servant, ſeeing thou knoweſt not how to eſteem of thy freedom.

Zuing. Theatr. vol. 1. l. 1. p. 157.

6. The ſame *Athenians* (by an ancient uſage amongſt them) aſſoon as their children came to ſome maturity, they deſigned them to their ſeveral Trades, on this manner. They laid before them Inſtruments and Tools of all kinds, and look unto whatſoever the Youth applied himſelf, or ſeemed to be delighted with, to that kind of Handicraft they diſpoſed him, as if Nature it ſelf had thereby hinted out ſo much to them.

Alex ab Alex. in dieb. Genial. l. 3. c. 5. p.

7. The *Romans*, when in debate about the puniſhment of any crime, if it fell out, that in the ſuffrages the Votes were evenly divided, the Judgment paſſed to the advantage of the Delinquent. Which was alſo often done by the *Athenians*; for when they collected Votes about the extinguiſhment of the *Mytilenians*, and found them equal on each ſide, the opinion of *Diodorus* was followed, becauſe it was the more merciful.

Plut. in queſt. Roman.

8. The Triumphers at *Rome* of old uſed to invite the Conſuls and Senate to the Triumphal Feaſt; but afterwards they publickly beſought the Conſuls, that they would not come, and ſent Meſſengers to them to deſire their abſence. For the moſt honourable Seat was the place of the triumphant perſon, and he was to be attended on home from the Feaſt: which it was not lawful to do to any man (the Conſuls preſent) but only to themſelves.

Athen. Deipnoſ. l. 8. c.

9. *Theognis* tells, it was a Cuſtom amongſt the *Rhodians*, in their publick Prayers, to invite the Swallow about the Spring-time (which they called χελιδονίζειν) and their acclamations were in theſe words: Come Swallow, come, that bringeſt along with thee a pleaſant ſeaſon, and delightful years.

Zuing. Theatr. vol. 1. l. 2. p. 179.

10. The *Athenians* at the firſt entrance of a new Servant into their houſes, had this Cuſtom, the Maſter or Miſtreſs threw Figs, and Dates, and Nuts, and other Junkets upon him, which were ſcrambled for by the reſt of the Servants. After the ſame manner they uſed to do to Ambaſſadors, to ſuch as were newly entred upon the Prieſtly Office, to men that were newly married, and to all others to whom they wiſhed well, becauſe it was a ſign of proſperity and abundance.

Herodot. Zuing. Theatr. vol. 1. l. 2. p. 182.

11. The *Scythians* had this Cuſtom amongſt them, that if any man had received an injury from another, which he thought he had not ſufficient power to revenge upon his Adverſary, he ſacrificed an Ox, he cut the fleſh in pieces and boiled them. Then ſpreading the Hide of him upon the ground, he ſate upon him with his hands upon his back, than which there is not a greater way of ſupplication amongſt the *Scythians*. He that would might take part of the fleſh of the Sacrifice, and ſtanding with his right foot upon the Hide, ſwore to give him his aſſiſtance, and this Oath was held as inviolable.

Alex. ab Alex. dier. Gen. l. 3. c. 5. p.

12. Amongſt the *Romans* he who was in queſtion for his life, when he was brought forth at the day of tryal before the people, both himſelf, his friends, relations, and neareſt neighbours were to ſtand in ſqualid and ſordid cloaths, all filthy, weeping, with the hair of their heads and beards grown, deprecating the puniſhment: That by this deformed and uncomely habit, they might move the people to compaſſion and mercy before ſuch time as the Tribes were put upon the Vote.

Alex. dier. Gen. l. 3. c. 5. p.

13. In *Meroe* amongſt the *Egyptians*, if the King hath committed ought that is evil, they do not puniſh him at all: but all men turning from him, and ſhunning any converſe with him, he is ſuffered to dye with grief and conſumption.

Herod. l. 2. Diod. Sicul. rer. Antiq. l. 3. c. 1. p. 71.

14. The Cuſtom of the *Ethiopians* is not to puniſh any Subject with death, though he is condemned; but one of the Lictors is ſent to the Malefactor with the ſign of death carried before him: which received, the Criminal goes home, and puts himſelf to death. To change death into baniſhment is held unlawful; and it is ſaid, that when one had received the ſign of death, and had intentions to flye out of *Ethiopia*, his Mother being apprehenſive of it, faſtned her girdle about his neck, and he not offering to reſiſt her with his hands, leſt he ſhould thereby faſten a reproach upon his Family, was ſtrangled by her.

Paul. Venet. Orient. rerum, l. 3. c. 24. p.

15. In the greater *India* in the Kingdom of *Var* (in which St. *Thomas* is ſaid to be ſlain and buried) he amongſt them who is to undergo a capital puniſhment, begs of the King, that he may rather dye in honour of ſome God, than an inglorious death by the hands of the Hang-man. If the King in mercy grant him it, by his kindred with great joy he is led through the City with mighty pomp, he is placed in a chair with ſharp knives all hung about his neck. When he comes to the place of Execution, with a loud voice he affirms he will dye in honour of this or that God: then taking one of the knives, he wounds himſelf where he pleaſes, then a ſecond, then a third, till his ſtrength fail, and ſo he is honourably burnt by his friends.

Alex. dier. Genial. l. 3. c. 11. p.

16. The *Moſynaci* that live beyond the River *Carambis*, if their King whom they have choſen, have done any thing amiſs, they puniſh him in this ſort; they ſuffer him not to eat any thing for one day entire.

Bodin. Demonol. l. 4. c. 1. p. Zuing. v. 1. l. 2. p. 1205.

17. The *Scots* have a Cuſtom (which is alſo at *Millain*) they call it an Indictment: there is a Cheſt in the Church, into which any man may caſt a paper having (ſuppoſe) the name of the Wizard, the thing done by him, the place and time, and alſo the Witneſſes ſet down. This Cheſt in the preſence of the Judge is opened, the Kings Proctor being by, and this is done every fifteenth day, that there may be a private inquiry made of all ſuch perſons, whoſe names are there found, and they accordingly to be brought before them.

Fulgoſ. Ex. l. 2. c. 1. p. 220.

18. The ancient *Romans* appointed, that about the Axes which were carried before the Magiſtrates, bundles of Rods ſhould be bound, that while thoſe bundles were unlooſing, a convenient ſpace of time ſhould be given to the Magiſtrate, leſt in a heat of paſſion he ſhould command ſuch things to be done, whereof afterwards he ſhould but in vain repent himſelf.

Camer. oper. ſubciſiv. cent. 1. cap. 15. p. 89. Fulgoſ. Ex. l. 2. c. 1. p. 220.

19. The *Egyptians* yearly compelled all perſons to give in their names and profeſſion to the Magiſtrate, and ſuch as they found to lye, or live upon unlawful gains, they adjudged to death. Alſo about the neck of their principal Juſtice, there is

hung the Image of a Deity of Gold and Gems, which Deity they called Truth, by which they ſhewed, that truth ought always to be in the heart and mouth of a Judge: and when they beheld that, they ſhould prefer it before all other things.

Fulgoſ. Ex. l. 2. c. 1. p. 224. 20. The *Romans* uſed to take away the horſes from ſuch men as were of a fat and corpulent body, as a mark of infamy upon them. For when through luxury they had unfitted themſelves for the ſervice of their Country, they would they ſhould be without publick honour in it. Alſo they cauſed ſuch as were convicted of cowardiſe to be let blood in the arm, that they might diſhonourably loſe that blood which they feared to ſhed for the honour and ſafety of their Country.

Fulgoſ. Ex. l. 2. c. 1. p. 224. 21. That was alſo a praiſe-worthy Cuſtom of the *Romans*, whereby it was forbidden, that thoſe ſpoils which they had taken from their enemies, and conſumed through length of time, ſhould ever be renewed. By which they ſeemed to take care that that hatred which might appear to be retained while the ſpoils were ſtanding, ſhould in ſome time be obliterated, and ceaſe with the ſpoils themſelves.

Fulgoſ. Ex. l. 2. c. 1. p. 226. 22. The *Corinthians* were wont, without much examination, to hang up ſuch as were ſuſpected of theft, and upon the third day after the matter was ſtrictly examined by the Judge, then if it was found, that they had really committed the theft, whereof they had been accuſed, they left them hanging upon the Gallows; but if they were adjudged to be innocent, they were taken thence, and buried with a preface of honour at the publick charge.

Val. Max. l. 2. c. 6. p. 47. 23. The *Thracians* did celebrate the birth of any with mournful complaints, and their Funerals with all the ſigns of mirth and expreſſions of joy: this they did without any directions therein from the learned, but only moved thereunto with apprehenſions of the miſerable condition of humane life.

Val. Max. l. 2. c. 6. p. 47. 24. The *Lycians*, when any matter of mourning doth befal them, uſe to put upon themſelves the cloaths and habit of a Woman, that ſo being moved with the deformity of their array, they might be willing the ſooner to lay aſide their fooliſh grief.

Fulgoſ. Ex. l. 2. c. 1. p. 228. 25. The old *Gaules* had a Cuſtom, that when they were about to make War, they called forth their armed Youth unto Council, and he whoſoever he was that came laſt upon that ſummons, was put to death by divers torments.

Zuing. Theatr. vol. 3. l. 3. p. 697. 26. The *Romans*, whether they went into the Country, or travelled further, at their return uſed to ſend a Meſſenger before them to their Wives, to let them know, that they are at hand; and upon this reaſon they did it, becauſe women in the abſence of their husbands are ſuppoſed to be detained with many cares, and much employment, poſſibly they have brawls and diſcontents in the family: that therefore all theſe might be laid aſide, and that they might have time to receive their husbands in peace, and with chearfulneſs, they ſend before them the news of their arrival.

Zuing. Theatr. vol. 3. l. 3. p. 698. 27. *Plutarch* ſaith, that the King of *Perſia* hath one of his Bed-chamber, who hath this given him in charge, that in the morning when he firſt enters the Kings Chamber, he ſhould awake him with theſe words, Ariſe O King, and take care of thoſe affairs which *Meſoromaſdes* hath commanded thee to take care of.

Fulgoſ. Ex. l. 2. c. 1. p. 229. 28. The *Jews*, before they entred Battel, by publick Edict commanded them to depart from the Army, who were newly married, and had not brought home their wives: alſo all thoſe that had planted a Vineyard, and had not yet eaten of the fruit of it: and thoſe who had begun to build a houſe, and had not yet finiſhed it, together with theſe all ſuch as were cowardly and fearful; leſt the deſire of thoſe things which the one had begun, or the faint-heartedneſs of the other ſhould occaſion them to fight feebly; and alſo by their fears poſſeſs the hearts of ſuch as were bold and valiant.

A. Gell. noct. Attic. l. 16. c. 4. p. Plut. in Numâ, p. Livii hiſt. Zuing. v. 1. l. 2. p. 192. 29. The manner of making War amongſt the *Romans*, and the recovery of ſuch things as were injuriouſly detained was this: They ſent forth *Feciales* or Heralds, whom they alſo called Orators, crowned with Vervain, that they might make the Gods witneſſes, who are the Revengers of broken Leagues. He that was crowned with Vervain carried a Turff with the graſs upon it out of the Tower: and the Ambaſſador, when he came to their borders, who were the offerers of the injury, covering his face with a woollen veil: Hear, O *Jupiter*, ſaith he, hear ye Borders (and then naming the people whoſe Borders they were) hear ye that which is right. I am the publick Meſſenger of the people of *Rome*, and juſtly and piouſly come as their Ambaſſadour. Then he ſpeaks all their demands, and calls *Jupiter* to witneſs: If I unjuſtly or impiouſly demand thoſe men or thoſe things to be yielded back to the people of *Rome*, do thou then never ſuffer me to return in ſafety to my own Country: this he doth, when he is entred upon their Borders, when he meets any man, when he enters the Gates of the City, when he comes into the *Forum*; then if that which he demands is not reſtored, at the end of thirty three days he thus declares War, who is the Father of the Fatherhood, the chief Herald, and who is crowned with Vervain. Hear *Jupiter* and *Juno Quirinus*, celeſtial, terreſtrial, and infernal Gods, I call you to witneſs, that this people (and names it) is unjuſt, and will not do right. But of theſe matters the elder of us will conſult in our own Country how to regain our Right. Then he being returned to *Rome*, they enter upon the debate; and if it is decreed as right, then the Herald returns with a Spear in his hand pointed with Iron. Upon their Borders (before three children at leaſt) he pronounces that ſuch a people have offered force to and injured the people of *Rome*; that the people of *Rome* hath commanded that War be made with them: for which cauſe I and the people of *Rome* declare and make War with ſuch a people; and when he hath ſaid this, he throws the Javelin or Spear upon their Borders.

Val. Max. l. 2. c. 6. p. 48. 30. The *Perſians* deſired not to ſee their children before ſuch time as they had compleated their ſeventh year; and for this reaſon, that they might the better be able to bear their death, in caſe they ſhould dye when they were little ones.

Heyl. Coſm. p. 318. 31. The *Danes* uſed, when the *Engliſh* drank, to ſtab them, or cut their throats; to avoid which villany, the party then drinking requeſted ſome of the next unto him to be his ſurety or pledge, whilſt he paid Nature her due: and hence have we our uſual cuſtom of pledging one another.

Herb. Trav. l. 3. p. 309. 32. At *Negapatan*, a Town upon the River *Negay*, and in the Coaſts of *Chormandel*, they have this odd cuſtom in the celebration of their Marriages: A *Bramyn* (or Prieſt) a Cow and the two Lovers go together to the water-ſide, where the *Bramyn* mutters a Prayer of ſmall matter and to as little purpoſe: which finiſhed in order, they link hands, and have the Cows tail commixed, as a holy teſtimony; on all together the *Bramyn* pours his hallowed Oil, and forces the beaſt into the River, whereinto ſhe goes ſo far, till they be to the middle in water: the Cow returns not, nor do they diſunite, till ſhe is frighted with the water; then being on the ſhore they untie their hands, and hold that conjunction ſacred and powerful ever after.

Herb. Trav. l.3. p.340.

33. When any *Chineſe* dies, they waſh him every where, perfume him next, and then apparel him, they put his beſt cloaths on, and hate to let his head be naked: that done, they ſeat him in his chair, and make him ſit as if he were not dead, but living. At a ſet time his Wife enters the room, ſhe firſt does him reſpect, kiſſes him, and takes her farewel, by expreſſing ſo much love and ſorrow as is poſſible. At her departure ſhe takes her lodging, and her children next enter, where they kneel and kiſs his hands; yea ſtrive to outvie each other in their ejaculations, and ſuch outward notions of ſorrow and piety, as is imaginable, beating their breaſts, and pouring out tears in abundance. Next to them his kindred do their parts, and then his friends and other acquaintance. The third day they coffin him in moſt precious wood, cover it with a coſtly cloth, and over it place his Image; for fifteen days the Corps reſt ſo, each day having a Table ſpread with dainty meats, but nightly the Prieſts eat it, and burn Incenſe, and offer an expiatory Sacrifice. When they carry it to the Grave (which is neither within any Town or City) they have Women that do accompany it, purpoſely hired to howl, to tear their hair, and to move others to compaſſion. Sometimes upon his Coffin they place divers pictures of dead men, whom they intreat to ſhew him the beſt way to Paradiſe. That done, his Wife and Children for ſome days ſeclude themſelves from the ſight of men; and when they go abroad, go dolorouſly habited. They put courſe Sack-cloth next their skin, have their cloaths made long and plain, and for three years ſcarce laugh, or ſeem to joy in any thing: but contrariwiſe endeavour to the utmoſt of their power to aggrandiſe their duty by a continued lamentation, abſtinence from publick Feaſts and Paſtimes: yea in all their Letters inſtead of their Names ſubſcribe themſelves ſuch a ones diſobedient and unworthy Child, &c.

Camer. oper. ſubciſiv. cent. 1. c.66. pag. 296.

34. It was a Cuſtom in *Alexandria*, that upon certain ſtated and appointed days, ſome particular perſons were carried about in a Chariot, to whom it was given in charge, that they ſhould paſs throughout the whole City, and making a ſtand at whoſe door they pleaſed, they ſhould there ſing aloud the faults that the perſons in that houſe were guilty of; they might not cauſeleſly reproach any, but publiſh the very truth; to which purpoſe they were ſtudiouſly before-hand to inquire into the manner of the life of each Citizen. The end of this cuſtom was, that men might be moved to return by the conſideration of that ſhame which was publickly provided for a diſhoneſt life.

Tacit. Annal. l. 12. pag. Camer. oper. ſubciſiv. cent. 1. c.6. p. 57. Athen. Deipnoſoph. l.2. c.2.

Patric. Senenſ. de Regno, l. 8. tit. 20. p. 560.

35. The Cuſtom of eſtabliſhing a mutual and laſting friendſhip betwixt two, and alſo of Princes when they entred into inviolable Leagues or Alliances, was this: They joyned their right hands, and then both their Thumbs were hard bound about with a ſtring; aſſoon as the blood came into the extremities of them, they were lightly prick'd that the blood came, and then each licked up ſome of the others blood. The Friendſhip or League contracted by this ceremony was held moſt ſacred, as being ſigned with their own blood. In this manner the Inhabitants of the Iſland *Palmaria*, the *Scythians*, *Georgians*, and divers other Nations begin their friendſhips, and as we read in *Atheneus*, the *Germans* themſelves.

Camer. oper. ſubciſiv. cent. 1. c. 91. p. 425.

36. It was a common uſe amongſt the *Romans*, and divers other Nations, as well amongſt Princes as private perſons, that if there happened any difference of an extraordinary character amongſt them, they uſed to ſend a publick Officer, or private Maſſenger, to let them know (whom they conceived they had injury by) that they did ſolemnly renounce all friendſhip with them, and that they did forbid them their houſes, and all expectation of any rites of hoſpitality. And they thought it unreaſonable to hurt him by word or deed, who had been their friend, till they had ſent him this declaration, that he might ſtand upon his guard. Thus *Badius* the *Campanian*, betwixt both Armies renounced friendſhip with *Q. Criſpinus*, a *Roman*, that ſo he might have the freedom to aſſault him as an Enemy; and thus dealt King *Amaſis* with *Polycrates*, not that he had diſobliged him, but that he feared his misfortune.

Mutel. vari lect. l. 8. c.25. p.218. Chetwind. Hiſt. collect. cent. 1. p. 4.

37. Amongſt the *Perſians* they had this Cuſtom; That when any was accuſed in the Court for a breach of the Laws, though it did plainly appear, that he was guilty, yet ſhould he not be immediately condemned, but firſt there ſhould be an exact inquiry made into the whole courſe of his life, and a ſtrict account ſhould be taken, whether his evil and unhandſom actions, or his gallant and commendable ones were the moſt: then if the number of his baſe and unworthy doings were found to be the greateſt, he was condemned; if otherwiſe, he was abſolved. For they thought it was beyond humane power perpetually to keep to that which was right, and that they were to be accounted good, not who never did amiſs, but who for the moſt part did that which was honeſt.

Dinoth. memorab. l.2. p. 72. Kornman. de mirac. mortuor. part.5. c. 30. p.14.

38. When the great *Chan* is dead, and his Funerals prepared, his Body is carried to the Mountain *Alcan*, which is the place appointed for the ſepulture of their Kings: and then thoſe that attend upon the Corps thither, are commanded to kill all perſons indifferently whom they meet with upon the way, and to charge them, that they perform diligent ſervice to their dead King in the other World: when the dead body of the great *Chan Mongo*, who was the fifth in order, was conducted to that place, there were no leſs than twenty thouſand ſlain by this means upon the way; at another time 300000 were ſo killed upon the like occaſion, ſaith *Kornmannus*.

Cauſ. holy Court, tom. 1. l.2. p.32.

39. The Common-wealth of the *Lycians* heretofore ordained, that all thoſe who would propoſe any novelty in matter of Law, ſhould deliver it in publick with a Halter about their necks, to the end, that if their propoſitions were not found to be good and profitable to the Republick, the Authors thereof ſhould immediately be ſtrangled upon the place.

Herb. Trav. l.1. p.54.

40. The Funerals of the *Indian Perſes* are in this manner: They put the dead body into a Winding-ſheet, all the way his Kindred beat themſelves, but in great ſilence, till they come within fifty or an hundred paces of the burial place, where the *Herbood* or Prieſt meets them (obſerving ten foot diſtance) attired in a yellow Scarff and a thin Turbant. The *Neceſſelars* (or Bearers) carry the Corps

upon an Iron Biere (wood is forbidden, in that it is ſacred to the fire which they worſhip) to a little Shed or Furnace, where (ſo ſoon as ſome myſtick Anticks are acted) they hoiſe it up to the top of a round ſtone Building, twelve foot high, and eighty in circuit: the entrance is only at the N. E. ſide, where through a ſmall grate or hole they convey the carcaſs into a common Monument: the good men into one, and the bad men into another. It is flat above, wholly open, plaſter'd with ſmooth white Loam, hard and ſmooth like that of *Paris*. In the midſt thereof is a hole deſcending to the bottom, made to let in the putrefaction iſſuing from the melted bodies, which are thereupon laid naked, in two rows, expoſed to the Suns flaming rage, and mercileſs appetite of ravening Vultures, who commonly are fed by theſe carcaſſes, tearing the raw fleſh aſunder, and deforming it in an ugly ſort: ſo that the abominable ſtink of thoſe unburied bodies (in ſome places 300) is ſo loathſom and ſtrong, that they would prove worſe ſeen than ſpoken of. The deſire to ſee ſtrange ſights allures a Traveller, but the *Perſees* delight not that a ſtranger ſhould go up to view them.

Godw. Rom. Antiq. l. 2. §. 3. c. 6. p. 87, 88, 89. Patric. de Inſtit. Reipub. l. 4. tit. 3. pag. 159.

41. In the *Roman* Marriages, which commenced with Contracts mutually ſealed and ſigned with the Signets of divers Witneſſes there preſent, there were ſundry cuſtoms obſerved by them. The man in token of good will gave to the woman a Ring, which ſhe was to wear upon the next finger to the little one of the left hand, becauſe unto that finger alone a certain artery proceedeth from the heart. The word *Nuptia* ſignifieth Marriage, had its derivation *à nubo*, which in old time ſignified to cover; the cuſtom being, that the woman ſhould be brought to her husband with a covering or veil caſt over her face. Alſo becauſe of the good ſucceſs that *Romulus* and his followers had in the violent taking away of the *Sabine* women; they continued a cuſtom, that the man ſhould come and take away his wife by a ſeeming violence from the lap or boſom of her mother or her next kin. She being thus taken away, her husband did diſſever and divide the hair of her head with the top of a Spear, wherewith ſome Fencer had been formerly killed; which Ceremony did betoken, that nothing ſhould diſjoin them, but ſuch a Spear or ſuch like violence. Towards night the woman was brought home to her husbands houſe with five Torches, ſignifying thereby the need which married perſons have of five Goddeſſes and Gods, *Jupiter*, *Juno*, *Venus*, *Suadela*, and *Diana*, who is alſo called *Lucina*. When the woman was thus brought to the door, then did ſhe anoint the poſts of the door with Oil: from which Ceremony the wife was called *Vxor*, *quaſi unxor*. This ended the Bride-men did lift her over the Threſhold, and ſo carried her in by a ſeeming violence, becauſe in modeſty ſhe would not ſeem to go without force into that place where ſhe muſt ceaſe to be a Maid. At her carrying in, all the company did cry out with a loud voice, *Talaſſio*, *Talaſſio*: for which cuſtom *Plutarch* alledges this reaſon for one: At the rapture of the *Sabine* Virgins, there were ſome of the poorer ſort ſpied carrying away one of the faireſt women, ſome of the chief Citizens would have taken her from them, but they began to cry out, That they carried her to *Talaſſius*, a great man, and well beloved among the *Romans*: At the naming of *Talaſſius* they ſuffered her to be carried away, themſelves accompanying her, and often crying, *Talaſſio*, *Talaſſio*, from whence it hath been continued as a cuſtom amongſt the *Romans* ever after at their Marriages to ſing *Talaſſio*, *Talaſſio*.

J. Huighen Linſchotens Voyages, l. 1. c. 41. p. 76. Purch. pilgr. tom. 1. l. 7. c. 7. §. 4. p. 861.

42. The black people, or *Caffares* in the Land of *Moſambique*, have a cuſtom amongſt them, that when they go to War againſt their Enemies, he that taketh or killeth moſt men, is accounted the beſt and braveſt man, and much reſpected. As a proof of his gallantry unto his King, of as many as he hath ſlain or taken Priſoners, he cuts off the privy members, drys them well, becauſe they ſhould not rot; with theſe thus dryed he comes before his King with great reverence, in the preſence of the principal men of the Village, where taking theſe members one by one into his mouth, he ſpits them on the ground at the Kings feet, which the King with great thanks accepteth, and the more to reward and recompence their valor, he cauſeth them all to be taken up, and given him again for a ſign and token of Honour. Whereby from that time forwards they are accounted as Knights, and they take all thoſe members, wherewith the King hath thus honoured them, and tie them all upon a ſtring like a Bracelet or Chain, and when they marry or go to any Wedding or Feaſts, the Bride or Wife of ſuch Knights do wear the foreſaid Chain about their necks, which amongſt them is as great an honour, as it is with us to wear the golden Fleece, or the Garter in *England*; and the Brides of ſuch Knights are therewith as proud, as if they were the mightieſt Queens in all the World.

J. Huighen Linſchotens Voyages, l. 1. c. 36. p. 70.

43. When any of the *Indian* Noble-men or *Bramenes* (that is, Prieſts) dye, their friends aſſemble together and make a hole in the ground, wherein they throw much wood, ſweet Sanders, and other Spices, with Rice, Corn, and much Oil, becauſe the fire ſhould burn the ſtronger. Which done, they lay the dead *Bramene* in it, then comes his Wife with Muſick, and many of her neareſt friends, all ſinging certain praiſes in commendation of her Husbands life, encouraging her to follow her Husband and to go with him unto another World. Then ſhe taketh all her Jewels and parteth them amongſt her friends, and ſo with a chearful countenance ſhe leapeth into the fire, and is preſently covered with wood and oil; ſo ſhe is quickly dead, and with her Husbands body is burnt to aſhes.

CHAP. XII.

Of the ſeveral things that ſeveral perſons and Nations have ſet apart and worſhipped as their Gods.

AMongſt all the Nations under the whole Canopy of Heaven, there are none ſo barbarous and cruel, none that are ſo utterly loſt to all the ſentiments of Humanity and Civility, but that they have embraced and continued amongſt them the notion of a Deity, or ſome Being that ought to be adored by them. This is a Principle ſo deeply engraven in the very Nature of Man, that no time nor change, nor chance hath ever been able to obliterate it: ſo that rather than men would have nothing to worſhip, they were contented to be obliged to their Gardens for their Gods; and indeed herein their ignorance and folly is chiefly to be lamented, that they ſtill made choice of any thing rather than the true God, to pay their conſtant homage and venerations unto.

Sabellic. Ex. l.4. c.1. p.179. Dinoth. l.2. p.80.

1. The *Egyptians*, amongſt the many Animals which they eſteemed as Gods, did eſpecially worſhip an Ox they called *Apis*; he was black; remarkable for ſome ſpots of white, and in his tongue and tail different from all others. The day in which he was calved, was held a as Feſtival throughout the whole Nation. At *Arſinoe* they worſhip the Crocodile; at the City of *Hercules* the *Ichneumon*, a Creature that is enemy to the Crocodile: Others of them adore a Cat; ſome a Falcon; others the *Ibis*, and with that religious obſervation, that 'tis capital to kill any of theſe; and if by accident or diſeaſe any of them dye, they honourably interre them, and lament over them with all ſolemnity.

Jovii Elog. l.4. p.192.

2. The Inhabitants of *Hiſpaniola* worſhip Goblins, which though they ſee not, yet they believe to wander in the night time about their houſes. The wooden Images of theſe they religiouſly adore, calling them *Zemini*, the Diſpoſers of good and bad Fortune.

Dinoth. l.2. p.84.

3. In the Province of the *Acladans*, amongſt the *Tartars*, every Family doth worſhip its Progenitor.

Dinoth. l.2. p.84. Linſchot. Voyages, l.1. c.33. p.64.

4. In the Iſland of *Java* they worſhip whatſoever it is that they firſt meet and chance to ſee in the morning, and pray unto it all the day after, although it be a Hog, or worſe thing.

Dinoth. l.2. p.84. Herb. Trav. l.3. p.302.

5. They of *Calecut* worſhip the Statue of the Devil; the Chappel in which he is adored, is not above three paces from the ground; in the midſt of it is a Throne, and a brazen Statue that is framed ſitting in it, with a Diadem about his head, like the Pontifical Mitre amongſt the *Romans*. He hath four prominent Horns upon his head, his mouth ſtretched out to an unreaſonable wideneſs, a crooked noſe, threatning eyes, cruel countenance, crooked hands, and feet like to thoſe of a Cock, which put together, render the Devil wickedly deformed.

Lipſ. monit. l.1. c.3. p.38. Purch. pilg. tom.1. l.9. c.10. pag. 1071.

6. Thoſe of the Province of *Manta* worſhip an Emerauld, a great and beautiful Gem, and this they eſteem of as the true Deity; the ſick came in Pilgrimage to viſit it, and there offered their gifts, which the *Cacique* and Prieſts turned to their own profit.

Hak. Apol. l.4. c.10. §.3. p.432. Val. Max. l.2. c.5. p.43, 44.

7. The *Romans* made a Goddeſs of their very City, whoſe Temple was ſituate upon the top of the Mount *Palatine*, as appears by that of *Claudian*, bringing in the Provinces as Suppliants to viſit the Goddeſs *Rome*.

Claudian. l.2.

Conveniunt ad tecta Deæ, quæ candida lucent
Monte Palatino——
They meet at the Goddeſs Temple, which doth ſhine
So white and glorious on Mount Palatine.

Lucan. l.1.

And *Lucan* (as a Goddeſs) ſolemnly directs his Prayer to her.

——*Summiq; O Numinis inſtar*
Roma fave cœptis——
And thou as greateſt pow're divine,
Favour, O Rome, *this enterprize of mine.*

Ælian. var. hiſt. l.12. c.11. p.307. Sabellic. Ex. l.4. c.1. p.178.

A number of Deities the *Romans* worſhipped, that they might do them ſome good: but they worſhipped the Feaver or Ague, that it might do them the leſs hurt and harm.

Herb. Trav. l.3. p.310.

8. The Inhabitants of *Negapatan* have a maſſie Copper gilded *Pagod* (or Idol) mounted upon a triumphant Chariot (moved by eight mighty Wheels) over-laid with pure Gold: the aſcent is eaſie, ſpacious, and by many ſteps, on which are placed on a ſolemn day the Prieſts and many young Maidens, who to enrich the Devil, proſtitute their bodies to the libidinous flames of wicked men. The proceſſion is not unlike the *Thenſa*, uſed by the ſuperſtitious *Romans*, happy is that man, rich and poor, great and baſe, that can faſten a hand to draw the Chariot; yea they account them happieſt, who out of a frantick zeal temerariouſly throw their naked bodies in the way, that by the ponderouſneſs of the *Pagod* and his Chariot, their wretched bodies may be cruſhed in pieces, being for this thought Martyrs: and ſuch is the ſtupid folly of theſe men, that they perſwade their Daughters to become Strumpets to pleaſe their *Pagods*: inſomuch that it is a great wonder to ſee ſo many Girls at ſuch immaturity ſo impudently delighted with the impure converſation of filthy men.

Huighen Linſchot. Voyages, l.1. c.44. p.82.

Herb. Trav. l.3. p.335.

9. In the City of *Meacco* the Metropolis of *Japan*, beſides ſeventy Temples wherein they number 3333 *Manada's* or little Idols; there is one more notable than the reſt, like the *Rhodian* Coloſs, huge and wonderful. It was built by *Tycozamma*, and without much pain and coſt was not finiſhed: It is framed of gilded Copper, its poſture is ſitting in a chair, of ſeventy foot high, and eighty broad; his head is capable to ſupport fifteen men, who may ſtand together upon it without preſſing: his Thumb is forty inches about; and his other limbs proportionable.

Herb. Trav. l.3. p.335.

10. At *Dabys* is another *Manada* or Idol, no leſs infamous and reſorted to: this Devil or *Moloch* is of concave Copper, vaſt thick, and double gilded; its height is twenty four foot, and would be more, but that they have formed it kneeling; his buttocks reſting upon his legs, after the uſual mode of the Eaſtern *Pagans*; his arms are ſtretched to the uttermoſt, and at ſolemn times is inflamed within, and ſacrificed unto by offering him a Child, which in his embraces is fryed to death in an infernal torture.

Herb. Trav. l.3. p.336.

11. But more of note is another at *Tenebedy* Eaſtward thence, where Satan viſibly plays the Impoſtor. The *Fotique* or Temple there is of rare ſtructure, and daily ſerved by a multitude of helliſh *Bonzees* or Prieſts, not admitted to attend there, except they be young, well ſhaped, and potent Diſciples of *Venus*. Every new Moon they ſolemnly betroth unto the Devil a Damoſel, whoſe Parents account the Ceremony happy and honourable; if any be more fair or ſingular than another, ſhe is ſelected, by the luſtful Prieſts devoted and brought into the Temple, and placed right againſt the *Manada* or Idol. The room is firſt made glorious with Lamps of burniſhed Gold, and a preparation by the burning of *Lignum vitæ*, Gums, and Perfumes, ſuch as are moſt curious and coſtly: by and by the Lamps extinguiſh by a kind of miracle, and in a groſs darkneſs the Prince of darkneſs approaches and abuſes her (ſo ſhe imagines) and it is the rather credited, in that the Devil leaves behind him certain ſcales (like thoſe of fiſhes) an argument of no Phantaſm: but by this helliſh conjunction they ſwell not, unleſs the *Bonzee* ſecond it. Satan is no ſooner gone, but ſhe is ſaluted by the *Bonzees*, who raviſh her with Songs and pleaſant Muſick: which ended, ſhe acquaints them with her fortune, and reſolves them in ſuch queſtions, as ſhe by their inſtruction propounded to the Devil, and he had ſatisfied her in. She comes out from thence with applauſe, and ever after is reputed holy and honourable.

Camer. oper. ſubciſiv. cent.1.c.76. p.350. Juſtin.hiſt. l.43.p.

12. The *Alani* have amongſt them no Temple nor Shrine, nor ſo much as a Cottage with a covered roof is there any where to be ſeen, but with barbarous Ceremonies they fix a naked Sword in the ground; and this they religiouſly worſhip as the *Mars* or God of thoſe Regions, that they travel about in, and where they make their abode.

Seld. Syntagm. c.6. pag. 169, 170, 171. Godw. Heb. Antiq. l.4. c.2. p.177. Diod.Sicul. bibl. l.20. p.663.

13. *Moloch* (ſo called *quaſi Melech*, which in moſt of the Oriental Languages ſignifies a King) was the God of the *Ammonites*, to whom they offered their Sons and their Daughters; not that this was his ordinary Sacrifice, but only in extraordinary caſes and diſtreſſes, and being looked upon as a work more meritorious. Generally they cauſed their children to paſs through the fire to him, that is, betwixt two fires, as a kind of februation; for his Prieſts had perſwaded them, that their Sons or Daughters would die ſpeedily that were not thus as it were hallowed. The *Carthaginians* worſhipped this Idol under the name of *Saturn*, and indeed *Baal*, and *Saturn*, and *Moloch* are reputed to be all one. The Image of this Idol was of Braſs, wonderful for its greatneſs, having the face of a Bullock, and hands ſpread abroad like a man that openeth his hands to receive ſomewhat from ſome other. This Image was hollow, having ſeven Cloſets or Apartments therein: one for Wheat-flour of the fineſt, a ſecond for Turtles, a third for a Sheep, a fourth for a Ram, a fifth for a Calf, a ſixth for an Ox, and to him that would offer his Son or his Daughter, the ſeventh Conclave or Chamber was opened; and then while the Boy was burning in the Idol with the fire that was made under him, the Parents, and ſuch as were preſent, were to dance, and to play upon Timbrels, and beat upon Drums, that they might not hear the ſorrowful crys of their child, while thus ſacrificing. *Anameleck* and *Adrameleck* the Gods of *Sepharvaim*, mentioned 2 *Kings* 17. are ſuppoſed to be the ſame with this Idol, whoſe Prieſts were called *Chemarim* from their blackneſs; the place of this Idol amongſt the *Iſraelites* was *Tophet*, the Valley of the Sons of *Hinnom*, that is, of lamentation or roaring, from the crys of them that were offered. The *Carthaginians* being greatly diſtreſſed by *Agathocles*, at one time offered or burnt unto this *Moloch* (their *Saturn*) no leſs than two hundred choice Youths of their Nobility. This idolatrous cuſtom continued to the days of *Tiberius*.

J. Huighen Linſchotens Voyages, l.1. c.14. p.81.

14. In the Iſland of *Ceylon* there is a high Hill called *Pico d'Adam*, or *Adams* Hill, upon the top whereof ſtandeth a great houſe, as big as a Cloiſter. In this place, in times paſt, ſhrined in gold and precious ſtones was kept the Tooth of an Ape, which was eſteemed the holieſt thing in all *India*, and had the greateſt reſort unto it from all the Countries round about it; ſo that it paſſed St. *James* in *Galiſia*, and St. *Michaels* Mount in *France*, by reaſon of the great Indulgences and Pardons that were there daily to be had. For which cauſe it was ſought unto with great devotion by all the *Indians* within four or five hundred miles round about in great multitudes. But it happened *An.* 1554. when the *Portugals* made a road out of *India*, and entred the Iſland of *Ceylon*, they went up upon the Hill, where they thought to find great Treaſure, becauſe of the fame that was ſpread abroad of the great reſort and offerings in that place. They diligently ſearched the Cloiſter, and turned up every ſtone thereof, and found nothing but a little Coffer made faſt, with many precious ſtones, wherein lay the Apes Tooth. This Relique they took with them unto *Goa*, which when the Kings of *Pegu*, *Sian*, *Bengala*, *Biſnagar*, and others heard of, they were much grieved, that ſo coſtly a Jewel was in that manner taken from them. Whereupon by common conſent they ſent their Ambaſſadors unto the Viceroy of *India*, deſiring him of all friendſhip to ſend them their Apes Tooth again, offering him for a Ranſom, beſides other Preſents, which as then they ſent unto him, 700000 Ducats in Gold, which the Viceroy for covetouſneſs of the money was minded to do. But the Archbiſhop of *Goa*, *Don Gaſpar* diſſwaded him from it, ſaying, That they being Chriſtians, ought not to give it them again, being a thing wherein Idolatry might be furthered, and the Devil worſhipped; but rather were bound by their profeſſion to root out and aboliſh all Idolatry and Superſtition. By this means the Viceroy was perſwaded to change his mind, and flatly denied the Ambaſſadors requeſt, having in their preſence firſt burnt the Apes Tooth, the aſhes whereof he cauſed to be thrown into the Sea. The Ambaſſadors departed, aſtoniſhed that he refuſed ſo great a ſum of money for a thing which he ſo little eſteemed. Not long after there was a *Beniane* that had gotten another Apes Tooth, and gave out, that he had miraculouſly found the ſame Apes Tooth that the Viceroy had; and that it was revealed unto him by a *Pagod* (that is, one of their Gods) in a Viſion, that aſſured him it was the ſame, which he ſaid the *Portugals* thought they had burned; but that he had been there inviſible, and taken it away, laying another in the place. This the Heathens preſently believed, ſo that it came unto the King of *Biſnagars* ears, who thereupon deſired the *Beniane* to ſend it him; with great joy he received it, giving the *Beniane* a great ſum of Gold for it. Whereupon this Tooth was holden and kept in the ſame honour and eſtimation, as the other that was burnt had been.

Purch. pilg. tom.1. l.1. c.14. §.77.

15. *Adad* and *Atergatis*, that is, the Sun and the Earth, were the chief Gods of the *Aſſyrians*; and, ſaith *Macrobius*, they aſcribe all power to theſe two. The Image of *Adad* ſhined with rays or beams downwards, deſigning the Suns force, that of *Atergatis* with beams upwards, as noting thereby the Earth, aſcribing to the heavenly influence all her plenty. *Lucian* alſo ſaith, That the *Aſſyrians* did ſacrifice to a Dove, the only touching of which Fowl required much Ceremony for Expiation.

Purch. pilg. tom.1. l.1. c.17. pag. 92, 93.

16. The *Philiſtims* and all that Sea-coaſt are reckoned to the *Phœnicians*, and they worſhipped *Dagon*: what *Dagon* was, ſaith *Martyr*, is not well known, but by the derivation of his Name, which ſignifieth a Fiſh, it ſeemeth he was a Sea-God. Above his belly he was of humane ſhape, beneath like a fiſh. When *Cicero* ſaith, the *Syrians* worſhipped a Fiſh, it may be conſtrued of this *Dagon*, happily, ſaith *Martyr*, they intended *Neptune*, or I know not what Devil; *Tremellius* thinketh *Triton*. *Derceto's* or *Dagons* Image, *Lucian* ſaith, he ſaw in *Phœnicia*, not unlike to that of the Mermaid, the upper half like a Woman, the other like a fiſh, in reverence of whom the *Phœnicians* were ſaid to abſtain from fiſh. They offered unto her Fiſhes of Gold and Silver, and the Prieſts all day long ſet before her true fiſhes roaſt and ſodden, which afterwards themſelves did eat.

Purch. pilg. tom.1. l.1. c.17. p.93.

17. At *Ekron* was worſhipped *Baalzebub*, that is, the Lord of Flies: ſo called, either from the multitude of Flies that attended the multitude of his Sacrifices, wherefrom the Sacrifices of the

Temple of *Jeruſalem* (as ſome ſay) were wholly free: or for that he was their Larder God to drive away flies; or for that ſorm of a flye in which he was worſhipped, as *Nazianzen* againſt *Julian* reporteth: yet *Scaliger* ſaith, the name of *Baalzebub* was in diſgrace and contempt, and that the *Tyrians* and *Sydonians* did not ſo call him, *Baal* or *Belus* being the common ſirname to their Gods, which they diſtinguiſhed by ſome addition, as *Baalſamen* Lord of Heaven; but the *Hebrews*, and not the *Phœnicians*, called him *Baalzebub* or Fly-Lord.

Purch. pilg. tom. 1. l. 9. c. 10. pag. 1071.

18. Thoſe of *Peru* worſhipped the dead bodies of their *Inguas* (that is, Emperours) preſerving them with a kind of Roſin, ſo that they ſeemed alive. The body of *Tupangui*, the Grandfather of *Atabalipa*, was thus found, having eyes made of a fine Cloth of Gold, ſo artificially made and ſet, as they ſeemed natural, having loſt no more hair, than if he had died the ſame day, and yet he had been dead threeſcore and eighteen years.

Ælian. var. hiſt. l. 13. c. 22. p. 373. Purch. pilg. tom. 1. l. 6. c. 4. §. 1. p. 728.

19. *Ptolomeus Philopater* erected a Temple to *Homer* the Poet, in which his Image was placed comely ſitting, environed with thoſe Cities which challenged him for theirs: and *Strabo* mentions a Temple and Image of *Homer* at *Smyrna*, with a Coin called *Homerium*. As for the *Egyptians*, they worſhipped not only Crocodiles, and Goats, and Hawks, but even Frogs, and Beetles, and Onions; and which is ſtrangeſt of all, as *Jerome* derides them, they made a Deity of a ſtinking Fart: *Crepitus ventris inflati* (ſaith he) *quæ Peluſiaca religio eſt*, which they worſhipped at *Peluſium*.

Speeds Maps p. 135.

20. The old *Iriſh* at every change of the Moon worſhipped her, bowed their knees, and made their ſupplications, and with a loud voice thus ſpake unto the Planet, We pray thee leave us in as good eſtate as thou findeſt us.

Ferd. Mend. Pinto, c. 28. p. 112.

21. Some leagues from the Town of *Junquileu*, in *China*, we arrived at a place encompaſſed with great Iron Grates, in the midſt whereof ſtood two mighty Statues of Braſs upright, ſuſtained by Pillars of caſt Metal, of the bigneſs of a Buſhel, and ſeven fathom high, the one of a man, and the other of a woman, both of them ſeventy four ſpans in height, having their hands in their mouths, their cheeks horribly blown out, and their eyes ſo ſtaring, that they affrighted all that looked upon them. That which repreſented a man was called *Quiay Xingatalor*, and the other in the form of a Woman, was named *Apancapatur*. Having demanded of the *Chineſes* the explication of theſe Figures, they told us, that the male was he, which with thoſe mighty ſwollen cheeks blew the fire of Hell, to torment all thoſe miſerable Wretches that would not liberally beſtow alms in this life; and for the other Monſter, that ſhe was the Porteſs of Hell-gate, where ſhe would take notice of thoſe that did her good in this World; and letting them fly away into a River of very cold water called *Ochilenday*, would keep them hid there from being tormented by the Devils, as other damned were. At ſuch time as we arrived here, we found twelve *Bonzoes* or Prieſts upon the place, who with ſilver Cenſers full of Perfumes of Aloes and Benzoin, cenſed thoſe two deviliſh Monſters, and chanted out aloud, Help us, even as we ſerve thee: whereunto divers other Prieſts anſwered in the name of the Idol, with a great noiſe, So I promiſe to do like a good Lord. In this ſort they went as it were in Proceſſion round about the place, ſinging with an ill-tuned voice to the ſound of a great many Bells that were in Steeples thereabouts. In the mean time there were others, that with Drums and Baſons made ſuch a din, as I may truly ſay (put them all together) was moſt horrible to hear.

Ferd. Mend. Pinto his Voyages, c. 41. pag. 162, 163.

22. We arrived at the great Temple of *Singuaſatur* in *Tartary*, where we ſaw an Incloſure of above a league in circuit, in which were builded an hundred threeſcore and four houſes, very long and broad (after the faſhion of Arſenals) all full up to the very Tiles of dead mens skulls, whereof there was ſo great a number, that I am afraid to ſpeak it, for that it will hardly be credited. Without each of theſe houſes were alſo great piles of the bones belonging to theſe heads, which were three fadom higher than the ridges of them, ſo that the houſes ſeemed to be buried, no other part of them appearing, but the Frontiſpiece where the Gate ſtood. Not far from thence upon the South-ſide of them, was a kind of Platform, whereunto the aſcent was by certain ſtairs of Iron winding about, and through four ſeveral doors. Upon this Platform was one of the talleſt, the moſt deformed, and dreadful Monſter that poſſibly can be imagined, ſtanding upon his feet, and leaning againſt a mighty Tower of hewed ſtone; he was made of caſt Iron, and of ſo great and prodigious a ſtature, that by gueſs he ſeemed to be above thirty fathom high, and more than ſix broad. This Monſter held in both his hands a Globe of the ſame Iron, being ſix and thirty ſpans in the compaſs of it. We demanded of the *Tartar* Ambaſſador the explication of ſo monſtrous a thing: You muſt know, ſaid he, that this great Saint which you ſee there, is the Treaſurer of the bones of all thoſe that are born into the World, to the end, that at the laſt day he may give to every one the ſame bones which he had upon Earth: ſo that he who in this life ſhall be ſo ill adviſed as not to honour him, nor preſent him with ſomething, will be but in an ill caſe: for he will give him ſome of the rotteneſt bones he can meet withal, and one or two leſs than he ſhould have, by means whereof he will become deformed, lame, and crooked. The Globe he holdeth is to fling at the head of the gluttonous Serpent, that liveth in the profound Abyſme of the houſe of ſmoak, when he ſhall come thither to ſteal away any of thoſe bones. He told us moreover, that the name of this Idol was *Pachinavan du occulem Prinaufaque*, and that it was threeſcore and fourteen thouſand years ſince he was begotten on a Tortoiſe called *Migoma*, by a Sea-horſe that was an hundred and thirty fathom long, named *Tybrem Vucam*, who had been King of the Giants of *Fanius*. He alſo aſſured us, that the gifts which were preſented to this Idol amounted to above 200000 Tacies *per annum*, without compriſing therein what came from Chappels and foundations of Obits from the principal Lords of the Country, the yearly Revenue whereof amounted to a far greater ſum than the gifts. He added, that this Idol had ordinarily twelve thouſand Prieſts attending on his ſervice, maintained with all neceſſaries only to pray for the dead unto whom thoſe bones belonged, who alſo had allowed them, without the Temple, ſix hundred Servants, who took care for the providing all things neceſſary for them. As for the Prieſts themſelves, they never went without the limits of the Temple, but by the permiſſion of their Superiors. There was alſo a *Seraglio* there wherein many Women, appointed for that purpoſe, were ſhut up, whom their Governeſſes permitted to have too near an acquaintance with the Prieſts of this beaſtly and diabolical Sect.

CHAP. XIII.

Of the manner of Food which hath been, or is yet in uſe amongſt divers Nations and People, or perſons addicted to ſome idolatrous Sect.

ALL the ſtores of Nature, and the greateſt plenty and variety that is imaginable, is ſcarcely ſufficient to ſatisfie the boundleſs and exceſſive luxury of ſome men. When they have ſurveyed all the delicacies that the Mountains and Seas afford, yet even then they are at a loſs, and can difficultly reſolve with themſelves what they ſhould eat. Others as careleſly paſs by all the choicer proviſions their Countries can furniſh them with; and devote themſelves to ſuch a manner of feeding, as reaſon would condemn as inconvenient and abominable, were it not ſuperſeded by a pertinacious adherence to ſome cuſtom formerly received amongſt them.

Bruyerin. de re cibar. l. 2. c. 5. p. 92.

1. There were ſeveral Nations amongſt the *Scythians*, who uſed to feed upon humane fleſh; ſuch alſo were the *Cannibals* in the *New Indies*: and it ſeems that in *Sicily* it ſelf, where there is all ſorts of fruits, there were heretofore ſuch a ſort of people as they called *Cyclops* and *Leſtrigones*, who fed themſelves in ſuch manner, as *Polyphemus* is deſcribed to do in *Virgil*.

> *Viſceribus miſerorum & ſanguine veſcitur atro.*
> *The entrails of ſlain Wretches are his food,*
> *And then he quaffes their black and luke-warm blood.*

There were alſo amongſt the *Greeks* ſuch as did curiouſly ſearch into the bowels of men, and what kind of taſte they had. *Galen* ſaith, he was informed by ſuch as had made tryal thereof, that the fleſh of man is in taſte much like unto that of Beef.

Bruyerin. de re cibar. l. 2. c. 5. p. 93.

2. The Nation of the *Ethiopians*, whoſe Country reaches as far as from *Meroe* to the River *Hydaſpis*, feeds upon Scorpions and Aſpes: and *Quintinus Heduus* writes, that he ſaw one in the Iſle of *Malta*, who eat up a Scorpion without hurt: for there the Scorpions are without venom or poyſon. So the *Candei* by the *Greeks* called *Ophiophagi*, fed upon Serpents.

Bruyerin. de re cibar. l. 2. c. 5. p. 93.

3. The people that are called *Medunni* live upon the Milk of certain Creatures that are called *Cynocephali*, they are a ſort of Apes: of theſe they have whole herds, of which they kill all the males, but ſuch as are requiſite for generation, and keep the females in great numbers for the ſake of their milk.

Diod. Sicul. rer. Antiq. l. 3. c. 3. p. 78.

4. In *Ethiopia* there is a people who are called the *Acridophagi*, they border upon the Deſart, they are ſomewhat lower than the common ſtature, lean, and exceeding black: theſe live after this manner. In the Spring time the Weſt and South-Weſt winds bring an infinite number of Locuſts from the Wilderneſs amongſt them: theſe Locuſts are very great, but of a filthy and ugly colour in the wings of them. The *Ethiopians* that are accuſtomed to their coming, carry abundance of combuſtible matter into a Plain, that is many furlongs in the length and breadth of it. When the Locuſts are brought with the wind, as a thick Cloud over that place, they ſet fire upon the graſs and other ſtuff they have brought thither for that purpoſe, by which and the ſmoak it makes, the Locuſts that fly above are killed, and fall down a little beyond this Valley, in ſuch number and plenty, that they are more than ſufficient for the food of the whole Nation: theſe they ſalt up, and keep long by them, as a food which they delight to feed upon.

Cæl. Rhod. Antiq. lect. l. 28. c. 2. p. 1289. Plin. nat. hiſt. l. c. p.

5. The *Phrygians* and they of *Pontus* have a certain white and thick worm amongſt them with a blackiſh head, which is bred in rotten and putrified ſtuff; theſe worms they look upon as delicates, and feed deliciouſly upon them. Alſo thoſe great worms that are found upon Oaks, which they call Maggots or green Worms, were received amongſt the *Romans* for a delicate kind of repaſt: and to this purpoſe they preſerved them in Brans, till they came to their due colour and fatneſs.

Zuing. Theatr. vol. 2. l. 6. p. 432.

6. The *Tartars* when they ride far, and are vexed with hunger or thirſt, they open a vein of the Horſe they ride upon, and with a draught of that blood they qualifie their hunger and thirſt. Alſo they are exceedingly delighted with Mares milk, ſuppoſing that they are made both ſtrong and fat by it. The *Biſaltæ* in *Scythia* mix the blood of Horſes and milk of Mares, and ſo feed upon it.

Zuing. Theatr. vol. 2. l. 6. p. 432.

7. The *Budini*, a people in *Scythia*, familiarly feed upon Lice, and the Vermine that is bred upon the bodies of men.

Zuing. Theatr. v. 2. l. 6. p. 432.

8. The *Zygantes*, a people of *Africa*, paint themſelves with red Lead, and feed upon the fleſh of Apes, which are plentifully bred for them upon the Mountains.

Diod. Sicul. rer. Antiq. l. 3. c. 3. p. 76.

9. In that *Ethiopia* which is beyond *Egypt*, near unto the River *Aſtapa*, there is a Nation who are called *Rhizophagi*; theſe live upon the roots of Reeds, which they dig up out of the places near them: they waſh theſe roots with great care, and then bruiſe them with ſtones, till they become ſo ſoft as to cleave together, of which they make a kind of Cakes of the bigneſs of a Brick, as much as they can well hold in their hand; and having baked them a while in the Sun, they feed upon them.

Diod. Sicul. rer. Antiq. l. 3. c. 3. p. 77.

10. The *Hylophagi* are a people who live near unto theſe, the manner of whom is with their wives and children to march into the Wood-land or fielden Country, where they climb up into the trees, and crop off the moſt tender branches of the boughs, and young ſprouts of them, with which they fill their bellies, and feed luſtily upon. By continual cuſtom they have acquired ſuch a dexterity in climbing, that (which may ſeem incredible) they will leap from tree to tree like Squirrels; and their bodies being lean and light, they climb upon the ſmaller branches without danger: if their feet ſlip, they catch hold on the boughs with their hands, and ſave themſelves from falling; or if they chance to fall, they are ſo light, that they receive little damage thereby.

Zuing. Theatr. vol. 2. l. 6. p 431.

11. The Inhabitants of the Iſland of *Corſica* feed not only upon little Dogs that are tame, but upon thoſe alſo that are wild; and therefore *Cardan* ſaith of them, that they are cruel, unfaithful, bold, prompt, nimble, ſtrong, according to the nature of the Dog; the *Thracians* alſo fed upon Dogs.

Diod. Sicul. rer. Antiq. l. 3. c. 3. p. 76.

12. In a corner of *Caramania* dwell the *Chelonophagi*, who feed upon fleſh of Tortoiſes, and cover their houſes with the ſhells of them: they are rough and hairy all over the body, and are covered with the skins of fiſhes. In the ſhells of the larger Tortoiſes which are hollow, they ſit and row about as in a Boat: they uſe them alſo as a Ciſtern to preſerve water in; ſo that this one fiſh is the food

and furniture, the houſe and ſhip of this people.

Zuing. Theatr. vol. 2. l. 2. p. 431.

13. The Ancients fed upon Acorns, eſpecially the *Arcadians* made them their continual and daily food.

J. Huighen Linſchotens Voyages, l. 2. p. 239.

14. The Inhabitants of *Cumana*, both men, women, and children from their youth upwards learn to ſhoot in Bows. Their meat is Horſleeches, Bats, Graſhoppers, Creviſes, Spiders, Bees, and raw, ſodden, and roaſted Lice. They ſpare no living Creature whatſoever but they eat it, which is to be wondred at, conſidering their Country is ſo well repleniſhed with good Bread, Wine, Fruit, Fiſh, and all kind of fleſh in great abundance. Hence it is obſerved, that theſe people have always ſpots in their eyes, or elſe are dim of ſight, though ſome impute this to the property of the water in the River of *Cumana*.

Ferdinand Mendez Pinto his Voyages, c. 56. pag. 222.

15. In our Travel with the Ambaſſador of the King of *Bramaa* to the *Calaminham*, we ſaw in a Grot men of a Sect of one of their Saints, or rather of a Devil, named *Angemacur*; theſe lived in deep holes made in the midſt of the Rock, according to the rule of their wretched order, eating nothing but Flies, Ants, Scorpions, and Spiders with the juyce of a certain herb growing in abundance thereabouts, much like to Sorrel. Theſe ſpent their time in meditating day and night, with their eyes lifted up to heaven, and their hands cloſed one within another, for a teſtimony that they deſired nothing of this World, and in that manner died like beaſts: but accounted the greateſt Saints, and as ſuch, after they are dead they burn them in the fires, whereinto they caſt great quantities of moſt precious Perfumes, the funeral Pomp being celebrated with great ſtate and very rich offerings; they have ſumptuous Temples erected to them, thereby to draw the living to do as they had done, to obtain this vain-glory, which is all the recompence the World gives them for this exceſſive penance.

Ferd. Mend. Pinto his Voyages, c. 56. pag. 222.

16. We likewiſe ſaw others of a Sect altogether diabolical, invented by a certain *Gilen Mitray*: theſe have ſundry orders of penance, and that their abſtinence may be the more agreeable to their Idol, ſome of them eat nothing but filthy ſpittle and thick ſnot, with Graſhoppers and Hens dung; others clods of blood drawn from the veins of other men, with bitter fruits and herbs brought them from the Woods, by reaſon whereof they live but a ſhort time, and have ſo bad a look and colour, that they fright thoſe that behold them.

Ferd. Mend. Pinto his Voyages, c. 49. pag. 243.

17. In the Empire of *Calaminham* there is a ſort of people called *Oquens* and *Magores*, who feed on wild beaſts which they catch in hunting, and which they eat raw; they alſo feed on all kind of venemous Creatures, as Lizards, Serpents, and Adders, and the like.

Cæl. Rhod. l. 11. c. 13. p. 500.

18. *Anchimolus* and *Moſchus* the Sophiſts, throughout their whole life drank nothing but water, and ſatisfied their hunger with Figs alone. Theſe were their only food; yet were they no weaker than others that uſed better diet, only ſuch an unacceptable and filthy ſmell came from them when they ſweat, that no man could endure to be with them in the Bath, but induſtriouſly avoided their company.

CHAP. XIV.

Of ſome perſons that have abſtained from all manner of Food for many years together.

THE Ocean continually floweth into the *Mediterranean* Sea by the Straights of *Gibraltar*, and the *Euxine* always floweth into the ſame Sea by the *Propontick*: yet is there no appearance that the *Mediterranean* is more filled, though no paſſage whereby it ſends forth its waters is diſcovered, nor ſeemeth the *Euxine* Sea any thing leſſened, though there appears no ſupply of waters to it, but by ſome ſmall Rivers. Thus there are many abſtruſe things in Nature almoſt every where to be met with; which when we cannot ſolve for the moſt part, we reſolve not to credit, though never ſo well atteſted, as in the following Chapter.

Schenck. obſerv. l. 3. p. 306. Greg. Horſt. addit. ad Donatum, l. 7. c. 1. p. 653. Hak. Apol. in advert. 3. p. 5, 6.

1. *Paulus Lentulus* a Doctor of Phyſick in the Province of *Bearn*, a Canton in *Swiſſerland*, hath publiſhed a Book intituled, A wonderful Hiſtory of the faſting of *Apollonia Schreira*, a Virgin in *Bearn*: he dedicated it to King *James* of *England*, at his firſt coming to the Crown, where he tells us, that himſelf was with the Maid three ſeveral times, and that ſhe was by the command of the Magiſtrates of *Bearn* brought thither, and having a ſtrict Guard ſet upon her, and all kinds of tryals put in practice for the diſcovery of any colluſion or fraud in the buſineſs, in concluſion they found none, but diſmiſſed her fairly. In the firſt year of her faſting ſhe ſlept very little, in the ſecond not at all, and ſo continued for a long time after.

Schenck. obſerv. l. 3. p. 306. Horſtius in Donat. l. 7. c. 1. p. 646. Hak. Apol. adv. 3. p. 6. Treaſ. of times, l. 6. c. 9. p. 555.

2. *Margaret*, a Girl of about ten years of age, born in a Village named *Roed*, about two miles from *Spires*, began to abſtain from all kind of ſuſtenance, *An. Dom.* 1539. and ſo continued for three years, walking in the mean ſeaſon, and talking, and laughing, and ſporting as other children of that age uſe to do; yet was ſhe by ſpecial order of the Biſhop of *Spires* delivered into the hands of the Paſtor of the Pariſh, and by him narrowly obſerved, and afterwards by the command of *Maximilian*, King of the *Romans*, committed to the keeping of *Gerhardus Bacoldianus* his Phyſician, with whom he joyned a Gentleman of his Bedchamber, and at the end of twelve days finding by their relation, that there could be no juggling in the buſineſs, he gave her leave to return to her friends, not without great admiration and princely gifts.

Schenck. obſerv. l. 3. p. 306. Hak. Apol. adv. 3. p. 6. Citeſ. opuſc. medic. p. 78, 79. Zacch. Qu. med. legal. l. 4. tit. 1. p. 217.

3. The like Narration we have of *Katherine Binder*, born in the *Palatinate*, whom *John Caſimir*, *An. Dom.* 1585. committed to the ſearch of a Divine, Stateſman and two Doctors of Phyſick. She is ſaid to have fed only upon Air for the ſpace of nine years and more, the diſcourſe whereof the abovenamed *Lentulus* received from *Fabritius*, and therewith the account of another Maid, born in the Dukedom of *Juliers*, who being about the age of fourteen years, was brought to *Cullen*, and is certainly reported to have taken no kind of meat or drink by the ſpace of at leaſt three years.

Hak. Apol. adv. 3. p. 6. Horſtius ad Donat. l. 7. c. 1. p. 654.

4. But, ſaith Dr. *Hakewel*, the ſtrangeſt that I have met with in this kind, is the Hiſtory of *Eve Fleigen*, out of Dutch tranſlated into Engliſh, and printed at *London*, *An.* 1611. who being born at *Meurs*, is ſaid to have taken no kind of ſuſtenance

by

Fabrit. obſ. chirurg. cent. 5. obſ. 33. p. 414. by the ſpace of fourteen years together, that is, from the year of her age twenty two to thirty ſix, and from the year of our Lord 1597. to 1611. and this we have confirmed by the teſtimony of the Magiſtrates of the Town of *Meurs*; as alſo by the Miniſter, who made tryal of her in his houſe thirteen days together, by all the means he could deviſe, but could detect no impoſture. Over the Picture of this Maid, ſet in the Front of the Dutch Copy, ſtand theſe Latine Verſes.

Meurſæ hæc quam cernis decies ter, ſexq, peregit
Annos, bis ſeptem prorſus non veſcitur annis,
Nec potat, ſic ſola ſedet, ſic pallida vitam
Ducit, & exigui ſe oblectat floribus horti.

Thus rendred in the Engliſh Copy.

This Maid of Meurs *thirty and ſix years ſpent,*
Fourteen of which ſhe took no nouriſhment;
Thus pale and wan ſhe ſits ſad and alone,
A Garden's all ſhe loves to look upon.

Vide Fabritium in cent. 5. obſ. 34. p. 422.

Melancth. in vitâ Lutheri. 5. *Philip Melancthon* wondred at *Luther*, who being of a large bulk of body, and ſo ſtrong withal, that yet he could live with ſo very little food. For, ſaith he, I have ſeen him in the ſtate of good health continue four days together without eating or drinking any thing at all, and many days together to content himſelf with a little bread and one ſingle Herring.

Schenck. obſerv. l. 3. p. 306. 6. I knew (ſaith *Poggius*) a man who lived for two years together without any food, and he wrote this in the ſixth year of the Popedom of *Nicholas* the Fifth: he profeſſes alſo to have read of a Girl who lived in the ſame manner for the ſpace of twelve years in the Reign of the Emperour *Lotharius*, *An. Dom.* 1322.

Spotſw. hiſt. Ch. of Scotl. l. 2. p. 69. Zacch. Qu. med. leg. l. 4. tit. 1. p. 217. Clarks mir. cap. 104. p. 505. 7. *An. Dom.* 1539. there lived in *Scotland* one *John Scot*, no way commended for his learning, for he had none, nor for his good qualities, which were as few. This man being overthrown in a Suit of Law, and knowing himſelf unable to pay that wherein he was adjudged, took Sanctuary in the Abbey of *Halyrood* houſe, where out of diſcontent he abſtained from all meat and drink, by the ſpace of 30 or 40 days together. Fame having ſpread this abroad, the King would have it put to tryal, and to that effect ſhut him up in a private room within the Caſtle of *Edenburgh*, whereunto no man had acceſs. He cauſed a little water and bread to be ſet by him, which he was found not to have diminiſhed in the end of thirty days and two. Upon this he was diſmiſſed, and after a ſhort time he went to *Rome*, where he gave the like proof of his faſting to Pope *Clement* the Seventh, from whence he went to *Venice*, carrying with him a teſtimony of his long faſting under the Popes Seal, and there alſo he gave the like proof thereof. After long time returning into *England*, he went up into the Pulpit in *Pauls* Church-yard, where he gave forth many ſpeeches againſt the Divorce of King *Henry* the Eighth from his Queen *Katherine*, inveighing bitterly againſt him for his defection from the See of *Rome*; whereupon he was thruſt into priſon, where he continued faſting for the ſpace of fifty days: what his end was I read not.

Schenck. obſerv. l. 3. p. 306. 8. *Hermolaus Barbarus* ſaith, there was a man at *Rome* that lived forty years only by ſucking in of the Air; he was a Prieſt, and was all that time in health, ſaith *Johnſtons nat. hiſt. cl.* 10. *c.* 2. *p.* 316.

Schenck. obſerv. l. 3. p. 306. 9. *Rondeletius* ſaith, he ſaw a Girl that to the tenth year of her age lived only upon Air, and that ſhe was afterwards married, and had children. *Vid. Johnſt. nat. hiſt. claſ.* 10. *c.* 2. *p.* 316.

Franciſ. Citeſ. opuſc. medic. pag. 64, 65, 66. Horſtii ad Donat. l. 7. c. 1. p. 648. Treaſ. of times, l. 6. c. 8. p. 550. 10. *Franciſcus Citeſius*, Phyſician to the King of *France*, and the Cardinal *Richelieu*, in his *Opuſcula* hath a particular Treatiſe concerning *Jone Balaam*; ſhe was the Daughter of *John Balaam*, a Smith, her Mothers name was *Laurentia Chambela*; ſhe was born in the City of *Conſlance*, lying upon the Borders of *Limoſin*, near the River *Vien*, of a juſt ſtature according to her age, ſomewhat rude of behaviour. About the eleventh year of her age, which was the thirteenth of the Calends of *March*, *An.* 1599. ſhe was ſeiſed with a continual Feaver, accompanied with very bad Symptoms, amongſt the reſt a continual Vomiting for twenty days together; her Feaver ſomewhat remitting, ſhe grew ſpeechleſs, and ſo continued for the ſpace of twenty four days. After which her ſpeech returned, but full of raving and impertinence, all motion and ſenſe of the parts below the head began to grow dull and languiſh: ſo that the *Oeſophagus* it ſelf, the paſſage for meat and drink was reſolved, nor from thenceforth could the Girl be perſwaded to take any food. Yet almoſt ſix months after ſhe recovered the uſe of her limbs, only one Hip, of which ſhe is ſomewhat lame to this day; only the inability to ſwallow remains; whence ſhe hath an extreme hatred to all ſorts of meats and drink: the parts of the belly are all contracted, and clung together, other parts of the body remaining in good plight; her breaſts large, her paps indifferently ſwelling, her arms and thighs fleſhy, her face ſomewhat round, but ſwarthy, her lips reddiſh, her tongue ſomewhat contracted, but her ſpeech ready, her hair long, for her hair, and nails, and whole body grows. No excrement proceeds from any part of her body, and ſaving a ſmall ſpittle, and a few tears, ſhe has no purgation at her ears, noſtrils, or by ſweat; the skin of her whole body to the touch is cold and dry; nor is ſhe made hot by any work, except in the arm-pits, and ſome places adjoyning to the heart, though ſhe is wholly employed in running to buy proviſions, ſweeping of the houſe, ſpinning, and ſuch like. This Maid continued thus faſting for the ſpace of almoſt three years entire, and afterwards by degrees returned to her food, and to a laudable habit of body.

Fab. obſerv. cent. 4. obſ. 29. p. 310. 11. *Gulielmus Fabritius* tells of a *Marſiacenſian* Maid, that ſhe lived above fifteen years without either meat or drink, and that ſhe was then living when he wrote his Book, which was *An.* 1612. and promiſed a large account of it at further leiſure to *Paulus Lentulus*.

Zacch. Qu. med. legal. l. 4. tit. 1. p. 218. 12. *Licetus* tells of a young Maid of *Piedmont*, that *An.* 1601. (being then a great Girl) was by the command of the excellent Prince *Auria*, brought to *Genoa*, and there kept almoſt two months under ſtrict guards: nothing came into her mouth, but water or diluted wine, and confirmed by undoubted experiment that fame that had gone of her faſting for divers years together.

Wier. oper. lib. de commentit. jejun. §. 12. p. 754. Melch. Adam. in vitis Germ. med. p. 188. 13. I my ſelf, ſaith *Wierus* (I ſpeak it without boaſting) have lived four days entire without food or drink, and could have continued longer, were it not that I apprehended ſomething worſe from continual watchings. My Brother hath perſiſted to the eighth day faſting without hurt, taking only a morſel of Quince.

Fulgoſ. Exempl. l. 1. c. 6. p. 270, 271. 14. *An.* 1470. *Franciſcus Nicholans Petra-Underus*, an *Helvetian*, after he had had five children by his Wife, betook himſelf to a ſolitary life far from any Town, where he dyed after he had lived

full

Zacch. Qu. med. legal. l.4. tit. 1. p. 218. Johnſt. nat. hiſt. claſſ. 10. cap. 2. pag. 316.

full fifteen years without any manner of food or drink: he predicted ſeveral things that came to paſs, and by his auſtere life made the belief of his faſting unqueſtionable. Certain it is, that the Biſhop of *Conſtantia*, in whoſe Dioceſs he lived, went to him on purpoſe to ſee him, and after diligent obſervation confirmed the truth of the report by his Letters; and withal for the greater certainty, he compelled him upon his obedience to taſte ſome food, though very little, which cauſed him to have extreme pain in his ſtomach for three days after, the which *Nicholas* told him before-hand was his fear: nor had only the Biſhop this tryal of him, but divers Princes of *France* and *Germany* went to him, to make experiment of the reality of his faſting, and found it accordingly; he himſelf ſpake but ſparingly of it, and attributed it rather to his nature, than to any thing that was miraculous. Thus far *Fulgoſus*; and, ſaith *Zacchias*, I chanced to ſee the Picture of this *Helvetian* not long ſince, as it was drawn to the life: he was of a ſqualid aſpect, and extenuated in a wonderful manner; ſo that his Image would ſtrike a kind of horrour into thoſe that looked upon it. He lived ſeventy years, and died upon the day of St. *Benedict*, *An.* 1470. after he had faſted, ſaith he, twenty years.

Fulgoſ. Ex. l. 1. c. 6. p. 207.

15. In the Popedom of *Eugenius* the Fourth, there was one *Jacobus*, a *French* man, who was an *Amanuenſis* in the Court of *Rome*: this man falling ſick of a diſeaſe, vowed a Pilgrimage to *Jeruſalem*, in caſe he ſhould recover: he performed it accordingly, and returned to *Rome* when *Nicholas* the Fifth was Pope. It was the admiration of all men, that he was obſerved neither to eat nor to drink any thing; and he ſolemnly ſwore, that he had not done either for two years together laſt paſt.

Citeſ. opuſc. med. p. 113. Horſtius ad Donat. l. 7. c. 1. p. 651. Fulgoſ. Ex. l. 1. c. 6. p. 206.

16. In the Reign of the Emperour *Lotharius*, ſay the Writers of the *French* Chronicles, there was a Girl in *Agro Tullenſi* of about twelve years of age, who lived three whole years without any kind of meat or drink, *viz.* from the year 822. to 825. when about the beginning of *November* ſhe began again to take to her meat and drink, as is uſual with others to do. *Fulgoſus* ſays this was *An.* 1320. and that her faſting came upon her after ſhe had been at Church, and received the Sacrament. *Gault. Tab. Chron. p.* 595.

Fabrit. obſ. chirurg. cent. 2. obſ. 40. p. 116.

17. *An. Dom.* 1595. a Maid of about thirteen years of age was brought out of the Dukedom of *Juliers* unto *Collen*, and there in a broad ſtreet at the Sign of the White Horſe, expoſed to the ſight of as many as deſired it. The Parents of this Maid affirmed, that ſhe had lived without any kind of food or drink for the ſpace of three years: and this they confirmed by the teſtimony of divers perſons ſuch as are worthy of credit. I viewed her with great obſervation: ſhe was of a ſad and melancholy countenance, her whole body was ſufficiently fleſhy, except only her belly, which was compreſſed, ſo as that it ſeemed to cleave to her backbone. Her liver and the reſt of her bowels might be perceived to be ſcirrhous, by laying the hand upon her belly. As for excrements, ſhe voided none; and did ſo far abhor all kind of food, that when one that came to ſee her, privately conveyed a little Sugar into her mouth, ſhe immediately ſwounded. But that which is moſt wonderful, is that this Maid walks up and down, plays with other Girls, dances, and does all other things that are done by Girls of her age; neither has ſhe any difficulty of breath, ſpeaking or crying out. The original of this was thus related by her Parents, being recovered of a diſeaſe about ſeven years paſt, ſhe fell into a loathing of food; ſo that ſometimes for three or four days ſhe would eat nothing, then ſhe took a little new milk, afterwards for ſix or ſeven days would neither eat nor drink: and when ſhe had lived in this condition for four years, ſhe altogether abſtained from and loathed all manner of food; and ſo hath continued to do for the laſt three years, in which ſhe hath neither eaten nor drunk.

Johnſt. nat. hiſt. claſſ. 10. c. 2. p. 315, 316.

18. In St. *Auguſtines* days one lived forty days without eating any thing. Another in the time of *Olympiodorus* the Platoniſt, who for ſo long as he lived, neither fed nor ſlept, but only ſtood in the Sun to refreſh himſelf. The Daughter of the Emperour *Clotarius* faſted eleven years, and *Petrus Aponus* ſaw one that had faſted full eighteen years.

Vincent le Blanc's Travels, tom. 2. c. 17. p. 259.

19. From *Eſſere* in *Ethiopia* we made towards *Bigan*, having taken in proviſion, becauſe we had four days journey thither; the way is ſomething dangerous, by reaſon of certain *Caſies* Aſſaſſines, who murder the Paſſengers. Theſe can ſubſiſt three or four days together without eating any more than a little Butter and two Dates a day. They are of a large ſize, by a good ſpan taller than the ordinary, but very meagre and lean, and they never lye down.

Trenchfield. hiſt. improved, p. 61.

20. *Charles* the Seventh, King of *France*, having a jealouſie, that thoſe about him (by the inſtigation of his Son) did intend to poyſon him, abſtained from all food ſo long, that when he would have eaten, he could not, his paſſages being ſhrunk up with too much abſtinence, and ſo he died miſerably of famine.

Clark's mir. c. 128. pag. 654.

21. Amongſt the *Mahometans* there is a ſuperſtitious Sect called *Derviſes*, whoſe ſharp and ſtrict Penances far exceed thoſe of the Papiſts. Some of them live upon the tops of Hills remote from any company, there paſſing their time in contemplation, and will rather famiſh than remove from their retired Cells, where they would undoubtedly be pined to death, but that the people who dwell neareſt to them (out of devotion) ſend ſome relief to them. Some of theſe do voluntarily impoſe upon themſelves ſuch long times of faſting, that they will not give it over till Nature is not only decayed, but almoſt ſpent.

CHAP. XV.

Of ſuch as refuſed all drink, or to taſte of any liquid thing, or elſe found no need thereof.

LYſimachus, King of *Thrace*, was ſhut up in a ſtreight by King *Dromichetes*, in ſuch manner, that for very extreme thirſt he was driven to yield himſelf and all his Army to the mercy of his Enemy. After he had drunk, being now a Priſoner, Gods! ſaid he, for how little a pleaſure am I become a Slave, who but a while ſince was a King? Had his conſtitution been like unto that of ſome of theſe which follow, he had ſaved his Kingdom and Army: ſo might he alſo, if he had reſted contentedly at home with the enjoyment of his own; but his ambitious thirſt after Soveraignty made him ſet upon a Prince, who had given him no provocation: ſo his own thirſt was apparently puniſhed in that of another kind. But let us turn to ſuch as had little or no acquaintance with thirſt.

Marcel. Donat. hiſt. med. mirab. l. 6. c. 3. p. 306.

1. *Pontanus* writes, that in his time there was a Woman, who in all her life time did never drink either wine or water; and that being once inforced to drink wine by the command of *Ladiſlaus*, King of *Naples*, ſhe received much hurt thereby.

Plin. nat. hiſt. l. 7. c. 18. p. 166.

2. *Julius Viator*, a Gentleman of *Rome*, deſcended from the Race of the *Voconians*, our Allies, being fallen into a kind of Dropſie between the skin and fleſh, during his minority and nonage, and forbidden by the Phyſicians to drink, ſo accuſtomed himſelf to obſerve their direction, that naturally he could abide it; inſomuch that all his old age, even to his dying day, he forbore to drink.

Cæl. Rhod. Antiq. lect. l. 13. c. 24. p. 602.

3. There was in the City of *Naples* one of the Family of *Tomacelli*, who never drank, ſaith *Cælius*.

Schenk. obſ. l. 3. p. 309.

4. *Ariſtotle* in his Book of Drunkenneſs writes of ſome that familiarly eat of ſalt meats, and yet were never troubled with thirſt in ſuch manner as to have need to drink, as *Archon* the *Argive*.

Athen. Deipnoſoph. l. 2. c. 6. p. 44.

5. *Mago* the *Carthaginian* did three times travel over the vaſt and ſandy Deſarts of *Africa*, where no water is to be met with, and yet all that time fed upon dry Brans, without taking any thing that was liquid.

Athen. Deipnoſoph. l. 2. c. 6. p. 44, 45.

6. *Laſyrtas Laſionius* did not ſtand in need of any drink, as the reſt of mankind do, nevertheleſs he voided urine frequently as other men: many there were who would not believe this, till they had made tryal thereof by curious obſervation; they ſtaid with him thirty days in the heat of Summer; they ſaw he abſtained from no kind of ſalt meats, and yet drank not. It is true that this man drank at ſome times, but he never had any need to do it.

Fabrit. obſ. chirurg. cent. 4. obſ. 41. p. 319.

7. A Noble-man of *Piedmont* being ſick of that kind of Dropſie which is called *Aſcites*, ſent for Dr. *Albertus Roſcius*, who finding the Dropſie confirmed, and the Patient averſe from all kind of remedies, he ſaid thus to him: Noble Sir, if you will be cured, and perfectly freed of this mighty ſwelling, that is, if you deſire to live, there is an abſolute neceſſity that you determine with your ſelf to dye of that thirſt wherewith you are ſo tormented: if you will do this, I hope to cure you in a ſhort time. The Noble-man, at the hearing of this, did ſo far command himſelf, that for a month he refrained not only all kind of drink, but not ſo much as taſted of any thing that was liquid: by which means he was reſtored to his former health.

Drexel. oper. tom. 1. p. 796.

8. *Abraames* Biſhop of *Carras*, ſaith *Theodoret*, lived with that rigorous abſtinence, that bread and water, bed and fire ſeemed ſuperfluous to him. It is ſaid of this great man, that he drank not, nor made uſe of water wherein to boil his herbs, or any other thing; but his manner was to feed upon Endive and Lettice, and Fruits, and ſuch other things as were to him both meat and drink: and from theſe alſo he uſed to abſtain till the evening. Yet was he a perſon of great liberality to ſuch as were his Gueſts, theſe he entertained with the beſt bread, the moſt generous wines, the better ſort of fiſhes, and all ſuch other things as a generous mind and a real love could produce, and himſelf would take upon him to be the Carver, and to diſtribute to every man his portion.

Cæl. Rhod. l. 11. c. 13. p. 500.

9. That is alſo wonderful which *Theophraſtus* thought fit to inſert into his Writings, that there was one *Philinus*, who throughout the whole courſe of his life never made uſe of any manner of drink, no nor of food neither, excepting only milk.

CHAP. XVI.

Of ſuch men as have uſed to walk and perform other ſtrange things in their Sleep.

THey tell of a Tree in *Japan* that flouriſheth and is fruitful, if kept in a dry earth, but with moiſture (which cauſeth other Trees to flouriſh) withereth. Whereas ſleep binds up the ſenſes, and obſtructs the motion of the reſt of mortal men, there are ſome who have been found not only to walk, but to perform divers other kind of actions in their ſleep, with as much dexterity and exactneſs, as others could have done when awake, and which all their own courage would not perhaps have permitted themſelves to attempt with their eyes open.

Zacut. Luſitan. prax. admirand. l. 1. obſ. 43. p. 33, 34.

1. A young man of a cholerick conſtitution lying aſleep upon his bed, roſe up thence on the ſudden, took a Sword, opened the doors, and muttering much to himſelf went into the ſtreet, where he quarrelled alone, and fancying that he was in fight with his enemies, he made divers paſſes, till at length he fell down, and through an unhappy ſlip of his Sword, he gave himſelf ſuch a wound upon the breaſt, that little wanted but he had thence received his death. Hereupon being awaked and affrighted, and dreading leſt ſuch his night-walkings might at ſome time or other create him as great dangers, he ſent for me to be his Phyſician, and was accordingly cured.

Burt. deſc. of Leiceſterſhire, pag. 254.
Full. Worth. in Leiceſt. p. 137.

2. *John Poultney* born in little *Sheepy* in *Leiceſterſhire*, was herein remarkable, that in his ſleep he did uſually riſe out of his bed, dreſs him, open the doors, walk round about the fields, and return to his bed not wakened; ſometimes he would riſe in his ſleep, take a ſtaff, fork, or any other weapon that was next his hand, and therewith lay about him, now ſtriking, now defending himſelf, as if he were then encountred or charged with an adverſary, not knowing, being awaked, what had paſſed. He afterwards went to Sea with that famous but unfortunate Sir *Hugh Willoughby* Knight, and was, together with all the Fleet, frozen to death in the North-Eaſt paſſage about *Nova Zembla*.

Henric. ab Heer. obſerv. medic. l. 1. obſ. 2. pag. 32, 33.

3. I knew a man, ſaith *Henricus ab Heeres*, who when he was young profeſſed Poetry in a famous Univerſity; when in the day time he uſed to bend his mind, how he might yet better turn ſuch Verſes as he had often before corrected, not able to perform it awake, riſing in the night he hath opened his Deſk, he hath writ, and oftentimes aloud read over what he had written: which done, he hath applauded himſelf with laughter, has called to his Chamber-fellow to applaud him alſo, then putting off his ſhoes and cloaths, ſhutting his Deſk, and laying up his Papers, as he had done in the evening before, he has returned to his bed and ſlept, till he was called up, utterly ignorant of all he had done in the night. In the morning after a ſhort Prayer, returning to his ſtudies, not having yet ſeen his Papers, labouring with his former days cares how to fill up the gap in his Verſes,

taking his Papers, when he found them ſupplied as he would deſire, and that with his own hand, as one that was Planet-ſtruck, he was ſeriouſly ſolicitous, whether it was done by a man or ſome evil Genius; he beſought his Companions, and that with tears, when they laught at him, that if poſſible they would free him of this perplexity. They telling him what had been done, for they waking had ſeen him, and yet gaining no credit with him, the night after, after his walking they led him to another bed, and lay his head on a Pillow, which they had fitted to the place of the feet, and in his Gown, which by chance he kept on, they commit him to his reſt. When he waked, which was not till fair day, they ſtood by him, and when he denied all, eſpecially that he had riſen, and had read and written ſuch things, they convince him by ſo many circumſtances. The wonder is, that he having a happy memory, ſhould yet remember nothing at all of his ſo long ſtudy and writing in his ſleep. For I have obſerved him at it, ſometimes for three or four hours; but this is yet more wonderful, that his walking in the night, his reading, writing, and pronounciation little differed, nay not in the leaſt, from the ſame by him in the day; whereas in others, for the moſt part, all theſe are imperfectly as in men that are drunk, or children that are learning to walk and ſpeak. But that is moſt of all ſtrange, and beyond my underſtanding, that having long after left the Schools, and married a Wife, a very vertuous perſon, yet concealing ſome things from her, as 'tis uſual in Marriage, as oft as he riſing, and taking his child out of the Cradle, walked about the houſe, his Wife following him, being asked by her, he would diſcover the ſecrets of his heart, anſwering to all the demands of his Wife with exact truth, and without all equivocation: ſo that what ſhe could no way gain from him awake by all her blandiſhments, and ſuch things as then ſhe was aſhamed to ask him, he would diſcover in his ſleep, and without any reſerve upon her ſingle queſtion. Himſelf often wondring, how that which he thought was committed to his breaſt alone, ſhould enter the heart, and get upon the tongue of his Wife. When he was about to riſe, his Wife would embrace, and endeavour to retain him, but all in vain; when ſhe held him, or ſpake to him, he would either draw her after him, or gently call her: otherwiſe ſhe aſleep, he would walk alone. About the fortieth year of his age he left off this cuſtom, unleſs he had drunk freely over-night. They that had ſeen him walking, and reading, and writing, his Companions, his Wife, and whole Family being deſired to obſerve it, affirm, that his eyes were wide open, yet he ſeriouſly and ſincerely affirmed, that he ſaw not in the leaſt.

Platter. obſ. l.1. p.12.

4. *Johannes Oporinus* (an excellent Printer) night growing on, was ſhut out of the City, together with my Father *Thomas Platerus*; and that they might paſs the night the better, as being in a place where they wanted accommodations, they ſet upon the correction of a Greek Copy. *Oporinus* read the Text, and though falling aſleep, yet he ceaſed not to read. Being afterwards awaked, he remembred not any thing he had read, although it was no leſs than an entire page.

Schenk. obſ. l.1. p.65.

5. *Horſtius* writes of one, who in his ſleep would dream he was to ride a Journey, whereupon once he roſe up, put on his Cloaths, Boots, and Spurs, got up into the window, where he ſate ſtradling, ſmiting the walls with his Spurs till he was awaked.

Schenk. obſ. l.1. obſ. 1. p. 65.

6. There was a man at *Helmeſtadht*, who roſe in his ſleep, went down the ſtairs into a Court, from thence towards the Kitchin, near which was a deep Well, into this he went down, holding faſt to the ſtones by his hands and feet; but when he touched the water, with the cold thereof he was awaked, and finding in what danger he was, made a pitiful out-cry, which awaked thoſe in the houſe, who having found him, got him out, and brought him into his bed, where he lay many days ſpeechleſs and immoveable, being extremely weakned with fear, cold, and crying.

Schot. phyſ. curioſ. l.3. c.22. pag. 514.

7. We read of an *Engliſh*-man in *Paris*, who roſe in his ſleep, unlocked the door, took his Sword, and went down towards the River *Sene*, where having met with a Boy, he killed him, and ſo returned ſtill aſleep to his bed.

Schenk. obſ. l.1. obſ. 1. p. 65.

8. Strange is that Hiſtory of a young Gentleman, who in his ſleep aroſe naked, carrying his ſhirt in his hand, and by the help of a rope clambered up to a high Turret in the Caſtle where he was at that time; here he found a Neſt of Magpies, which he robbed and put the young ones into his ſhirt, and ſo by the ſame rope deſcended, and returned to his bed. The next morning being awaked, he told his Brother how he dreamed that he had robbed a Pies Neſt, and withal wondring what was become of his ſhirt, roſe, and found it at his beds feet, with the young ones wrapt up in it.

Platter. obſ. l.1. p.12.

9. When I was a ſleepy I uſed to go to bed, yet as I lay there, I ſtill read ſomething or other; and though I fell aſleep in reading, yet I continued to read: and being awaked, could remember I had read, but what, by reaſon of my ſleep, I could not recover. So uſing after ſupper to play upon the Lute, and falling aſleep, I have yet perſiſted to play for ſome time, which both the by-ſtanders have affirmed to me, and my ſelf could obſerve, eſpecially ſince ſometimes, being aſleep, my Lute hath fallen out of my hands.

Delrio. diſq. magic. l.1. c.3. qu.3. p. 22, 23. Schot. phyſ. curioſ. l. 3. c.22. pag. 514, 515.

[illegible] *Delrio* hath a relation of what fell out at [illegible] *Spain*, in a Convent of Religious perſons [illegible] twenty years before he wrote his Book, [illegible] ſaith, he knew the perſons to whom it happened: A Lay-man (ſaith he) uſed in the day time to teach the children their Cathechiſe, and the ſame thoughts did recur to him in his ſleep; ſo that he would ſing and teach, exhort and chide the Boys with as much noiſe and fervency in his ſleep, as he uſed when awake. By this means he much diſturbed ſuch as were of the neighbourhood; whereupon another Lay-man that lodged the neareſt to him, often told him of it, and once above the reſt threatned him (in jeſt only) that if he perſiſted to make this noiſe, he would riſe in the night, come to his bed, and with a Whip of ſmall cords drive away that kind of intemperance of his. What did *Gundiſalvus* in this caſe? (for ſo was he called that was thus threatned) he roſe in the middle of the night in his ſleep, went forth in his ſhirt, entred the Chamber of his Colleague with a pair of Tongs in his hand, and came directly to the bed-ſide of him that had menaced him with whipping. It fell out, that the Moon ſhone, the night was uncloudy and clear, and the man lay awake in his bed, who obſerving him as he came, armed in ſuch manner, leapt from his bed to the other ſide of the Chamber. *Gundiſalvus* thruſt three or four times at the Bolſter with his Tongs, and having thus done, returned as he came. In the morning being asked about it, he ſaid, he remembred nothing of it, that he never had the leaſt purpoſe in his mind to do it, only he had thought with himſelf, that in caſe the other ſhould come to him (as he ſaid) with his Whip, he would catch up the Tongs, and with them affright and drive him away.

Fabrit. obſ. chirurg. cent.2. obſ. 84. p.159.

11. *Gregorius Horſtius* in one of his Epiſtles to *Fabritius*, ſets down this Hiſtory. The laſt year upon the 20. of *April* a Kinſman of mine, that dwelt in the ſame houſe with me in *Wittenberg*, came home in the evening ſomewhat in drink; to bed he went, and ſlept well till about twelve a clock at night: then it was that he got up in his ſleep, walked to and fro for a while, and then haſtily went to the window, and got out. The unuſual ſtir waked me, who lay in the ſame Chamber, and recollecting with my ſelf betwixt ſleep and wake, that this young man was one of thoſe whom they call Somnambuloes or Sleep-walkers, I called my Servant, and asked him, if the young man was in bed with him, who replying, No, up I got, and came to the window, hoping to have found him ſticking there, and to have pulled him back. But alas! juſt as I came he fell from the third ſtory of the houſe (fourteen Ells high) into the paved ſtreet below, where he lay for ſome time ſpeechleſs and immoveable. I expected he had been broken to pieces, but I found it otherwiſe: and though much hurt, after ſome time he was recovered.

Fabrit. obſ. chirurg. cent.2. obſ. 85. p. 162.

12. *Peter Galantier*, an honeſt and ſtrong man, in the fortieth year of his age, and *Anno* 1605. went to *Neopolis*, by the *Neodunenſian* Lake, to viſit his Friends, and to be preſent at a Wedding that was then there. Towards night being urged to drink more liberally than he had a mind to do, he on purpoſe to avoid it, withdrew himſelf into a Chamber in the ſecond ſtory of the houſe. He was fallen into a very heavy and deep ſleep, and about the midſt of the night dreaming (that to avoid drinking) he was going into the garden, he roſe from the bed, got out at the window, and fell thence to the ground. Waked thus from his ſleep, with his crys and groans he awaked the Servants of the houſe, who brought him into the Kitchin half dead, but in a few days he recovered, is now well, and hath never ſince been this way diſturbed.

CHAP. XVII.

Of the long Sleeps of ſome, and of others that have been able to ſubſiſt for months and years without it, or were difficultly brought to it.

WE read it of the *Perſian* Kings, that they had always about them ſome one familiar friend, whoſe office it was to come betimes in the morning to their bed-ſides, and to raiſe them up from their ſleep with ſuch an admonition as this, *Conſurge Rex, & obi negotia quæ te obire voluit Meſoromaſdes*, Riſe O King, and go about that buſineſs whereunto thou art appointed by *Meſoromaſdes*. Sharper Monitors than theſe would not have been ſufficient to have awaked ſome of thoſe Dormice hereafter mentioned.

Fœlix Plat. in obſ. l.1. p 6.

1. I have known one, ſaith *Platerus*, that ſlept three days and three nights together upon foregoing wearineſs, without the occaſion of any precedent drunkenneſs, or the taking of any ſoporiferous medicine.

Bak. Chron. p. 428. Stows Chr. p. 591. Faithful Annaliſt, p. 76, 77.

2. *William Foxley*, Pot-maker for the Mint in the Tower of *London*, fell aſleep on *Tueſday* in *Eaſter*-week, and could not be waked with pinching or burning, till the firſt day of the next Term, which was full fourteen days; and when he was then awaked, he was found in all points as if he had ſlept but one night. He lived forty years after: this matter fell out in the thirty ſeventh year of King *Henry* the Eighth his Reign.

Plut. ſymp. l.8. quæſt.9. p. 780.

3. *Plutarch* tells out of *Ariſtotle*, how the Nurſe of one *Timon* uſed yearly after the manner of ſome wild beaſts, to lye hid for two months together, without any other evidence of life all that while, ſave only that ſhe breathed.

Crantz. Vandal. l. 8. c. 39. Schot. phyſ. curioſ. l.3. c. 19. pag. 500. Donat. hiſt. mirab. med. l.4. c.12. p. 214. Zacch. Qu. med. leg. l.4. tit. 1. qu.11. pag. 242.

4. It is not fit to paſs by a thing of admirable novelty. There was, ſaith *Crantzius*, a young Scholar at *Lubeck* in the time of Pope *Gregory* the Eleventh, who (that he might ſleep without diſturbance) betook himſelf to a private place, where none knew where he was. He was ſought for, and being not found, it was thought he was returned into his own Country. There paſſed ſeven years from the time wherein he had laid himſelf down. It then fell out, that one finding a Cheſt behind a Wall in the Chamber, determined to ſee what was in it, where he found this young man aſleep, whom he ſhook with ſuch violence, that he awaked him. His face being without change and undisfigured from what it had uſed to be, he was eaſily known to all his former acquaintance, who were amazed at what had paſſed. He for his part, ſuppoſing that he had ſlept but one night and ſome part of a day.

Zuing. Theatr. vol. 2. l.5. p.415. Merſen. Qu. in Gen. cap. 37. p.625.

5. *Marcus Damaſcenus* writes, that in his time there was a Ruſtick in *Germany*, who being very weary, laid himſelf down under a Rick of Hay, where he continued to ſleep throughout the whole Autumn and Winter following, till ſuch time as the Hay being fetched away, he was there found and awaked; but when he aroſe, he was as a man half dead, and utterly diſtracted.

Plin. nat. hiſt. l.7. c. 52. p.184. Donat. hiſt. med. mirab. l. 4. c. 12. p. 214. Laert. l.1. c.11. p.29. Sabel. l.2. c.6. p.90.

6. *Pliny* tells of *Epimenides* the *Gnoſſian* or *Cretan*, that when he was a Boy, being wearied with heat and travel, he laid him down in a certain Cave, and there ſlept fifty ſeven years; being awaked, he returned home, wondring at the changes he found in the World, and was at laſt difficultly known by his younger Brother then alive, and growing old. It is ſaid, that in ſo many days he ſlept years, he grew old, neverthelesſ he lived in all 175 years: and from him it was that the ſleep of *Epimenides* became a Proverb.

Niceph. Eccleſ. hiſt. l.14. c. 45. Lonicer. Theatr. pag. 230. Schot. phyſ. curioſ. l.3. c.19. pag. 501. Zacch. Qu. med. legal. l.4. tit.1. qu.11. pag. 243.

7. In the Reign of the Emperour *Decius*, *Maximianus*, *Malchus*, *Martinianus*, *Dionyſius*, *Joannes*, *Serapion*, and *Conſtantinus*, the ſeven Sleepers, as they are commonly called, were Companions at *Epheſus*, and the Perſecution being hot under this Monarch, they fled to the neighbouring Mountain called *Cœlius*, where they hid themſelves in a Cave; and though diligently ſought after, could not be found: at laſt animating themſelves to undergo Martyrdom, after they had taken meat, by the Providence of God they fell aſleep, and ſlept to the thirtieth year of *Theodoſius* the younger, which was for the continued ſpace of 196 years from their entrance into the Cave. Then, which was upon the day of the Reſurrection, being awaked, they went as they were wont to the City, as if they had ſlept only for one day, where the whole matter was diſcovered by the different

habit and ſpeech of the men, and the monies they had about them of a different ſtamp, &c.

Olaus Mag. l. 1. c. 3. p. 15. Zuing. Theatr. vol. 2. l. 5. p. 415. Kornman. de mirac. mort. l. 2. c. 43. p. 29.

8. In the utmoſt Bounds of *Circium*, the Northern parts of *Germany*, in the very ſhore of the Ocean, under a ſteep Rock there is a Cave to be ſeen, where (as *Methodius* and *Paulus Diaconus* in the beginning of his Hiſtory of *Lombardy* do teſtifie) there are five men (uncertain from what time who reſt ſeiſed with a long ſleep, ſo indemnified as to their bodies or garments, that upon this very account they are worſhipped by the *Barbarians*. Theſe for as much as appears by their habit are diſcovered to be *Romans*, and they ſay, that when one out of a covetous deſire would needs ſtrip one of them, both his arms dryed up, the puniſhment of whom ſo terrified the reſt, that no man from thenceforth hath been ſo bold as to touch them.

Mirſ. Qu. & Com. in Gen. Queſt. 30. p. 1222. Joh. Licet. l. 1. c. 6. p. 28. Hen. Kornman. de mirac. mort. par. 2. c. 41. p. 29. Delrio diſquiſ. magic. Zacch. qu. med. leg. l. 4. tit. 1. queſt. 11. p. 241. Treaſ. of times, l. 6. c. 10. pag. 565. Schot. phyſ. curioſ. l. 1. c. 36. p. 176.

9. That is beyond all exception, which was witneſſed to *Henry* the Third when he was in *Poland*, by ſeveral Princes moſt worthy of credit: there were preſent at the ſame time divers Nobles of *France*, many Phyſicians of the Court, amongſt whom was *D. Johannes Piduxius*, famous not only for his skill in Phyſick, but his knowledge in all kind of natural Hiſtory. The ſtory is alſo related by *Alexander Guagninus* of *Verona*, Colonel of Foot in the Caſtle of *Vitebska* in the Frontiers of *Moſcovy*: he in his Deſcription of *Moſcovy* writes thus. There is a certain people that inhabit *Lucomoria*, a Country of the further *Sarmatia*, who yearly upon the 27. day of the month *November*, after the manner of Swallows and Frogs, by reaſon of the intenſeneſs of the Winters cold, ſeem to dye. Afterwards at the return of the Spring, upon the 24. day of *April*, they again awake and ariſe. Theſe are ſaid to have commerce with the *Gruſtentzians* and the *Sperponountzians*, people that border upon them, in this manner: When they find their approaching death or ſleep ready to ſeiſe upon them, they then ſtow up their Commodities in certain places, which the *Gruſtentzians* and *Sperponountzians* fetch away, leaving an equal value of their own behind them in their ſtead. The *Lucomorians*, upon their return to life, if they are pleaſed with the change, they keep them; if otherwiſe, they redemand their own of their neighbours. By this means much ſtrife and war doth ariſe amongſt them. Thus *Guagninus*, and the very ſame Hiſtory hath *Sigiſmundus Liber*, a Baron in *Heiberſtein*, which is alſo ſet down by *Citeſius*.

Schenk. obſ. med. l. 1. p. 64.

10. *Fernelius* ſpeaks of one, who lived without ſleep fourteen months; but this man was poſſeſt with madneſs, and his brain, it ſhould ſeem, being heated with melancholy, did beget animal ſpirits without much waſting of them.

Zuing. Theatr. vol. 2. l. 5. p. 415.

11. *Arſenius*, the Tutor to *Arcadius* and *Honorius* the Emperours, being made a Monk, did ſatisfie Nature with ſo ſhort a ſleep, that he was uſed to ſay, that for a Monk it was enough, if he ſlept but one hour in a night.

Suton. in vit. Auguſt. c. 78. pag. 103.

12. *Auguſtus Cæſar* after ſupper betook himſelf to his Cloſet, where he uſed to remain till the night was far ſpent, and then went to bed; when he ſlept moſt, it was not above ſeven hours, and thoſe alſo not ſo continued, but in that ſpace he uſually waked three or four times, and to provoke ſleep, had water poured long and conſtantly by his Beds head into a Ciſtern.

Zuing. Theatr. vol. 2. l. 5. p. 415.

13. *George Caſtriot* commonly called *Scanderbeg*, the ſame who forſook *Amurath*, King of the *Turks*, and ſeiſed upon the Kingdom of *Epirus*, as his own by right of Inheritance. This Prince was a perſon contented with ſo little ſleep, that it is reported of him, that from the time that he entred into *Epirus*, to the day of his death, he never ſlept above two hours in one night, yet he died in his climacterical year of 63.

Schenk. obſ. med. l. 1. obſ. 1. p. 64.

14. A Woman at *Padua* lived fifteen days without ſleep, nor could by any means be brought to it through the weakneſs of the Ventricle, and penury of vapours; for ſhe eat no ſupper, only contented her ſelf with a dinner: at laſt uſing to eat a Toaſt ſteeped in Malmeſey towards night, ſhe returned to her wonted ſleep.

Seneca de provident.

15. *Seneca* reports of *Mecænas*, that great Favourite of *Auguſtus*, that he lived three years entire without any ſleep, and was at laſt cured of his diſtemper with ſweet and ſoft Muſick.

Schenk. obſ. l. 1. p. 64.

16. It is reported of *Nizolius*, that painful Treaſurer of *Cicero*'s Words and Phraſes, that he lived ten years without ſleep.

Schenk. obſ. l. 1. p. 64.

17. We read of a noble Lady, that for thirty and five years lived without harm, and in good health, as both her Husband and whole Family could and did witneſs, without ſleep.

Zuing. Theatr. vol. 2. l. 5. p. 415.

18. Some young men in *Athens* having made themſelves drunk in the *Apatarian* Feaſts, are ſaid to have out-ſlept four days of that Solemnity, as *Simplicius* recites out of *Eudemus*.

Athen. in Deipnoſoph.

19. *Smyndyrides* the *Sybarite* was uſed to ſay, That for more than twenty years he had never ſeen the Sun either riſing or ſetting; which alſo *Hiſtieus Ponticus* was uſed to report of himſelf, ſaith *Athenæus*.

Zuing. Theatr. vol. 2. l. 5. p. 415.

20. *Publius Scipio* is ſaid to be over-much devoted to ſleep; ſo that the people of *Rome* were uſed to upbraid him with his ſomnolency, as *Plutarch* ſaith in his Politicks.

Suton. l. 4. c. 50. pag. 194, 195.

21. *C. Caligula* was exceedingly troubled with want of ſleep; for he ſlept not above three hours in a night, and in thoſe he ſeldom took any quiet repoſe, but was ſcared with fearful and ſtrange illuſions and fantaſtical imaginations: as who once dreamed that he ſaw the form and reſemblance of the Sea talking with him. Hereupon for the greateſt part of the night, what with tedious watching and wearineſs of lying, one while ſitting up in his Bed, another while roaming and wandring to and fro in his Galleries (which were of an exceeding length) he was wont to call upon and wiſh for the morning light.

Plut. in vit. Æmyl. p. Clarkes Mirr. c. 37. p. 130.

22. *Perſeus*, King of *Macedon*, being taken Priſoner by *Æmylius*, and led Captive to *Rome*, was guarded by ſome Souldiers who kept him from ſleep, watching him narrowly when he was overtaken therewith, not ſuffering him ſo much as to ſhut his eye-lids, or to take the leaſt reſt, till ſuch time as Nature being exhauſted by this ſtrange cruelty, he gave up the ghoſt.

CHAP. XVIII.

Of ſuch as have fallen into Trances and Ecſtaſies, and their manner of behaviour therein.

Since the Soul is the inſtrument and means by which we come to the knowledge of all thoſe things wherein we have any underſtanding, it can never be ſufficiently wondred at, that it ſhould be ſo very little that we are able to comprehend (with any certainty) concerning the Soul it ſelf. The moſt learned amongſt men are at a loſs, as often as they would ſpeak diſtinctly touching its nature, manner of working, the way of its conjunction with the body, and principal place of its reſidence; and ſo are they alſo for the manner of its retreat, and the place of its retirement in ſuch caſes as are propounded in this Chapter.

Full. worth. p. 113. Suſſex. Bak. Chron. p. 578. Holinſh. p. 1315.

1. *William Withers*, born at *Walſham* in *Suſſex*, being a child of eleven years of age, did *An.* 1581. lye in a trance ten days without any ſuſtenance, and at laſt coming to himſelf, uttered to the ſtanders by many ſtrange ſpeeches againſt pride and covetouſneſs, coldneſs of charity, and other outragious ſins.

Sabellic. Exempl. l. 2. c. 6. p. 89. Schott. phyſ. curioſ. l. 3. c. 33. p. 572.

2. *Hermotimus* the *Clazomenian* ſeemed frequently to have his body deſerted of the ſoul, and as if it had wandred about in the World, at the return of it he would relate ſuch things at a diſtance performed, that none could tell of but ſuch as were preſent; by which means he was long the admiration of ſuch as he dwelt amongſt. At laſt being in one of theſe trances, his enemies ſeiſed upon his body and burnt it; by which means the returning ſoul was diſappointed of its uſual place of reſidence and retreat. *Plin. lib. 7. cap. 52, pag.* 184.

Sabellic Exempl. l. 6. c. 4. p. 383.

3. *Johannes Scotus*, the ſame who hath treated with ſuch ſubtilty concerning divine matters, is alſo ſaid to have been in frequent raptures, in ſuch manner, that he hath been obſerved to ſit ſometimes for the ſpace of a whole day and more immoveable, with his mind and ſenſes bound up, or at leaſt wandring far off from the body. In which condition at length he was taken up by ſome ſuch as were unacquainted with him, and ſo buried alive.

Auguſt. de Civit. Dei, l. 14. c. 23. pag. Johnſt. nat. hiſt. cl. 10. c. 8. p. 351. Cal. Antiq. lect. l. 20. c. 16. pag. 942.

4. *Reſtitutus*, a Presbyter, could at his pleaſure deprive himſelf of all ſenſe, and would do it as oft as he was asked; which many did, as deſirous to be the eye-witneſſes of ſo admirable a thing. At the imitation of ſome notes and the tone of lamenting perſons, he would lie as one that was dead, altogether ſenſleſs of his being pulled or pricked; nay once being burnt with fire, he had no apprehenſion or feeling at all of it for the preſent, only the wound was painful to him at his return to himſelf. In theſe his trances he did not breathe at all, only he would ſay, that the voices of men only, if they ſpake louder than ordinary, were heard by him, as if they were at ſome great diſtance from him.

Zuing. Theatr. vol. 1. l. 3. p. 223.

5. *Thomas Aquinas*, by his daily and conſtant contemplations, had ſo accuſtomed himſelf, that frequently falling into an Ecſtaſie of the mind, he ſeemed to all that were preſent to be dead: yet in the mean time he gained the knowledge of the abſtruſer Myſteries in Divinity; and being returned to himſelf, he imparted to others the fruits of this his philoſophick death both in his Writings and Converſe.

Cardan. de variet. rer. l. 8. c. 43. p. 103.

6. *Hieronymus Cardanus*, of *Millain*, writes of himſelf, that he could paſs as oft as he would into ſuch an Ecſtaſie, as only to have a ſoft hearing of the words of ſuch as diſcourſed by him, but not any underſtanding of them at all; he felt not any pullings or pinches of him, nor was at ſuch times in the leaſt manner ſenſible of the pains of the Gout, or any other thing, but only ſuch things as were without him. The beginnings of this were firſt in the head, eſpecially from the brain, diffuſing it ſelf thence all along to the back-bone. At firſt he could perceive a kind of ſeparation from the heart, as if the ſoul were departing, and this was communicated to the whole body, as if a door did open. He adds, that he ſaw all that he deſired with his eyes, not by any force of the mind; and that thoſe images of things did perpetually move, as Woods, Mountains, living Creatures, and what elſe he pleaſed. He imputes all this to the vigour of his fancy and the ſubtilty of his ſight.

Auguſt. de Civit. Dei, l. 19. cap. Bodin. Damonol. l. 2. c. 5. p. 67.

7. The Father of *Preſtantius*, ſaith St. *Auguſtine*, was often in ſuch an Ecſtaſie, that upon the return of his ſpirit he would affirm, that he had been transformed into a Horſe, and that he, with other Horſes, had carried relief and forrage into the Camp, whereas his body lay then at his own houſe in the manner of a dead Corps.

Johnſt. nat. hiſt. cl. 10. c. 8. p. 352.

8. The *Engliſh* Hiſtories relate, that *Elizabeth Burton*, a Maid of *Canterbury*, had contracted a cuſtom of entrancing her ſelf, and taking away her ſenſes; which firſt came upon her, by reaſon of a diſeaſe which ſhe had upon her.

CHAP. XIX.

Of extraordinary things in the Bodies, Fortunes, Death, &c. of divers perſons.

TRavellers that have determined to paſs through divers Countries, lightly touch thoſe common occurrences that preſent themſelves to every mans eye; but if they meet with any thing extraordinary, theſe they ſet a ſpecial and particular remark upon, as matter wherewith mens knowledge may be improved, and their curioſity gratified. If I have ſtaid the longer upon this Chapter, it is poſſibly for ſome ſuch reaſon as this, that the Reader may have ſomething, if not ſo profitable as he could wiſh, yet not altogether unpleaſant in the peruſal.

Barthol. de luce animal. l. 1. c. 17. pag. 148.

1. *Antonius Cianfinus*, a Book-ſeller at *Piſa* ſome few years ſince, putting off a ſhirt which was made ſtraiter to his body than uſual, flames were ſeen to iſſue from his back and arms, and that alſo with a crackling noiſe, to the affrightment of the whole family. The truth of this is atteſted as well as the Hiſtory related by *Fortunius Licetus*, that great Philoſopher of this Age, in the ſecond Book and 28. Chapter of his Commentary of the Cauſes of Monſters.

Plut. in Camillo, pag. 129. Zuing. Theatr. vol. 3. l. 4. p. 733.

2. That is ſtrange which is recorded of *M. Furius Camillus*, that though he had gained many important Victories, was often General in the head of an Army, was Cenſor, was five times created Dictator, and at four ſeveral times had triumphed, and was alſo called the ſecond Founder of *Rome*, yet was he never choſen Conſul.

Full. Worth. p. 77. Kent.

3. *Nicholas Wotton* was termed a Center of Remarkables, ſo many met in his perſon; he was Dean of the two Metropolitan Churches of *Canterbury* and *York*; he was the firſt Dean of thoſe Cathedrals; he was Privy Counſellor to four ſucceſſive Soveraigns King *Henry* the Eighth, King *Edward* the Sixth, Queen *Mary*, Queen *Elizabeth*; he was employed thirteen ſeveral times in Embaſſies to foreign Princes, and which is not the leaſt remarkable, in the firſt of Queen *Elizabeth* he was offered the Archbiſhoprick of *Canterbury*, and refuſed it: he died 1566.

Fox. Acts and Monuments, pag. 2151.

4. *John Story*, Doctor of Law, a cruel Perſecutor in the days of Queen *Mary*, fled afterwards

into

Full. worth. l.9.cent.16. p. 84.

into *Brabant*, being trained into the Ship of Mr. *Parker*, an *Engliſh* man, the Maſter hoiſed Sail, and over was this Tyrant and Traitor brought into *England*, where refuſing to take the Oath of Supremacy, and profeſſing himſelf a Subject to the King of *Spain*, he was executed at *Tyburn*, where being cut down half dead, after his privy members were cut off, he ruſhed on the Executioner, and gave him a blow on the ear, to the wonder of the by-ſtanders.

Plin. nat. hiſt. l. 7. c.19. pag. 166. Fulgoſ. Ex. l.1. c. 6. p. 187.

5. It is ſaid of *Craſſus* (Grandfather to that *Craſſus*, who was ſlain in the *Parthian* War) that he was never known to laugh all his life time, and thereupon was called *Agelaſtus*, or the man that never laught.

Solinus c.4. p. 181. * Plin. l.7. c.19.p.166.

6. * *Antonia*, the Wife of *Druſus*, as it is well known never ſpit; and *Pomponius* the Poet, one that had ſometimes been Conſul, never belched.

Solin. c.4. p. 181. † Bak. Chr. p. 8.

7. † It is memorable which is recorded of a King named *Wazmund*, and was the Founder of *Warwick* Town, that he had a Son named *Offa*, tall of ſtature, and of a good conſtitution of body, but blind till he was ſeven years old, and then ſaw, and dumb till he was thirty years old, and then ſpake.

Bak. Chron. p. 577.

8. In the firſt year of the Reign of Queen *Elizabeth* died Sir *Thomas Cheney*, Lord Warden of the Cinque Ports, of whom it is reported for a certain, that his pulſe did beat more than three quarters of an hour after he was dead, as ſtrongly as if he had been ſtill alive.

Full. worth. p. 273. in Durham.

9. *George Nevil*, fourth Son of *Richard Nevil* Earl of *Salisbury*, was conſecrated Biſhop of *Exeter* when he was not as yet twenty years of age, at twenty five he was made Lord Chancellor of *England*, and diſcharged it to his great commendation, his ability ſupplying the lack of age in him.

Bartholin. Hiſt. Anatomic. cent. 3. hiſt.70. p.139,140. Barthol. de luce anim. l. 1. c. 19. p. 162.

10. When I was in *Italy*, that Paradiſe of the World, the outward skin of a Lady of *Verona*, though lightly touched, did manifeſtly ſparkle with fire: This ſpectacle ſo worthy of the reſearch of the inquiſitive and curious, is faithfully expoſed to the World by the publick Script of *Petrus à Caſtro*, the learned Phyſician of *Verona*, in his Book *de Igne lambente*, whom I ſhall follow in the relation of this ſtory. The illuſtrious Lady *Catherina Buri*, the Wife of the noble *Jo. Franciſcus Rambaldus*, a Patritian of *Verona*, of a middle age, indifferent habit of body, her univerſal temper hot and moiſt, her liver hot and dry, and ſo abounding with bilious and black blood, with its innate fervour and an age fit for aduſtion, increaſed by vehement grief. This noble Lady the Creator endued with ſo ſtupendous a Dignity and Prerogative of Nature, that as oft as her body was but lightly touched with linen, ſparks flew out plentifully from her limbs apparent to her domeſtick Servants, as if they had been ſtruck out of a flint, accompanied alſo with a noiſe, that was to be heard by all. Oftentimes when ſhe rubbed her hands upon the ſleeve of her ſmock that contained the ſparkles within it, ſhe obſerved a flame with a tailed ray running about, as fired exhalations are wont to do: inſomuch that her Maids were oftentimes deluded, ſuppoſing they had left fire in the bed after warming of it in Winter, in which time alſo fire is moſt diſcernible. This fire was not to be ſeen but in the dark, or in the night: nor did it burn without it ſelf, though combuſtible matter was applied to it; nor laſtly, as other fire did it ceaſe within a certain time, but with the ſame manner of appearance of light it ſhewed it ſelf after my departure out of *Italy*.

Roſſ. Arcan. Microcoſ. l. 3. c. 6. §.10. p.88.

11. I have read (ſaith *Roſſe*) of one who had a horn grew upon his heel, a foot long; which being cut off, grew again, and would doubtleſs have ſtill renewed, if the tough and viſcous matter had not been diverted and evacuated by Iſſues, Purges, and Phlebotomy.

Fernel. de abdit. rer. cauſ. l. 2. c. 9.

12. *Fernelius* ſaith, he ſaw a Girl that lived in near neighbourhood to him, the ligaments of whoſe joynts were ſo very looſe, that you might bend and turn any of them this or that way at your pleaſure; and that it was ſo with her from the time of her birth.

Donat. hiſt. med. l. 6. c.2. p.301. Full. worth. pag. 137, 138.

13. Sir *John Maſon* born at *Abington*, bred at *All-ſouls* in *Oxford*, died 1566. and lies buried in the Quire of St. *Pauls*. I remember this Diſtick of his long Epitaph.

Tempore quinq; ſuo regnantes ordine vidit,
Horum à Conſiliis quatuor ille fuit.
He ſaw five Princes which the Scepter bore,
Of them was Privy Counſellor to four.

That is, to *Henry* the Eighth, *Edward* the Sixth, Q. *Mary*, and Q. *Elizabeth*.

Full. worth. p. 324. Eſſex.

14. *Thomas Bourchier* ſucceſſively Biſhop of *Worceſter*, *Ely*, and Archbiſhop of *Canterbury*, and Cardinal by the Title of St. *Cyriacus* in the *Baths*, being conſecrated Biſhop of *Worceſter*, *An.* 1435. the fourteenth of *Henry* the Sixth, he died Archbiſhop of *Canterbury* 1486. the ſecond of King *Henry* the Seventh; whereby it appears, that he wore a Miter full fifty one years, a term not to be parallel'd in any other perſon: he ſaw the Civil Wars of *York* begun and ended, having the honour to marry King *Henry* the Seventh to the Daughter of King *Edward* the Fourth. Nor is it the leaſt of wonders, that he loſt not himſelf in the Labyrinth of ſuch intricate times.

Full. worth. pag. 183. Middleſex.

15. Sir *Thomas Frowick* was made Lord Chief Juſtice of the Common Pleas, in the eighteenth year of the Reign of King *Henry* the Seventh, four years he ſate in his place accounted the Oracle of the Law in his Age, though one of the youngeſt men that ever enjoyed that Office. He [illegible] reported to have died *floridâ juventute*, before full forty years old; ſo that he was Chief Juſtice at thirty five: he died 1506. *Octob.* 17.

Solin. c.4. p. 181.

16. That was great and excellent in *Socrates*, that whatever fell out of joy, or otherwiſe, he returned with the ſame countenance he went forth with, and was never ſeen to be more merry or melancholy than at other times in any alteration of times or affairs.

Bak. Chron. p. 615.

17. In the Reign of King *James*, in the year 1613. on the 26. of *June*, in the Pariſh of *Chriſt-Church* in *Hampſhire*, one *John Hitchel*, a Carpenter, lying in bed with a young child by him, was himſelf and the child burnt to death with a ſudden Lightning, no fire appearing outwardly upon him, and yet lay burning for the ſpace of almoſt three days, till he was quite conſumed to aſhes.

Plin. l. 7. c. 43. Zuing. Theatr. vol. 3. l.4. p. 727.

18. *Lucius Fulvius* being Conſul of the *Tuſculani*, who at that time rebelled, he deſerted them, and was thereupon made Conſul at *Rome*; and ſo it fell out, that in one and the ſame year in which he was an Enemy to *Rome*, he triumphed at *Rome*, and a Conſul over thoſe to whom he had been Conſul.

M. de Serres, p. 163.

19. It is ſaid of *Charles* Earl of *Valois*, that he was the Son of a King, Brother to a King, Uncle to a King, and Father to a King, and yet no King himſelf.

Pauſan. in Atticis.

20. There was amongſt the *Magneſians* one *Protophanes*, who in one and the ſame day won the Prize in the Olympick Games, both at Wraſtling,

Zuing. Theatr. vol. 2. l.2. p. 295.

ling, and other Games; when he was dead certain Thieves opened his Sepulchre, and went into it, hoping to have found ſomething to prey upon; after which many others alſo went in to behold the remains of his body; and this is certain, that his ribs were found to be not diſtinct, as thoſe of other men, but from the ſhoulder to thoſe that are called the ſhort ribs, there was only one continued and entire bone inſtead of the greater ribs.

Solin. c.4. p. 182.

21. Some are born with bones concrete and ſolid, and theſe, they ſay, neither ſweat nor thirſt; ſuch a one was *Lygdamus* the *Syracuſan*, who in the 33. Olympiad had the firſt Crown of Wraſtling: his bones were found to be of a ſolid ſubſtance throughout, without any marrow in them, or place for it.

Hen. Heers obſ. medic. l.1. obſ. 29. p. 250.

22. A certain Gentleman hath lived many years without any ejection of excrements by ſtool more than at his eyes; a little before noon he ſits down at his table, commonly inviting divers Noble perſons, about one a clock he riſes from table, after he hath eat and drunk after the manner of other perſons, then he vomits up the dinner he had eaten the day before, exactly retaining all that he hath newly eaten, being to return that by vomiting the day following, as he did that he had eaten the day before, he ejects it putrid and filthy, not differing from other excrements. In his vomits he raiſes it with eaſe, without delay, at once caſting up a great quantity from his ſtomach, then waſhing his mouth with ſweet waters, he returns to the table, and there eats as much as will ſuffice till the next day at noon; he eats no break-faſts nor ſuppers, contented with a dinner only. He hath thus continued about twenty years. It often comes into my mind, that this Gentleman may have two ventricles, as thoſe Creatures have that chew the cud, the one of which being newly filled, provokes the other to empty it ſelf by vomit; but the truth of this conjecture will be cleared only by Anatomy, if it will be permitted.

Hen. Heers obſ. medic. l.1. obſ. 29. pag. 251, 252.

23. A noble Matron in our City for this ſix years ſpace, about ten of the clock in the morning every day fills a Baſon (containing two of our pints) by vomit, ſometimes clear, at others black with an acour that ſtupifies the teeth, ſometimes yellow with an extremity of bitterneſs; ſometimes intenſely green with a loathſom ſmell; at other times white and frothy; yet doth ſhe never vomit up any thing of what ſhe eat at ſupper over-night: in other reſpects ſhe is of good health, and in that ſix years hath been delivered of five children: ſhe is now almoſt thirty years of age.

Cardan. de ſubtilitat. Zuing. Theatr. vol. 2. l.2. p. 295. Jonſt. nat. hiſt. cl. 10. c.5. p. 328.

24. I ſaw at *Genoa* (ſaith *Cardanus*) one *Antonius Benzus*, of the Town of Port *Maurice*, he was thirty four years of age, his complexion was pale, his beard grew thin, as to the habit of his body he was fat, out of the paps of this man flowed ſo much of milk, as was almoſt ſufficient to have ſuckled a child, and not only did it run out, but he would ſpirt it out with a great force. Such as have ſeen the new World affirm, that moſt of the men have abundance of milk.

Bak. Chron. p. 72.

25. *Neubrigenſis* and alſo *Huntingdon* report of one *Raynerus*, a wicked Miniſter of a more wicked Abbot, that croſſing the Seas with his Wife, he with his iniquity ſo over-weighed the Ship, that in the midſt of the ſtream it was not able to ſtir, at which the Mariners aſtoniſhed, caſt lots, and the lot fell upon *Raynerus*; and leſt this ſhould be thought to happen by chance, they caſt the lots again and again, and ſtill the lot fell upon the ſame *Raynerus*: whereupon they put him out of the Ship, and preſently the Ship, as eaſed of her burden, ſailed away; certainly a great Judgment of God, and a great Miracle, but yet recorded by one that is no fabulous Author, ſaith Sir *Richard Baker*.

Bak. Chron. p. 73.

26. In the time of King *Stephen* there appeared two children, a Boy and a Girl, clad in green in a ſtuff unknown, of a ſtrange language, and of a ſtrange diet, whereof the Boy being baptized died ſhortly after, but the Girl lived to be very old; and being asked from whence they were, ſhe anſwered they were of the Land of St. *Martyn*, where there are Chriſtian Churches erected, but that no Sun did ever riſe unto them: but where that Land is, or how ſhe came hither ſhe her ſelf knew not. This I the rather write (ſaith mine Author) that we may know there are other parts of this World than thoſe which to us are known: and this ſtory I ſhould not have believed, if it were not teſtified by ſo many and ſo credible Witneſſes as it is.

Cauſ. holy Court, part 2. §.2. pag. 168.

27. *Hugo*, a child of five years old, was conſtituted Archbiſhop of *Rhemes*, to poſſeſs the Seat of the great *Remigius*, which was to parallel the foot of *Hercules* with the leg of a Fly.

Wier. de praeſtig. Dæmon. l.1. c.16. p. 47. Schot. phyſ. curioſ. l.3. c.24. p. 519. Howels Ep. vol. 1. §.6. epiſt. 59. p. 241.

28. At *Hammel*, a Town in the Dutchy of *Brunſwick*, in the year of Chriſt 1284. upon the 26. day of *June*, the Town being grievouſly troubled with Rats and Mice, there came to them a Piper, who promiſed upon a certain rate to free them from them all; it was agreed, he went from ſtreet to ſtreet, and playing upon his Pipe, drew after him out of the Town all that kind of Vermine, and then demanding his wages was denied it. Whereupon he began another tune, and there followed him one hundred and thirty Boys to a Hill called *Koppen*, ſituate on the North by the Road, where they periſhed, and were never ſeen after. This Piper was called the pyed Piper, becauſe his cloaths were of ſeveral colours. This ſtory is writ and religiouſly kept by them in their Annals at *Hammel*, read in their Books, and painted in their Windows, and in their Churches, of which I am a witneſs by my own ſight. Their elder Magiſtrates, for the confirmation of the truth of this, are wont to write in conjunction in their publick Books, ſuch a year of Chriſt, and ſuch a year of the Tranſmigration of the children, &c. It's alſo obſerved in the memory of it, that in the ſtreet he paſſed out of, no Piper be admitted to this day. The ſtreet is called *Burgeloſeſtraſſe*; if a Bride be in that ſtreet, till ſhe is gone out of it there is no dancing to be ſuffered.

Euſeb. Eccl. hiſt. l. 5. c.8. p. 63.

29. *Ptolomaus*, the Son of *Lagus*, intending to erect a Library at *Alexandria*, and to furniſh it with all ſuch good Books as were extant, requeſted of the Jews inhabiting *Jeruſalem*, that they would ſend him their Books tranſlated into the Greek Tongue; they (foraſmuch as they were yet ſubject unto the *Macedomians*) ſent unto *Ptolomaus* ſeventy Elders from amongſt them, very skilful in their Books and both the Tongues. *Ptolomaus* fearing, if they conferred together, they would conceal the truth revealed in their Books, commanded them ſeverally every man by himſelf to write his Tranſlation, and this in every Book throughout the Old Teſtament. When as they all came together in preſence of *Ptolomaus*, and compared their Tranſlations one with another from the very beginning to the ending they had expreſſed the ſame thing with the ſame words, and in the ſame ſentences: ſo that the Gentiles then preſent, pronounced thoſe Scriptures to have been tranſlated by the inſpiration of the holy Spirit of God.

30. When

Euſeb. Eccl. hiſt. l. 6. c. 28. pag. 110. Hiſtory of Cardinals, part 3. l. 1. p. 216.

30. When *Anterus* had ſate Biſhop of *Rome* for one month only, he died; after whoſe death it was that *Fabianus* came from the Country, together with certain others to dwell at *Rome*, when ſuch a thing as never was ſeen before at the Election of a Biſhop happened then by the divine and celeſtial Grace of God. For when all the Brethren had gathered themſelves together for to make choice of a Biſhop, and many thought upon divers notable and famous men, *Fabianus* being there preſent with others, when as every one thought leaſt, nay nothing at all of him, ſuddenly from above there came a Dove, and reſted upon his head, after the example of the Holy Ghoſt, which in likeneſs of a Dove deſcended upon our Saviour; and ſo the whole multitude being moved thereat, with one and the ſame Spirit of God cryed out chearfully with one accord, that he was worthy of the Biſhoprick, and immediately he was taken and inſtalled Biſhop.

Socrat. Eccl. hiſt. l. 1. c. 2. p. 214.

31. *Conſtantine* the Emperour going againſt the Tyrant *Maxentius* had a certain Viſion. It was about noon, the day ſomewhat declining, when he ſaw in the Sky a lightſom Pillar in form of a Croſs, wherein theſe words were engraven, *In hoc vince, i. e.* In this overcome. This ſo amazed the Emperour, that he miſtruſting his own ſight, demanded of them that were preſent, whether they perceived the Viſion; which when all with one conſent had affirmed, the wavering mind of the Emperour (underſtand it of Religion, whether he ſhould become a Chriſtian or not) was ſetled with that divine and wonderful ſight. The night following he dreamed that Chriſt came unto him and ſaid, Frame to thy ſelf the form of a Croſs, after the example of the ſign which appeared unto thee, and bear the ſame againſt the enemies, as a fit Banner or token of Victory: which he accordingly did, and was victorious.

Fulgoſ. Ex. l. 8. c. 10. p. 1129.

32. That was a rare inſtance of propitious Fortune which befel *Thomas Serranus*, who in one and the ſame year was conſecrated Biſhop, elected Cardinal, and alſo attained to the Popedom by the name of *Nicholas* the Fifth.

Fabrit. obſ. chirurg. cent. 2. obſ. 25. p. 104.

33. *Franciſcus Trovillou* was a man of a middle ſtature, a full body, bald, except in the hinder part of the head, which had a few hairs upon it; his temper was moroſe, and his demeanour altogether ruſtick: he was born in a little Village called *Mezieres*, and bred up in the Woods amongſt the Charcoal men. About the ſeventh year of his age he began to have a ſwelling in his forehead; ſo that about the ſeventeenth year of his age he had a horn there as big as a mans finger end, which afterwards did admit of that growth and increaſe, that when he came to be thirty five years old, this horn had both the bigneſs and reſemblance of a Rams horn. It grew upon the midſt of his forehead, and then bended backward as far as the coronal ſuture, where the other end of it did ſometimes ſo ſtick in the skin, that to avoid much pain he was conſtrained to cut off ſome part of the end of it: whether this horn had its roots in the skin or forehead, I know not; but probably being of that weight and bigneſs, it grew from the ſkull it ſelf; nor am I certain, whether this man had any of thoſe teeth which we call Grinders. For two months together the man was expoſed to ſhew in *Paris*, where (ſaith *Urſtitius*) in the year 1598. I in company with Dr. *Jacobus Faeſchius*, the publick Profeſſor at *Baſil*, and Mr. *Johannes Eckenſtenius*, did ſee and handle this horn. From *Paris* he was carried to *Orleance*, where (as I am informed) he died ſoon after he came.

Heidfield in Sphing. c. 9. p. 250.

34. In the time of a grievous Perſecution *Felix* Presbyter of the City of *Nola*, by a divine inſtinct hid himſelf in the corner of a ruined Wall, and before the Perſecutors had purſued him thither, a Spider had drawn her web at the mouth of the hole whereinto the Presbyter had put himſelf. His enemies told them, that *Felix* was crept in at that very place; but they beholding the Spiders web, could not be perſwaded, that any man could enter and lurk there where the Spiders lived and laboured ſo ſecurely; and thereupon by their departure *Felix* eſcaped. *Paulinus* once Biſhop of that City hath theſe Verſes upon this occaſion, which I will alſo try to Engliſh.

Eccubi Chriſtus adeſt, tenuiſſima aranea muro eſt,
At ubi Chriſtus abeſt, & murus aranea fiet.
Where God is preſent, Spiders ſpin a wall,
He gone, our Bulwarks like to cobwebs fall.

Sand. Trav. l. 4. p. 248, 249. Clarks mir. c. 33. pag. 115.

35. In the Reign of King *Henry* the Eighth there was one Mr. *Greſham*, a Merchant of *London*, who was ſailing homewards from *Palermo*, a City in *Sicily*, wherein was dwelling at that time one *Antonio* ſirnamed the Rich, who had at one time two Kingdoms mortgaged to him by the King of *Spain*. Mr. *Greſham* croſſed by contrary winds, was conſtrained to anchor under the Lee of the Iſland of *Strombulo*, where was a burning Mountain. Now about the mid-day, when for a certain ſpace the Mountain uſed to forbear ſending forth flames, he with eight of the Sailors aſcended the Mountain, approaching as near the vent as they durſt, where amongſt other noiſes, they heard a voice cry aloud, Diſpatch, diſpatch, the Rich *Antonio* is a coming. Terrified herewith, they haſted their return, and the Mountain preſently vomited out fire; but from ſo diſmal a place they made all the haſte they could, and deſiring to know more of this matter (ſince the winds ſtill thwarted their courſe) they returned to *Palermo*, and forthwith inquiring for *Antonio*, they found that he was dead about the inſtant, ſo near as they could compute, when that voice was heard by them. Mr. *Greſham*, at his return into *England*, reported this to the King, and the Mariners being called before him, confirmed the ſame by their Oaths. Upon *Greſham* this wrought ſo deep an impreſſion, that he gave over all merchandizing, diſtributed his Eſtate, partly to his Kindred, and partly to good uſes, retaining only a competency for himſelf, and ſo ſpent the reſt of his days in a ſolitary devotion.

Patrit. de Regno, l. 2. tit. 3 p. 89.

36. That is much to be admired at, as being little leſs than a Miracle, which is related of *Xenophilus*, a Muſician, who lived to the age of an hundred and five years without any manner of diſeaſe or indiſpoſition of body throughout his whole life.

Johnſt. nat. hiſt. cl. 10. c. 3. art. 6. p. 322.

37. The Governour of *Mountmarine* beſieged by *Auguſtus*, the baſe Son of the Prince of *Salucia*, was called forth as it were to parley, and then held Priſoner; he was threatned with death, if he yielded not up the place, and was ſo frighted with the apprehenſions of this undeſerved death, that he ſweat blood over all his body.

CHAP. XX.

Of matters of importance and high Deſigns either promoted, or made to miſcarry by ſmall matters, or ſtrange accidents.

PLutarch tells us of a certain Painter, who was very intent upon drawing of the foam that ſhould come from the mouth of a Horſe, which he had before him in his Tablet; but with all his Art and care he could not compaſs the expreſſing of it in ſuch manner as the nature of the thing required: whereupon in a great rage he threw his Pencil at the Table, which light ſo fortunately, as it happily performed all that which had ſo long defeated his utmoſt skill. Thus meer caſualty and chance brings to light, and other ways performes that in matters of greater importance, which hath ſeemed out of the power of prudence it ſelf to effect or prevent.

Howels Ep. vol. 1. §. 6. epiſt. 57. p. 251.

1. There is a people in *Spain* called *Los Pattuecos*, who ſome threeſcore and odd years ſince were diſcovered by the flight of a Hawk of the Duke of *Alvas*. This people were then all ſavage, though they dwelt in the centre of *Spain*, not far from *Toledo*, and are yet held part of the *Aborigines* that *Tubalcain* brought in: being hemmed in and impriſoned as it were by a multitude of huge and craggy mountains, they thought that behind thoſe mountains there was no more earth, and ſo lived, unknown to all *Spain*, till diſcovered by this odd accident ſo lately.

Lipſ. monit. l. 1. c. 5. p. 60.

2. When *Dion* went to free *Syracuſe* from the grievous and infamous Tyranny of *Dionyſius*, it fell out, that *Dionyſius* himſelf was then in *Italy* about other buſineſs, which fell out fortunately for *Dion*. For whereas he was arrived at *Sicily* with ſmall forces and greater courage than prudence, *Timocrates* (the chiefeſt of the Tyrants friends) and whom he had left his Subſtitute in the Kingdom, did forthwith ſend him a Meſſenger with Letters to ſignifie the coming of *Dion*, the inſtability of the minds of his Subjects, that he ſhould return with all ſpeed, unleſs he would be totally deſerted. The Meſſenger had happily paſſed the Seas, and was landed on the ſhore, intending to foot it to *Caulonia*, where *Dionyſius* then was. Being upon the way, he met with one of his acquaintance, who had newly offered a Sacrifice, and did friendly give him a part of it, he put it into the bag by his ſide, where was alſo *Timocrates* his Letter; he went on his journey, and being overtaken with the night, and weary, caſt himſelf upon the ground to take ſome ſhort repoſe. He was not far from a Wood from whence came a Wolf, who ſmelling the fleſh, came and took the bag from where it lay by his ſide. Soon after the man waking, and finding his bag with his Letter gone, in fear of being ſeverely puniſhed, he durſt not go on to *Dionyſius*, but turned off another way. By this means *Dionyſius* had later information of his Affairs than the neceſſity required; and ſo having loſt his Kingdom, was fain to betake himſelf to the *Ferula*, and turn School-maſter in *Corinth*.

Camer. oper. ſubciſiv. cent. 1. cap. 80. p. 366.

3. The Duke of *Burbon* led a Royal Army againſt *Rome*, with intention to ſurprize it upon the ſudden; but whereas he was utterly unprovided of great Guns to take it by aſſault, a ſtrange and unthought of accident adminiſtred to him an opportunity for the taking of the City. For an Enſign, who had the charge of a ruined part of the Wall (perceiving *Burbon*, with ſome others, break into a Vineyard, that from thence he might take view of the City, in what place it was moſt expugnable) was ſo poſſeſſed with fear, that whereas he thought to run into the City, he deſcended the ruined place, with his Enſign advanced, and marched directly towards the Enemy. *Burbon* that ſaw the man tend towards him, and ſuppoſing that others followed to make a Sally upon him, ſtood ſtill, with intention to ſuſtain the aſſault with thoſe about him, till the reſt of his Army were come up to him. The Enſign was got almoſt three hundred paces without the City, when by hearing the Alarm and cry of *Burbon*'s Army, he returned to himſelf, and as one newly awaked from ſleep, having recollected himſelf, he retires, and re-enters the ruined place by which he had deſcended. *Burbon* admiring this action of the man, cauſed ſcaling Ladders to be advanced to that part of the Wall; and having there ſlain the Enſign, his Souldiers broke into the City, and took it.

Camer. oper. ſubciſiv. cent. 1. cap. 80. p. 367.

4. A ſmall matter gave alſo the occaſion of the taking of *Belgrade* by the *Turks*, a place equally fortified both by Art and Nature. The Governour went to *Buda* to the Court, to procure ſome Pay for his Souldiers; leaving the Town without any Commander in chief, when he came he was delayed and fruſtrated in his expectation by the Treaſurer; whereupon not daring to return to the Garriſon without a ſupply, and the *Turks* in the mean time facing the place with a moderate Army, the hearts of the Souldiery and Inhabitants ſo failed them, that not expecting any relief, they yielded up the place. Thus *Belgrade* came into the power of the *Turks*, which all agree might have been preſerved by the ſeaſonable ſending of a ſmall ſum of money.

Camer. oper. ſubciſiv. l. 1. c. 80. pag. 368.

5. *Urſpergenſis* and other Hiſtorians write of the *Hunnes*, that they lived on this ſide the Lake and Fens of *Meotis*, only addicting themſelves to hunting, without being ſolicitous whether there were any other Countries or not: for they thought there was no Land nor Inhabitants on the other ſide of *Meotis*. But one time by accident certain Hunters beheld a Stag paſſing over the Fens, and ſtanding ſtill ſometimes, as if making tryal if the place was paſſable or not, till at laſt he was got ſafe on the other ſide. They looked upon this as an unwonted and marvellous thing; ſo that following the Stag at a diſtance, they alſo at laſt got upon the Continent, where finding it inhabited by the *Scythians*, they returned, and gave their Country-men an account of their diſcovery; who having collected a great Army, paſſed the Fens, and ſurprizing the *Scythians*, who dreamed of nothing leſs than ſo ſudden an aſſault, they oppreſſed them. Whence afterwards they marched with ſuch fortune and felicity, that they rendred themſelves terrible to the whole World.

Liv. hiſt. l. 5. p. 202. Camer. cent. 1. cap. 80. p. 368.

6. The *Gauls* had beſieged the Capitol at *Rome*, and having by accident found out a way where it might be climbed up, they in the midſt of night ſent one unarmed before as their Guide, and then with mutual aſſiſtances, and drawing up one another, as the nature of the place did require, they had in ſuch ſilence arrived to the top of it in one place, that not only the men within were not a-

ware in the leaſt, but the Dogs, otherwiſe watchful Creatures, gave no notice of their approaches. But within there were certain Geeſe that were conſecrated to *Juno*, which rendred at that time more vigilant through the want of proviſion in the place, gave the firſt Alarm by their cackling and clapping of their wings. *M. Manlius*, who three years paſt had been Conſul, was raiſed up by this unuſual noiſe; a warlike perſon he was, and diſcerning the danger, took Arms, raiſed the reſt, overthrew the foremoſt that were now mounted the Wall, and by this unuſual means the Capitol was ſaved, all the *Gauls* being forced to haſten off, or to leave their dead bodies at the foot of that Hill they had newly climbed.

Fazel. de reb. Sic. poſtr. decad. l. 9. c. 6. p. 602. Camer. oper. ſubciſiv. cent. 1. cap. 80. p. 369.

7. The *Arragonians* had a deſign upon *Caſibilis* in *Claremont*, a well fortified place, and in the night the Watch being aſleep, having applied their ſcaling Ladders, had mounted a Rock, taken one Tower of the Caſtle, erected the Enſign of their King upon it, and were now marching to a ſecond, which they had alſo carried with little ado, but that there was a Hawk there perched, which being awaked, made ſuch noiſe and cry, that the Governour was thereby raiſed, and the Watch awaked, finding that the Enemy had gained entrance, they lighted up three Torches, a ſign agreed upon to haſten their friends to their relief; who coming with ſpeedy and ſeaſonable ſuc cours, occaſioned the *Arragonians* to relinquiſh their enterpriſe.

Herod. l. 3. p. 142. Camer. oper. ſubciſiv. cent. 1. cap. 80. p. 369.

8. *Niger* had fortified the Mountain *Taurus* againſt the Army of *Severus* in ſuch manner, that it was now made inacceſſible; ſo that the Party of *Severus* had no hope of doing any good upon them; when a great ſnow fell, with ſhowres of rain, the paſſage of which from the Mountain being intercepted by the Fortifications, it at laſt grew ſo ſtrong, that it bore away all before it; which the Souldiers that ſtood there to guard the paſſages, perceiving, they immediately fled, and left all free to the Army of *Severus*, who then eaſily paſſing *Taurus*, fell into *Cilicia*, believing that the Gods themſelves fought for them.

Saluſt. Bell. Jugurth. p. 169. Camer. cent. 1. cap. 80. p. 370.

9. *C. Marius* had beſieged a Caſtle in *Numidia*, which by Nature and Fortifications ſeemed to be impregnable; he was now in great anxiety about it, and tortured with hope and fear; he could not reſolve whether he ſhould deſiſt, or continue in the expectation of ſome good Fortune that had uſed to be favourable to him in ſuch occaſions. While he remained in theſe thoughts, a private *Ligurian* Souldier that went out of the Camp to get water, being got on the other ſide of the Caſtle, perceived ſome Cockles creeping amongſt the ſtones; theſe he followed, and got divers of them, till at laſt his eagerneſs in gathering of them had brought him to the top of the Mountain: where having taken full view of all ſuch things as might be uſeful, he returns and acquaints the General with ſuch obſervations as he had made. *Marius* made ſuch uſe of the occaſion, that aſſaulting the Enemy behind as well as before, he became Maſter of that ſtrong place: and, ſaith *Saluſt*, the temerity of *Marius*, corrected by this accident, turned to his glory.

CHAP. XXI.

Of ſuch as have framed themſelves to an imitation of their Superiours or others, with the force of Example in divers things.

UPon the Coaſt of *Norway* the Air is ſo ſubtilly piercing, that it doth inſenſibly benum the members, chills the blood, and brings upon the man a certain death, if not with ſpeed prevented. Our over-fondneſs in the imitations of the Examples of our Superiours, when they are evil, or too coſtly for us, will prove as pernicious to us.

Cœl. Rhod. Antiq. lib. 11. c. 13. p. 500. Full. holy ſtate, l. 3. c. 12. pag. 169.

1. *Gallus Vbius* was a man firſt of great eloquence, and then of great madneſs, which ſeiſed not on him ſo much by accident as his own affectation, ſo long mimically imitating mad men, that he became one: And *Tully* confeſſed, that whiles he laughed at one *Hircus*, a very ridiculous man, *Dum illum rideo*, ſaith he, *pene factus ſum ille*, While I laugh at him I am almoſt become the ſame kind of perſon.

Alvarez. Semed. hiſt. China part 1. c. 5. p. 30, 31. Linſchot. Voyages, l. 1. c. 23. p. 40.

2. One of the Queens of *China* had miſhapen feet; ſhe, to mend that natural defect, uſed to ſwathe them to bring them to a better form: that which ſhe did out of a kind of neceſſity, the reſt do at this day out of gallantry: for from their very infancy they ſwathe their childrens feet ſtraitning them ſo as to hinder their growth. Certainly the generality of them have ſo little, that one might reaſonably doubt, whether ſo ſmall feet could belong to a humame body grown up to its full ſtature. Now this practice had its original from that uſe of the Queens.

Full. worth. pag. 270. Northfolk.

3. Sir *Philip Calthrope*, who lived in the Reign of King *Henry* the Seventh, had ſent as much Cloth of fine *French* Tawny, as would make him a Gown, to a Taylor in *Norwich*. It happened one *John Drakes*, a Shoomaker, coming into the Shop, liked it ſo well, that he went and bought of the ſame as much for himſelf, enjoyning the Taylor to make it of the ſame faſhion. The Knight being informed hereof, commanded the Taylor to cut his Gown as full of holes as his ſhears could make, which ſo purged *John Drakes* of his proud humor, that he would never be of the Gentlemans faſhion again.

Full. worth. pag. 206. London.

4. *Lancelot Andrews*, Biſhop of *Wincheſter*, was an unimitable Preacher in his way, and ſuch Plagiaries who have often ſtoln his Sermons, could never ſteal his preaching, but could make nothing of that whereof he made all things as he deſired. Pious and pleaſant Biſhop *Felton*, his Contemporary and Colleague, endeavouring in vain in his Sermons to aſſimulate his ſtile, and therefore ſaid merrily of himſelf, I had almoſt marr'd my own natural Trot by endeavouring to imitate his artificial Amble. This peerleſs Prelate died 1626.

Diod. Sicul. rer. Antiq. l. 3. c. 1. p. 71. Dineth. memorab. l. 2. p. 69.

5. It was of old a cuſtom of the *Ethiopians*, that if the King by any accident or cauſe was maimed in any of his limbs, his Domeſticks and Familiars would voluntarily weaken themſelves in thoſe parts; for they thought it uncomely for them to walk upright, and their King to halt, or that ſeeing him but with one eye, themſelves ſhould have two. Alſo when the King died, his particular friends uſed to kill themſelves, ſuppoſing that ſuch

an end of life was honourable, and alſo a teſtimony of unfeigned friendſhip.

Sabel. Ex. l. 6. c. 9. p. 86.

6. *Salmoneus* and *Alladius*, the one whereof lived at *Alba* in *Italy*, and the other at *Elis* in *Arcadia*, would needs imitate the Thunder and Lightning of *Jupiter*; but both with a juſt reward of their preſumptuous impiety, were ſtruck with fire from Heaven.

Clarks mir. c. 75. pag. 338.

7. When *Charles* the Fifth went out of *Italy* to be crowned Emperour, being much troubled with the headach, he cut his hair ſhort, the great Courtiers preſently followed his faſhion and example; ſo that wearing long hair, eſteemed ſo much for many Ages before, grew quite out of faſhion in his time.

Clarks mir. c. 75. pag. 338.

8. When *Don John* of *Auſtria*, baſe Son to *Charles* the Fifth, went Governour into the *Low-Countries*, becauſe the hair on the left ſide of his temples grew upright, he uſed with his hand to put back all the hair from his forehead; and becauſe that baring of the forehead ſeemed to look handſomly in him, thence came the faſhion of combing and keeping the hair up with wearing of foretops.

Mobile mutatur ſemper cum Principe vulgus, ſaith *Claudian.*
The people vary too
Juſt as their Princes do.
And
Regis ad exemplum totus componitur orbis.
The whole World uſe to take
The pattern Princes make.

Cœl. Rhod. l. 3. c. 10. p. 101.

9. *Tatianus* the Orator was ſirnamed the Ape, becauſe he was able to expreſs any thing by a moſt ingenious imitation.

Lipſ. monit. l. 1. c. 8. p. 235.

10. *Alexander* the Great carried his neck ſomewhat awry, and thereupon all the Courtiers and Great men took up the ſame as a faſhion, and framed themſelves to his manner, though in ſo ſmall a matter.

Lipſ. monit. l. 1. c. 8. p 236.

11. The luxury of the *Romans* was exceeding great in their Feaſts, Cloaths, Houſhold-ſtuff, and whole Families unto the time of *Veſpaſian*: and it was ſo confirmed amongſt them, that it could not be reſtrained by the force of thoſe many Laws that were made againſt it. But when he came to be Emperour, of it ſelf it ſtreight became out of faſhion: for while he himſelf obſerved the ancient manner both in his diet and attire, the love and fear of the Prince ſwayed more with the people than the Law it ſelf.

Suet. l. 11. c. 3. p. 319.

12. It is ſaid of the Emperour *Titus Veſpaſian*, That he could write in Cyphers and Characters moſt ſwiftly, ſtriving by way of ſport and mirth with his own Secretaries and Clerks, whether he or they could write faſteſt: alſo he could imitate and expreſs exactly any hand-writing whatſoever he had once ſeen; ſo that he would often profeſs he could have made a notable Forger and Counterfeiter of Writings.

Camer. oper. ſubciſiv. cent. 3. cap. 96. p. 358.

13. When King *Henry* the Eighth of *England*, about the year 1521. did cut his hair ſhort, immediately all the *Engliſh* were ſo moved with his example, that they were all ſhorn, whereas before they uſed to wear long hair.

Camer. oper. ſubciſiv. cent. 1. cap. 66. p. 298.

14. *Lewis* the Eleventh, King of *France*, uſed to ſay he would have his Son *Charles* underſtand nothing of the Latine Language further than this: *Qui neſcit diſſimulare, neſcit regnare*, He that knows not how to diſſemble, knows not how to reign. This advice of King *Lewis* was ſo evil interpreted by the Nobles of *France*, that thereupon they began to deſpiſe all kind of learning. On the contrary, when *Francis* the Firſt ſhewed himſelf a mighty Favourer of learning and learned men, moſt men in imitation of his example did the like.

Luther. Colloq. menſal. p. 459.

15. *Erneſtus*, Prince of *Lunenburg*, complaining to *Luther* of the immeaſurable drinking that was at Courts, *Luther* replied, That Princes ought to look thereunto: Ah! Sir, ſaid he, we that are Princes do ſo our ſelves, otherwiſe it would long ſince have gone down: *Manent exempla regentum In vulgus.* When the Abbot throweth the Dice, the whole Covent will play.

Trenchfield hiſt. improved, p. 84.

16. Queen *Anne*, the Wife of King *James*, had a Wen in her neck; to hide which ſhe uſed to wear a Ruff: and this they ſay was the original and firſt occaſion of that faſhion, which ſoon after ſpread it ſelf over the moſt part of *England*.

Clarks mir. cap. 107. p. 539.

17. A certain Duke of *Bavaria*, before he went to his Diet or Council, uſed to call his Servant to bring him water in a Baſon, in the bottom whereof was ſtamped in Gold the Image of *Cato Major*, that ſo he might fix the impreſſion of his Image in his mind, the imitation of whoſe vertues he had prudently propoſed for his practice.

Clarks mir. cap. 128. p. 652.

18. The Emperour *Charles* the Fifth having reſigned his Kingdom, and betaken himſelf to a Monaſtery, laboured to waſh out the ſtains of his defiled Conſcience by Confeſſion to a Prieſt, and with a Diſcipline of platted Cords he put himſelf to a conſtant and ſharp Penance for his former wicked life. This Diſcipline his Son King *Philip* ever had in great veneration, and a little before his death commanded it to be brought unto him, as it was ſtained in the blood of *Charles* his Father. Afterwards he ſent it to his Son *Philip* the Third, to be kept by him as a Relique and a ſacred Monument.

Zuing. Theatr. vol. 21. l. 3. pag. 3810.

19. *Antoninus Caracalla* being come to *Troy*, viſited the Tomb of *Achilles*, adorning it with a Crown, and dreſſing it with flowers, and framing himſelf to the imitation of *Achilles*, he called *Feſtus* his beſt beloved Freed-man by the name of *Patroclus*. While he was there *Feſtus* died, made away on purpoſe, as it was ſuppoſed by him, that ſo he might bury him with the ſame Solemnities as *Achilles* did his Friend: Indeed he buried him honourably, uſing all the ſame Rites as *Achilles* had done in the Funerals of *Patroclus*. In this performance, when he ſought for hair to caſt upon the funeral Pile, and that he had but thin hair, he was laughed at by all men; yet he cauſed that little he had to be caſt into the fire, being clipped off for that purpoſe. He alſo was a ſtudious Imitator of *Alexander* the Great; he went in the *Macedonian* Habit; choſe out a Band of young men whom he called the *Macedonian Phalanx*, cauſing them to uſe ſuch Arms as were uſed when *Alexander* was alive, and commanded the Leaders of the *Roman* Legions to take upon themſelves the names of ſuch Captains as ſerved *Alexander* in his Wars.

CHAP. XXII.

Of the Authority of ſome perſons amongſt their Souldiers and Country-men, and Seditions appeaſed by them divers ways.

NEar *Aſſos* there are ſtones, which in few days not only conſume the fleſh of dead bodies, but the very bones too; and there is in *Paleſtine* an Earth of the ſame operation and quality. Thus there are ſome men, who by their ſingular prudence and authority, are able not only to ceaſe the preſent tumult and diſorder of a people, but to take ſuch effectual courſe, that the very ſeeds and cauſes of their fermentation and diſtemper ſhould be utterly conſumed and removed. Of what force the preſence of ſome, and the eloquence of others hath been in this matter, ſee in the Chapter following.

Sabel. Ex. l.6. c.8. p.354. Zuing. Theatr. vol. 3. l.9.p.974.

1. *Caius Cæſar* the Dictator intending to transfer the War into *Africa*, his Legionaries at *Rome* roſe up in a general mutiny, deſiring to be diſbanded and diſcharged from the War: *Cæſar*, though otherwiſe perſwaded by all his friends, went out to them, and ſhewed himſelf amongſt the enraged multitude. He called them *Quirites*, that is, Commoners of *Rome*, by which one word he ſo ſhamed and ſubdued them, that they made anſwer, they were Souldiers, and not Commoners; and being then by him publickly diſcharged, they did not without difficulty obtain of him to be reſtored to their Commiſſions and places.

Diod.Sicul. biblioth. l.20.p.671.

2. *Arcagathus* the Son of *Agathocles* had ſlain *Lyciſcus* (a great Captain) for ſome intemperate words; whereupon the friends of the dead put the Army into ſuch a commotion, that they demanded *Arcagathus* to death, and threatned the ſame puniſhment to *Agathocles* himſelf, unleſs he did yield up his Son. Beſides this, divers Captains with their Companies ſpake of paſſing over to the Enemy. *Agathocles* fearing to be delivered into the hands of the Enemy, and ſo to be put to ſome ignominious death, thought in caſe he muſt ſuffer, he had better die by the hands of his own Souldiers: ſo laying aſide the Royal Purple, and putting on a vile garment, he came forth to them; ſilence was made, and all ran together to behold the novelty of the thing; when he made a Speech to them agreeable to the preſent ſtate of things, he told them of the great Exploits he had formerly done; that he was ready to die, if his Souldiers ſhould think it expedient, for he was never yet ſo poſſeſſed with fear, as out of an over-deſire of life to be drawn to do any thing unworthy of himſelf: And when he had told them, that themſelves ſhould be witneſſes hereof, he drew his Sword, as one that was about to kill himſelf; and being now ready to inflict the wound, the whole Army cryed out he ſhould not do it, and that they had forgiven him. So he was perſwaded by the Army to re-aſſume his Royal Habit, and was fully reſtored with their great applauſe.

Civ. hiſt. l.2. p.32. Zonar. Annal. tom. 2. fol. 58. Lonic. Theatr. p. 376.

3. A great Sedition was in *Rome*, and the common people ſo incenſed againſt the rich men and the Senate, that all things were now tending to ruine and deſtruction, when the Senate ſent unto the people one to perſwade them: this was *Menenius Agrippa*, an eloquent man, who being admitted amongſt them, is ſaid thus to have ſpoken: Upon a time there aroſe a great ſedition amongſt the other members of the body againſt the belly, the eyes, ears, hands, feet, and tongue ſaid, they each of them performed their ſeveral offices to the body; but the belly doing nothing at all, as a King, enjoyed their labours, and conſumed upon it ſelf all thoſe things that were purchaſed with the ſweat of the reſt. The belly confeſſed, that theſe things were true, and that if it pleaſed them from henceforth they ſhould allow it nothing: the members decreed it amongſt themſelves, that nothing ſhould be given to the belly; when this had been obſerved for ſome little time, the hands and feet loſt their ſtrength, and all the other members became ſlothful, ſick, or immoveable; then at laſt they perceived, that the food which was allowed to the belly, was of equal advantage to all the reſt of the members as to it ſelf, and ſo returned to their former obedience. When the people had heard this Fable, they underſtood thereby, that the Wealth which was in the hands of Great men, was alſo advantageous to themſelves: and ſo upon ſome promiſes of the Senate, to diſcharge ſome of their debts, they were reconciled to the Fathers. *Plut. in Coriolano, p. 216.*

Zonar. Annal. tom.2. fol. 89.

4. *Sextus Pompeius* being overcome, and *Lepidus* having yielded himſelf, the Souldiers of *Octavianus Cæſar* began to grow ſeditious; they came together in a tumultuary way, and every man demanded whatſoever he thought good. When they ſaw they were neglected by *Cæſar* (as if now there being no Enemy, there was no further uſe for them) and that they prevailed nothing with the threatnings they gave out, at laſt with great indignation and clamour they cryed out, that they would be diſmiſſed, hoping by that means to obtain what they deſired. *Cæſar* knowing that it became not a Prince to ſeem to be compelled by any neceſſity to give way unto his Subjects, told them, that they deſired no more than what was fit, and that therefore in the firſt place he did diſmiſs thoſe that had warred with him againſt *Antonius*; and when others alſo deſired their diſmiſſion, he alſo diſmiſſed them that had been in the War ten years, and told them, that he would not make uſe of one of them, though they ſhould never ſo earneſtly deſire it. At the hearing of which, they ſaid no more, but returned to their obedience.

Pezel. mellific. hiſt. tom.2. pag. 206.

5. *Severus* the Emperour being ill of the Gout, while he was warring in *Britain*, his Souldiers apprehenſive of ſome evil conſequence from his indiſpoſition, took his Son *Baſſianus* (whom he before had made his Aſſociate in the Empire) and ſaluted him by the name of *Auguſtus*, determining to ſecure him in the Title and Power they had given him. *Severus* underſtanding this dangerous ſedition in the Army, cauſed himſelf to be carried to his Tribunal, there he commanded his Son, together with all the Tribunes, Centurions, and Cohorts that were concerned as Authors of the Sedition, to appear before him, in ſuch manner as guilty perſons are wont. The Army was terrified with this his manner of proceeding, and therefore falling proſtrate before him upon the ground, they univerſally implored his pardon. He ſtriking his hands together: You now perceive, ſaid he, that it is not the feet, but the head that rules all; and ſo diſmiſſed them in quiet.

Pezel. mellific. hiſt. tom. 2. pag. 220.

6. *Pupienus*, *Balbinus*, and *Gordianus* the Third were made Emperours by the Senate: of theſe the firſt was ſent againſt *Maximinus*, the other

two ſtaid in *Rome*. When a great Sedition aroſe betwixt the Pretorian Souldiers and the people of *Rome*, *Balbinus* found that his Authority availed not to appeaſe this commotion; whereupon he cauſed the Child *Gordianus* arrayed in Purple to be brought forth, and ſet upon the ſhoulders of a very tall man, to be ſhewed to the Souldiery and people. No ſooner was the Princely Boy beheld by them, but that the love and conſideration they had of him, brought both the Souldiery and people to a mutual concord.

Q.Curt.hiſt. l.10.pag. 307. Diodor. Sicul. Pezel.mellific. tom.1. pag. 381, 382.

7. *Alexander* the Great had 30000 young men of the ſame age, that he cauſed to be inſtructed in the military Diſcipline of the *Grecians*, and armed as the *Macedonians*: theſe came to his Army, and he called them *Epigoni* or his poſterity. The *Macedonians* reſented their coming ill, eſpecially when the King in an Oration of his to the Army told them, that he would diſmiſs them that were become unſerviceable through age or wounds, and ſend them home with honour. The *Macedonians* were highly incenſed with this his Oration, interpreting his words as if he deſpiſed them, and looked upon them all as unſerviceable: whereupon, without regard to their Commanders, or preſence of the King, with a tumultuous noiſe and military violence, they cryed out, that they would all be diſmiſſed, adding, that he and his Father ſhould war together, ſcoffingly intending *Jupiter Hammon*. When *Alexander* heard this, grinding his teeth for anger, he leapt with his Captains from his Tribunal, ruſhed into the midſt of them, and having noted thirteen of thoſe that had ſpoken moſt boldly, he laid hands on them, and delivered them as Priſoners to his guard, no man oppoſing him. The Army before ſo fierce, were ſeiſed with a ſudden fear at this his procedure; and when they ſaw their fellows led to Execution, they remained as men ſtupified, and expecting what the King would determine of them all. The next day they were prohibited the ſight of the King, he only admitting the *Aſian* Souldiers to his preſence; whereupon they ſet up a mournful cry, and ſaid, they would all die, if the King would perſiſt in his anger againſt them. He continued reſolute, called the ſtrangers to an Aſſembly, ordering the *Macedonians* to ſtay in their Camp, made the *Perſians* his Guard and his Apparitors, and by theſe puniſhed the Mutineers. This the *Macedonians* took patiently; but when they knew that the *Perſians* had Leaders appointed them, were formed into Troops, and *Macedonian* names given them, and themſelves ignominiouſly rejected; they were no longer able to reſtrain their grief, but came to the Palace, laid down their Arms at the Gates, and retaining only their under-garments, they ſtood at the door, with great humility and tears beſeeching to be admitted, and deſiring the King to ſatisfie himſelf rather with the puniſhment than reproach of them. When *Alexander* was informed of this, he came forth, and beholding their afflicted eſtate, he wept with them; and having modeſtly reproved them, and then commending their modeſty that gave him occaſion to pardon them, he received them again to his favour, and diſmiſſed, as he before intended, the unſerviceable with rich Preſents, and Letters to *Antipater* in their favour.

Zuing. Theatr. vol.3. l.9. pag. 974.

8. *Petrus Lauretanus* was the *Venetian* Admiral, he had overthrown the Navy of the *Turks* at *Callipolis*. At *Rapalus* he had taken *Franciſcus Spinola* of *Genoa*, with eight Captains of Gallies, and three Counſellors; whereupon he was created a Procurator of St. *Mark*, and his authority was ſo great amongſt the people, that (when a mighty ſedition aroſe of the Mariners and Seamen, who in great numbers were come out of *Iſtria* and *Dalmatia* to furniſh out the Fleet againſt *Philip* Duke of *Millain*) this man by his preſence alone (though ſick) did appeaſe them, and that too, when the command of the Duke himſelf was not regarded, the authority of the *Decem viri* contemned, and the power of all the Guards drawn out againſt them availed not. In this ſtate of things ſuch was the Majeſty of this one private perſon, that as men affrighted, the ſeditious fled all away at the ſight of him.

CHAP. XXIII.

Of ſuch Princes and perſons as have been fortunate in the finding of hid Treaſures, and others that were deluded in the like expectations.

SOme men have as wilfully caſt away their Riches, as *Crates* the Philoſopher is ſaid to have done his, and upon much the like pretences, as looking upon them to be the fuel of all ſorts of vices, and fearing to be undone by them: whereas if Riches prove hurtful to any man, it is no fault of theirs, but his only that makes an evil uſe of them, and to a wiſe man they are the Handmaids and Aſſiſtants to his Vertues. It is happy therefore for ſome men, that the Earth ſhould for ever conceal her Treaſures from them, ſeeing their greatneſs would be an obſtruction to their goodneſs; but whenſoever ſhe ſhall diſcloſe her Riches, may they ever be put into ſuch hands as will make others better, and themſelves no worſe by them.

Zuing. Theatr. vol. 3. l.1. p.592.

1. *Tiberius* the ſecond Emperour of *Greece*, was exceedingly fortunate in this kind; he ſeeing many (as they paſſed by a certain Croſs) that they would ever go on the upper ſide thereof as led thereunto with a kind of devotion: he commanded that this Croſs ſhould be taken away, and ſet in ſome other place. They that were employed in the digging of it up, found underneath, beyond all hope or expectation, very rich Treaſure. He found beſides, the huge Wealth of *Narſes*, which he had hid in his houſe a little before he died, having killed all thoſe that knew any thing thereof, ſave a young child whom he made to give his promiſe, with many oaths and execrations, that he ſhould never ſpeak word of it to any body. But when this child was grown old, and long after the deceaſe of *Narſes*, he revealed the matter to *Tiberius*, who found in the place an incredible Maſs of Gold and Silver.

Camer.oper. ſubciſiv. cent.1.c.63. p. 287.

2. *Gontran* King of *Burgundy* dreamed that he found Treaſure hid in a Cave within a certain Mountain; when he awaked, he ſent away ſome on purpoſe to dig in the ſame place, who there found it accordingly.

Camer.oper. ſubciſiv. cent.1. cap. 63. p. 287.

3. About the year 1060. *Robert Guiſcard* being at that time Prince of *Calabria*, *Apulia*, and the adjacent Iſles, there was found in *Apulia* a Statue of Marble, having about the head a Circle of Braſs with this Inſcription: *Calendis Maii, oriente Sole, aureum caput habebo*, that is, The firſt day of *May*, at Sun riſing, I ſhall have a golden head. There

was not any that could ſolve this Riddle that could any where be found. At laſt a *Saracen* then Priſoner, offered himſelf to expound the Inſcription, upon promiſe that when he had done it, he ſhould be ſet at free and full liberty. The Prince gave him aſſurance thereof, and the firſt day of *May* being come, at the riſing of the Sun, the *Saracen* obſerved the ſhadow of the Circle that was about the head of this Image, and in the ſame place where the ſhadow was, cauſed them to dig: which they did, and when they were come very deep, they found a mighty Treaſure, which came in good ſeaſon for the Prince, for it ſerved to defray the charge of the War he made at that time. The *Saracen*, beſides the grant of his liberty (which he preferred before all other things) was bountifully rewarded, and ſent away with many rich and princely gifts.

Camer. oper. ſubciſiv. cent. 1. cap. 63. p. 285.

4. *Decebalus* the King of *Dacia*, by the hands and labour of Captives only, turned the courſe of the River *Sargetia*, that ran near unto his Palace, & in the midſt of the Chanel cauſed a deep Vault to be digged, wherein he beſtowed a mighty Maſs of Silver and Gold, and all ſuch things as were with him of greateſt eſtimation, even ſuch precious Liquors as would keep: and this done, he reſtored the River to its wonted courſe. All that he had employed in this work, or that he ſuppoſed to have any knowledge hereof he cauſed to be ſlain, to prevent all diſcovery. But one *Biculis* a Captain (who though he knew thereof) had accidentally made his eſcape, revealed the matter to the Emperour *Trajanus*, who cauſing diligent ſearch to be made, found it. Upon this account divers ancient Inſcriptions in Marble are found to this purpoſe.

> *Jovi Inventori, Diti Patri, Terræ Matri, detectis Daciæ Theſauris, Cæſar Nerva Trajanus, Aug. Sac. p.*

Morice of com. Right, p. 94.

5. *Cæcilius Baſſus* with much confidence and exultation comes to *Nero*, and told him, that it was revealed to him in a dream, that within his ground in *Africk* was hid a ſtupendous maſs of Treaſure not ſtamped, but in Bullion, repoſited there of old by *Q. Dido* coming from *Tyrus*. This was over-lightly credited, the Orators and Poets made it the ſubject of their declamations and recital to the people; the Gallies were ſent to fetch it, but returned empty of any thing but ſhame and obloquy; and as *Tacitus* obſerves, the expectation of Riches was amongſt the cauſes of the publick poverty.

Textor. officin. lib. 2. c.23. p.98.

6. *Aminocles* the *Magneſian*, while he was buſying himſelf in digging and turning up the earth, found divers Cups and Veſſels of Silver and Gold, and much Treaſure, which in times paſt had been there hidden by the *Perſians*.

CHAP. XXIV.

Of the Election and Inauguration of Princes in ſeveral Places and Nations.

THE ſafety and proſperity of the people is highly concerned in the ability and integrity of that perſon in whoſe hands they ſhall intruſt the Government; and therefore in places where the ſupreme Ruler is elective, they manage their choice of him with ſuch wiſdom, that if poſſible they may not be impoſed upon, and then inſtal him with that Ceremony and Solemnity, as they conceive may beſt conduce to eſtabliſh his Authority, and beget a due reverence to his perſon, without which he can do them little ſervice.

Howels Repub. of Venice, p. 34. Zuing. Theatr. vol. 3. l. 4. p. 720. Sabellic. l. 9. decad. 1. Heyl. Coſm. p. 127.

1. *Contarenus* deſcribes the Election of the Duke of *Venice* on this manner: Preſently upon the Vacancy all the Gentry, above thirty years of age, do aſſemble, ſo many as meet caſt their names into a Pot, and in another are juſt ſo many Balls, whereof thirty only are gilt, then a child draweth for each, till the thirty gilt ones be drawn, for which thirty the child draweth again a ſecond time out of another Pot that hath only nine gilt Balls. The nine ſo drawn nominate forty, out of which forty twelve are again ſelected by the ſame kind of Lot; theſe twelve nominate twenty five, out of whom nine are again by Lot ſet apart; theſe nine nominate forty five, who are by Lot reduced again to eleven; theſe eleven chuſe forty one of the Senate, of the beſt and principal rank. Theſe forty one after every one hath tyed himſelf by ſolemn Oath, to chuſe whom they ſhall think moſt worthy, the ſcrolls are mingled together, and then drawn; the fitneſs of the perſons thus drawn is diſcuſſed, and he who hath moſt Voices above twenty five, is the man whom they pronounce to be elected, and adjudge him to be created Duke with all ſolemnities.

Fulgoſ. Ex. l. 2. c. 1. p. 226. Zuing. Theatr. vol. 3. l. 4. p. 719. Petr. Greg. de Repub. l. 7. c. 15. §. 16. pag. 289.

2. It is a ſtrange cuſtom which the Archdukes of *Auſtria* uſe, when they firſt enter upon the poſſeſſion of the Dukedom of *Carinthia*; for not far from the Town of St. *Vitus* (in a Valley where there are yet ſeen the ruines of a great City, the name of which is now loſt to the memory of man) there is a great ſtone: upon the day that the Duke comes to take poſſeſſion of that Dutchy, a Country-man choſen by Lot mounts the ſtone, and ſtands betwixt a lean Cow and a Mare, ſurrounded with a multitude of Ruſticks. The Duke of *Auſtria* deſcends into the Valley, cloathed in Country-habit, whom very many of the Princes of that Country reſort unto armed, and with Enſigns, amongſt whom the Earl of *Goritia* has the chief place. The Country-man perceiving at a great diſtance the coming of the Prince, as one that was ſeiſed with wonder (in the *Liburnian* Tongue which they uſe) demands of the Ruſticks about him, who that is, that with ſo proud a port, walk, and equipage is coming towards him? They tell him, that it is the Prince of the Country. The Country-man demands again, if he be a juſt Judge, if he have a care of the common ſafety of the Country; if he be a Servant or Free-man, if worthy of that honour, and if he be a true Chriſtian? Which when they that are about him have affirmed, he again asks by what right he will drive him from that ſtone? Then the Earl of *Goritia*, being now come near, replies, He will drive thee away by the gift of ſixty Crowns, and of thoſe Cattel that are by thee: he will free thee and thy family from all publick burdens; and beſides thou ſhalt have thoſe Princely Robes, which he hath laid by. The Country-man at the hearing of this, giving the Prince a gentle blow upon the cheek, admoniſhes him that he be juſt, and taking the Cattel that were by him, returns home. The Prince leaps upon the ſtone, and brandiſhes his drawn Sword, and promiſes that he will adminiſter Juſtice to all that deſire it; and ſo deſcending, he goes to the

Temple, and takes upon him his Princely Robes and Office. After he hath feaſted, he aſcends a Tribunal that is placed for him in the fields, and there hears all the complaints of the people.

Heyl. Coſm. p. 112, 113.

3. The Election of the Pope is made moſt commonly in this manner: In the Popes Palace on the Hill *Vatican* are, amongſt other Buildings, five Halls, two Chappels, and a Gallery ſeventy foot long: the Gallery is appointed for Conference, one Chappel for the Maſs and for the Election, the other with the Halls are for the Cardinals Lodgings: every Hall hath two rows of Chambers, which are purpoſely for the time, made of green or Violet Cloth. To each Cardinal is allowed four Servants to lie in his Chamber. They that are once within are compelled, unleſs they be ſick, ſtill to continue there; and ſuch as are once out, are no more permitted to go in, leſt by that means the Cardinals ſhould maintain Intelligence with any foreign Princes. To this Conclave (for by this name the place of the Election is called) is but one door, to which belongeth four Locks and as many Keys: one Key is in the keeping of the Cardinals, one of the City-Biſhops, one of the *Roman* Nobility, and one of the Maſter of the Ceremonies. There is in this door a Wicket or Hatch, which is opened only at dinners and ſuppers, whereof the Maſter of the Ceremonies keepeth the key. At this hole the Cardinals Servants receive their meat, every diſh being firſt diligently ſearched, leſt any Letters ſhould be conveyed in them. As for the Lodgings, they have neither holes nor windows to give light, ſo that there they make day of Wax-candles. And leſt the Pope ſhould be made by force, both the City and Conclave are ſtrongly guarded. When the Cardinals are going to Election, the Priviledges of the Cardinals are recited, which every one ſweareth to obſerve, in caſe he be choſen Pope. Then the Maſter of the Ceremonies ringing a Bell, calleth them to Maſs: which ended, there is brought to every Cardinal a Chair, and therein a ſcroll of all the Cardinals names. Before the Altar it ſelf is ſet a Table covered with a purple Cloth, whereupon is ſet a Chalice and a ſilver Bell, and about it ſix ſtools, on which ſit two Cardinal-Biſhops, two Cardinal-Prieſts, and two Cardinal-Deacons. Every Cardinal writeth his voice in a piece of paper, goeth to the Altar, prayeth God to guide him in the Election, putteth his voice into the Chalice, and departeth to his ſeat. The firſt Biſhop taketh out all the papers, and delivereth them to the firſt Deacon, who unfoldeth each of them, readeth (without mentioning the name of the Elector) the name of the Elected; and every Cardinal in his particular ſcroll noteth how many voices every one hath. The account being made, the firſt Prieſt having the like ſcroll, pronounceth who hath moſt voices: which done, the Prieſt ringeth a ſilver Bell, at which call the Maſter of the Ceremonies bringeth in a Pan of coals, and burneth all the little papers, wherein the names of the elected were written. He that hath the moſt voices (ſo that his voices exceed the proportion of two parts of three) is acknowledged Pope, and adored by the reſt of the Cardinals: but if they exceed not this number, they muſt begin all anew. If in the ſpace of thirty days the Election be not fully ended, then muſt the Cardinals be kept from fire, light, and victuals till they are fully agreed. The Wicket which we before mentioned, is called the golden Gate, at which ſtand an infinite number of poor people, on whom the new Pope having opened that Gate, beſtoweth his fatherly benediction, and remitteth to them all their ſins. Then ſtriketh he continually on the ſame door with a golden Mallet, which whilſt he is doing, workmen without break it open. The chips, ſtones, duſt and dirt, which fall from the Gate, while it is opening, are gathered and preſerved as choiceſt Reliques, and the golden Mallet is uſually given to that Cardinal who is in moſt grace with the new Pope.

Lithgow's Travels, part 9. *p.* 422.

4. The *Tartarians* when they chuſe and elect their Prince, they meet together in a large field, and then they ſet him in a ſtately Throne richly gilded, placed in the view of all that are then preſent; and falling down before him, they all proclaim after this ſort, and with one conſent: We beſeech, we will and command that thou bear rule over us. Then their new King which is choſen anſwereth: If you will have this done of me, it is neceſſary that you be ready to do all that I ſhall command you; when I call, to come, and whereſoever I ſend, to go, and to commit and put the whole Rule into our hands. When they have anſwered, We be ready; he ſaith again, Therefore my Word ſhall be my Sword; then all the people clap their hands with great rejoicing. Then the Noble-men take him from the Regal Seat, and make him to ſit ſoftly upon a Cuſhion or Carpet upon the ground, ſaying thus: Look up and acknowledge God, and look downward to the Cuſhion whereon thou ſitteſt. If thou doſt govern and rule well, thou ſhalt have all things according to thy deſire; but if thou doſt ill, thou ſhalt be brought ſo low and ſo bare, that this ſmall Cuſhion whereon thou ſitteſt ſhall not be left thee. At which ſaying they adjoin unto him his deareſt and beſt beloved Wife, and lifting them both up with the Cuſhion, they ſalute them as their Emperour and Head.

Purch. pilg. tom. 1. *l.* 6. *c.* 14. §. 1. *p.* 809.

5. When the King of the *Cumba* and *Capi* (a people in *Guinea*) dies, his Son, Brother, or his next Kinſman ſucceeds; but before he is admitted to the exerciſe of full Regality, they bind him at his houſe, and lead him bound to the Palace, there they whip him; after which he is looſed: then they attire and lead him to the Judgment-ſeat, where the eldeſt Counſellor makes an Oration concerning his Right and Duty: which ended, he puts a Hatchet into his hand, which they uſe in Executions, and after this all acknowledge their ſubjection to him.

Heyl. Coſm. p. 964.

6. The Seminaries (or *Alberges*) of *Malta* are ſeven, *France* in general, *Auvergne*, *Provence*, *Caſtile*, *Arragon*, *Italy*, and *Germany*, over every one of which they have a grand Prior. An eighth Seminary they had in *England* till the ſuppreſſion of it by King *Henry* the Eighth: yet they have one to whom they give the Title. They have ſixteen amongſt them of great Authority called the great Croſſes. The Election of their Maſter is performed on this manner: The ſeveral Seminaries nominate two Knights, and two alſo are nominated for the *Engliſh*. Theſe ſixteen from amongſt themſelves chuſe eight, theſe eight chuſe a Knight, a Prieſt, and a Fryer-ſervant, and they out of the ſixteen great Croſſes elect the great Maſter. The great Maſter being thus choſen, is ſtiled the moſt Illuſtrious and moſt Reverend Prince the Lord Fryer *N. N.* great Maſter of the Hoſpital of St. *John* of *Jeruſalem*, Prince of *Malta*, *Gauls*, and *Goſa*.

Heyl. Coſm. p. 481.

7. The Electors of the Emperour of *Germany* are ſix, the Archbiſhops of *Mentz*, *Colen*, and *Tri-*

ers, the Count Palatine of the *Rhine*, the Duke of *Saxony*, and the Marqueſs of *Brandenburg*: upon equality of Voices the King of *Bohemia* comes in for a ſeventh. The Election is uſually celebrated at *Frankford* on the *Main*, where the Electors meet on the day appointed by the Archbiſhop of *Mentz*, as Chancellor of the Empire. Being met, they go into St. *Bartholomews* Church, where after high Maſs is ſaid, the three ſpiritual Electors laying their hands upon their breaſts, and the temporal Princes on the Book make Oath to chuſe a fit temporal Head for the people of Chriſtendom. If in thirty days they are not agreed, then muſt they have no other allowance but of bread and water; nor mey they go out of the City till neceſſity compel them to agree. Being at laſt reſolved on and declared, the Prince ſo elected is preſently ſaluted by the Title of King of the *Romans*, not uſually that of Emperour till he have received the Crown at the hands of the Pope.

CHAP. XXV.

Of the Games and Plays of ſundry Nations, by whom they were inſtituted, and when.

THE troubles and cares of humane life are ſo many and ſo great, that the ſpirit would fail under the weight and burden of them, ſhould there not be ſomething of mirthful and pleaſant ſound out, wherewith to counterbalance and take off the *Tædium* of them. All Nations therefore have thought it meet to make neceſſary proviſion of certain periodical Solemnities of Joy, on purpoſe to recreate and renew the decayed and almoſt exhauſted vigour of the mind, and to ſweeten the acerbities of the painful pilgrimage of their preſent life.

Heyl. Coſm. p. 585. *Benedict. de Pindar. Nemeor. titulo, p.* 487.

1. The *Nemæan* Games were ſo called from *Nemea*, where *Hercules* killed the dreadful Lion which annoyed the whole Country. In honour of which noble act were inſtituted in time following the Games aforeſaid, which continued of great fame in *Greece* for many Ages. The Exerciſes were Running with ſwift horſes, Whorlbats, Running on foot, Quoiting, Wraſtling, Darting, and Shooting, celebrated firſt in honour of *Opheltes*, afterwards by *Hercules* in honour of *Jupiter*: the Crown at firſt was a Branch of Olive, afterwards a Garland of Ivy.

Heyl. Coſm. p. 579. *Plin. nat. hiſt. l.* 34. *c.* 4. *p.* 489. *Benedict. in Pindar. Proem. Diod. Sicul. rer. Antiq. l.* 4. *c.* 4. *p.* 121.

2. The *Olympick* Games were inſtituted by *Hercules* in honour of *Jupiter*, and celebrated on the Plains of the City *Olympia*, in the Country of *Elis*, *A. M.* 2757. The Exerciſes in them were for the moſt part bodily, as running in Chariots, running on Foot, Wraſtling, fighting with Whorlebats, and the like. But ſo, that there repaired thither alſo Orators, Poets, and Muſicians, and all that thought themſelves excellent in any quality, to make tryal of their ſeveral abilities. The rewards given the Victor were only Garlands of Palm, or ſuch ſlight remembrances; and yet the *Greeks* no leſs eſteemed that ſmall ſign of Conqueſt, than the *Romans* did their moſt magnificent Triumphs: Thoſe who were Conquerors herein, being met by the principal men of the City, in which or under which they lived, and a paſſage broken in the main Walls thereof for their reception. *Crotona*, a City of the higher *Calabria*, was once ſo famous for this, that one year all the Victors in theſe Games were of that City. They were celebrated once in five years; he who had been Victor the third time, had his Statue erected agreeable to his own features and proportion, which the Greeks call *Icones*.

Heyl. Coſm. p. 586. *Benedict. de Pindar. Iſthm. tit. p.* 655. *Plin. l.* 4. *c.* 5. *p.* 74. *Pind. Nem.* 6. *epiſt.* 2. *p.* 564.

3. In the *Iſthmus*, near the City of *Corinth*, were celebrated yearly the *Iſthmian* Games, ordained by *Theſeus* in the honour of *Neptune*, in imitation of the Olympick deviſed by *Hercules* in honour of *Jupiter*. The Exerciſes were much the ſame, and the reward no other than a Garland of Oaken boughs; yet drawing yearly a mighty confluence of people to them. Theſe Games were firſt celebrated by *Siſyphus* in honour of *Melicerta*, and the Maſteries were performed in the night: but being intermitted through the robberies of *Scyron* and *Sinnis*, for fear of whom all ſtrangers feared to come, they were renewed and reſtored by *Theſeus*, who had overcome the Robbers, by him they were ordered to be in the day. They were celebrated every fifth year, ſay *Pliny* and *Solinus*; but *Pindar* himſelf ſaith, they were kept every third year.

Benedict. de Pind. Iſth. tit. p. 245.

4. The *Pythian* Games were inſtituted in honour of *Apollo*, and celebrated not only at *Delphos*, but alſo amongſt the *Magnetes*, *Sicyonians*, and others. They were of great reputation amongſt the *Greeks*, more ancient than the *Iſthmian*, and not ſo old as the Olympick. The death of the Serpent *Python* is ſuppoſed to adminiſter the firſt occaſion of them. The Aſſembly to them was in the beginning of the Spring, at firſt every ninth year, and afterwards every fifth. The ſame Exerciſes were here as in the Olympick, the reward various, at firſt a Laurel; *Theſeus* made it a Garland of Palm, *Eurylochus* appointed it ſhould be of Money.

Val. Max. l. 2. *c.* 4. *p.* 40. *Godw. Rom. Antiq. l.* 2. §. 3. *c.* 2. *p.* 69.

5. The *Scenick* Plays at *Rome*, ſo called from *Scena*. The firſt inſtitution of them was occaſioned by reaſon of a great peſtilence, which by no medicinal help could be removed. The *Romans* then ſuperſtitiouſly conceiting, that ſome new Games or Sports being found out, the wrath of the Gods would thereby be averted: They thereupon, about the 400. year from the building of *Rome*, ſent for certain Stage-players out of *Hetruria*, which they call *Hiſtriones*, from the *Hetrurian* word *Hiſter*, which ſignifies ſuch a Player.

Godw. Rom. Antiq. l. 2. *c.* 2. *p.* 68. *Plin. nat. hiſt. l.* 36. *c.* 27. *pag.* 599.

6. The *Ludi Compitales* in *Rome* were ſuch as uſually were ſolemnized *in Compitis*, that is, in the croſs-ways and ſtreets. *Servius Tullus* who ſucceeded *Tarquin* in the Kingdom, was the firſt that inſtituted theſe ſolemn Games in honour of the Houſhold-Gods or familiar Spirits; he himſelf being thought to be begotten by one of theſe *Genii* or Goblins.

Heyl. Coſm. p. 318.

7. The old *Romans* at the expulſion of their Kings annually ſolemnized the *Fugalia*, according to which pattern the joyful *Engliſh* having cleared their Country of the *Danes*, inſtituted the annual Sports of *Hock-Tide*; the word in their old Tongue (the *Saxon*) importing the time of ſcorning or triumphing. This Solemnity conſiſted of the merry Meetings of the Neighbours in thoſe days, during which the Feſtival laſted, and were celebrated by the younger ſort of both ſexes with all manner of Exerciſes and Paſtimes in the ſtreets, even as *Shrove*-Tide yet is. But now time hath ſo corrupted it, that the name excepted, there remaineth no ſign of the firſt inſtitution.

Lactant. Inſtitut. l. 1. *c.* 20. *p.* 65.

8. *Lactantius* ſpeaking of the Plays called *Floralia*, They are made, ſaith he, with all diſſoluteneſs,

and fitly correſpond with the memory of the infamous Harlot that erected them. For beſides the laſciviouſneſs of words in which all villany overfloweth, at the requeſt of the people the common Harlots are ſtript ſtark naked, and brought upon the Stage, where in open view they exerciſe all the wanton geſtures and motions of their Trade, till the beholders have glutted their luſtful eyes with ſuch ſhews.

Ælian. var. hiſt. l. 2. c. 28. p. 68. 9. The *Athenians* having overcome the *Perſians* under the Conduct of *Themiſtocles*, did ordain by a particular Law, that from thenceforth annually upon a certain day there ſhould be a fighting of Cocks exhibited in the publick Theatre; the occaſion of which was this: When *Themiſtocles* had drawn out the City-forces to fight againſt the *Barbarians*, he ſaw two Cocks fighting, which he beheld with earneſtneſs, and having ſhewed them to his whole Army; Yet theſe, ſaid he, do not undergo this danger, either for their Houſhold-Gods, or for the Monuments of their Anceſtors: they fight neither for glory, nor for liberty, nor the ſafety of their children; but only becauſe the one will not be inferiour or give place to the other. By this means he mightily confirmed the minds of the *Athenians*; and thereupon what had once been to them ſo ſtrong an incitement to vertue, they would preſerve the memorial of againſt the like occaſions.

Plut. moral. in libro de Muſicâ, pag. 1256. 10. The *Argives* had certain ſolemn Games in their City called *Sthenia*, where there was Wraſtling, and their Muſick was that of Hautboys. Theſe Games were (by report) inſtituted at firſt in honour and memory of their King *Danaus*, and were afterwards conſecrated to the honour of *Jupiter* ſirnamed *Sthenius*.

Sueton. l. 5. c. 21. pag. 315. Zuing. Theatr. vol. 10. l. 3. pag. 2445. 11. The *Ludi Seculares* were ſo called, becauſe they were to be exhibited but once in an Age; at the proclaiming of which the Cryer uſed to invite Spectators in ſuch terms as theſe: Come to thoſe Plays which no man now living hath yet ſeen, or ſhall ſee again. *Claudius Ceſar* pretending that *Octavianus Auguſtus* had anticipated the time, and had celebrated them before the juſt return of them, reſolved to exhibit them himſelf. He therefore placed in the great Cirque for the Racers Pillars of Marble, from whence they were to ſet out, and the Goals, or ending places of their Races were gilt over. He appointed proper places for all the Senators, where they might behold what was done; whereas before they ſate intermixed with the Commons. Beſides the contentions of Charioteers, he exhibited the Games of *Troy*. There were alſo appointed *Theſſalian* Horſe-men, who hunted wild Bulls all along the Cirque, who leaped upon their backs when they were weary, and by their horns drew them down to the earth. Beſides theſe there was a Troop of *Pretorian* Horſe-men, who had Tribunes for their Leaders, and theſe hunted, and killed a number of Panthers and Leopards. This ſort of Play was alſo celebrated by *Philip* the Emperour at his return from the *Perſian* Expedition, 1000 years after the building of *Rome*, there was then a notable Hunting performed, and there were given to be killed thirty two Elephants, twenty Tygers, ſixty tame Lions, an hundred Hyenæ, one Rhinocerote, ten Archoleontes, ten Camelopards, forty wild Horſes, thirty tame Leopards: and beſides all this, there were appointed a thouſand pair of Fencers or Sword-players at ſharps, to delight the cruel eyes of the people with their blood and wounds.

Zuing. Theatr. vol. 10. l. 3. pag. 2445. 12. The *Quinquennalia*, *Decennalia*, *Vicennalia*, and *Tricennalia* were ſolemn Games, Plays, and Spectacles exhibited by the *Roman* Emperours in honour of their arrival to the fifth, tenth, twentieth, and thirtieth year of their Reign. All theſe were performed with great magnificence and vaſt expences, and that ſucceſſively by the Emperour *Conſtantine* the Great.

CHAP. XXVI.

Of ſuch perſons as have made their Appeals to God in caſe of injury and injuſtice from men, and what hath followed thereupon.

IT was the Saying of the Emperour *Maximilian*, *Fiat juſtitia, & ruat cœlum*, Let Juſtice be done, and it matters not what ſhall come after. The Tribunals of men may ſometimes fail in the diſtribution of Juſtice, through ſuch intricacy of the Cauſe, want of diſcerning in the Judge, or other circumſtances, as may lay no great imputation upon ſuch as have not the gift of infallibility. But when men that ſit in the place of God, ſhall through corruption or malice wilfully prevaricate, and knowingly and preſumptuouſly oppreſs the innocent, in ſuch caſes the ſupreme Judge oftentimes reſerves the deciſion of the Cauſe to be made at his own Bar; and thereupon hath inſpired the injured perſons to give their oppreſſors a ſummons of appearance, which though at prefixed days they have not been able to avoid.

Lipſ. monit. l. 2. c. 11. p. 282. Dinoth. l. 8. p. 579. Drexel. Aur. tom. 1. l. 2. c. 3. §. 6. p. 123. Delrio diſq. magic. l. 4. c. 4. qu. 4. p. 677. Chetw. hiſt. collect. cent. 1. p. 21. 1. In the Reign of *Frederick Ænobarbus* the Emperour, and the year 1154. *Henry* was Archbiſhop of *Mentz*, a pious and peaceable man, but not able to endure the diſſolute manners of the Clergy under him, he determined to ſubject them to ſome ſharp cenſure; but while he thought of this, he himſelf was by them before-hand accuſed to Pope *Eugenius* the Fourth. The Biſhop ſent *Arnoldus* his Chamberlain to *Rome* to make proof of his innocency; but the Traitor deſerted his Lord, and inſtead of defending him, traduced him there himſelf. The Pope ſent two Cardinals as his Legates to *Mentz* to determine the cauſe, who being bribed by the Canons and *Arnoldus*, deprived *Henry* of his Seat with great ignominy, and ſubſtituted *Arnoldus* in his ſtead. *Henry* bore all patiently, without appealing to the Pope, which he knew would be to no purpoſe; but openly declared, that from their unjuſt judgment he made his Appeal to Chriſt the juſt Judge, there I will put in my Anſwer, and thither I cite you: the Cardinals jeſtingly replied, When thou art gone before we will follow thee. About a year and half after the Biſhop *Henry* died; upon the hearing of his death, both the Cardinals ſaid, Lo he is gone before, and we ſhall follow after: their jeſt proved in earneſt; for both of them died in one and the ſame day, one in a houſe of office, and the other gnawing off his own fingers in his madneſs. *Arnoldus* was aſſaulted in a Monaſtery, butcher'd, and his carcaſs caſt into the Town-ditch.

Lipſ. monit. l. 2. c. 11. pag. 284, 285. 2. *Ferdinand* the Fourth, King of *Spain*, was a great man both in peace and war, but ſomething raſh and rigid in pronouncing Judgment; ſo that he ſeemed to incline to cruelty. About the year

Dinoth. l. 8. p. 580. Fulgoſ. l. 1. c. 6. p. 168. Drexel. oper. tom. 1. l. 2. c. 3. §. 1. p. 120. Delrio diſq. magic. l. 4. c. 4. qu. 4. p. 677.

1312. he commanded two Brothers, *Peter* and *John*, of the noble Family of the *Carvialii*, to be thrown headlong from an high Tower, as ſuſpected guilty of the death of *Benavidius*, a Noble perſon of the firſt rank: they with great conſtancy denied they were guilty of any ſuch crime, but to ſmall purpoſe. When therefore they perceived that the Kings ears were ſhut againſt them, they cryed out they died innocent; and ſince they found the King had no regard to their pleadings, they did appeal to the divine Tribunal, and turning themſelves to the King, bid him remember to make his appearance there within the ſpace of thirty days at the furtheſt. *Ferdinand* at that time made no reckoning of their words; but upon the thirtieth day, his Servants ſuppoſing he was aſleep, found him dead in his bed in the flower of his age; for he was but twenty four years and nine months old.

Fulgoſ. l. 1. c. 6. p. 168. Lipſ. monit. l. 2. c. 11. p. 284. Dinoth. l. 8. p. 580. Drexel. oper. tom. 1. l. 2. c. 3. §. 2. p. 120. Delrio diſq. magic. l. 4. c. 4. qu. 4. p. 678.

3. When by the counſel and perſwaſion of *Philip* the fair, King of *France*, Pope *Clement* the Fifth had condemned the whole Order of the Knights Templars, and in divers places had put many of them to death; at laſt there was a *Neapolitan* Knight brought to ſuffer in like manner, who eſpying the Pope and the King looking out at a window, with a loud voice he ſpake unto them as followeth: *Clement*, thou cruel Tyrant, ſeeing there is now none left amongſt mortals unto whom I may make my appeal, as to that grievous death whereunto thou haſt moſt unjuſtly condemned me; I do therefore appeal unto the juſt Judge Chriſt our Redeemer, unto whoſe Tribunal I cite thee, together with King *Philip*, that you both make your appearance there within a year and a day, where I will open my Cauſe. Pope *Clement* died within the time, and ſoon after him King *Philip*: this was *An.* 1214.

Dinoth. l. 8. p. 582. Drexel. oper. tom. 1. l. 2. c. 3. §. 3. p. 121.

4. *Rodolphus* Duke of *Auſtria* being grievouſly offended with a certain Knight, cauſed him to be apprehended, and being bound hand and foot, and thruſt into a Sack to be thrown into the River; the Knight being in the Sack, and it not as yet ſown up, eſpying the Duke looking out of a window (where he ſtood to behold that ſpectacle) cryed out to him with a loud voice: Duke *Rodolph*, I ſummon thee to appear at the dreadful Tribunal of Almighty God within the compaſs of one year, there to ſhew cauſe wherefore thou haſt undeſervedly put me to this bitter and unworthy death. The Duke received this ſummons with laughter, and unappalled made anſwer, Well, go thou before, and I will then preſent my ſelf. The year being almoſt ſpent, the Duke fell into a light Feaver, and remembring the appeal, ſaid to the ſtanders by, The time of my death does now approach, and I muſt go to Judgment; and ſo it fell out, for he died ſooner after.

Dinoth. l. 8. p. 582. Drexel. oper. tom. 1. l. 2. c. 3. §. 3. p. 120. Delrio diſq. magic. l. 4. c. 4. qu. 4. p. 678.

5. *Francis* Duke of the *Armorick Britain* caſt into priſon his Brother *Ægidius*, one of his Council, who was falſely accuſed to him of Treaſon; where when *Ægidius* was almoſt famiſhed, perceiving that his fatal hour approached, he ſpyed a Franciſcan Monk out of the window of the priſon, and calling him to confer with him, he took his promiſe, that he would tell his Brother, that within the fourteenth day he ſhould ſtand before the Judgment-ſeat of God. The Franciſcan having found out the Duke in the Confines of *Normandy*, where he then was, told him of his Brothers death, and of his appeal to the high Tribunal of God. The Duke terrified with that meſſage, immediately grew ill, and his diſtemper daily increaſing, he expired upon the very day appointed.

Dinoth. l. 8. p. 582.

6. *Severianus* by the command of the Emperour *Adrianus* was to die; but before he was ſlain he called for fire, and caſting Incenſe upon it, I call you to witneſs, O ye Gods, ſaid he, that I have attempted nothing againſt the Emperour; and ſince he thus cauſeleſly purſues me to death, I beſeech you this only, that when he ſhall have a deſire to die, he may not be able. This his appeal and imprecation did not miſs of the event; for the Emperour being afflicted with terrible tortures, often broke out into theſe words: How miſerable is it to deſire to die, and not to have the power?

Lipſ. monit. l. 2. c. 11. p. 283. Drexel. oper. tom. 1. l. 2. c. 3. §. 6. p. 123. Delrio diſq. magic. l. 4. c. 4. qu. 4. p. 677.

7. *Lambertus Schafnaburgenſis*, an excellent Writer as moſt in thoſe times, tells, That *Burchardus* Biſhop of *Halberſtadht*, in the year 1059. had an unjuſt controverſie with the Abbot of *Helverdenſe* about the Tiths of *Saxony*; theſe the Biſhop would take from the Monks, and by ſtrong hand (rather than by any courſe of Law) ſought to make them his own. It was to ſmall purpoſe to make any reſiſtance againſt ſo powerful an Adverſary; but the injured Abbot ſome few days before his death, ſent to *Frederick* the Count *Palatine*, and intreated him to bear theſe his laſt words to the Prelate, That being too weak to contend (though the Law was on his ſide) he gave place, and was alſo departing this life; but that God would be the Judge, unto whom he made his appeal; that therefore both of them ſhould prepare to order their Cauſe before his Tribunal, where favour and power ſet aſide, only Juſtice ſhould prevail. Not long after the Abbot died of a Feaver, and ſoon after him the Biſhop alſo; for one time as he was mounting his Horſe, he fell down as one ſtricken with a Thunderbolt, and his laſt words were, That he was hurried away to the Judgment-ſeat of God, there to be judged.

Fulgoſ. Ex. l. 1. c. 6. p. 169. Drexel. oper. tom. 1. l. 2. c. 3. §. 2. p. 120. Delrio diſq. magic. l. 4. c. 4. qu. 4. p. 678.

8. The *Genoways* ſent out their Gallies againſt the Pirates, and in the way took a ſmall Ship of *Sicily*, together with the Maſter of it, whom in contempt of the *Sicilians* they hanged up: The poor man ſaid, he ſuffered unjuſtly, ſince he had never done any thing of injury to them: but perceiving all his plaints to be in vain, he appealed unto God for Juſtice, and cited the Admiral of the *Genoways* to make his appearance at his Bar within ſix months, within which time he that was thus cited died.

Fulgoſ. Ex. l. 1. c. 6. p. 170.

9. *Amphilothius*, a Tribune, was accuſed to have conſpired againſt the life of *Conſtantius* the Emperour; but ſeeing the thing could not be made out by ſufficient proof, *Conſtantins* bad his accuſers to create him no further trouble, but to remit the Tribune to the tortures of his own conſcience; for if he was really guilty, they ſhould behold (even in his preſence) the evident tokens thereof. The next day therefore, while they beheld the Plays, the Seat where the Tribune ſate over againſt the Emperour, fell down to the ground: thoſe that ſate therein were but lightly hurt, only the Tribune himſelf was taken up dead.

Zuing. Theatr. vol. 2. l. 7. p. 499.

10. *Patrick Hamilton* ſtudied at *Marpurge*, and afterwards returning into his Country, was informed againſt by *Alex. Cambel*, with whom he had conferred about matters of Religion, oppreſſed by the Prieſts, he was burnt by the Church of St. *Andrew*, *An.* 1527. in the twenty fourth year of his age. As he was leading towards his death, he thus ſpake unto *Cambel*: Thou wicked Wretch, who now condemneſt thoſe things which thou

knoweſt to be true, as thou haſt confeſſed unto me but a few days ſince, I do ſummon thee to appear before the Tribunal of the living God. *Cambel* was troubled at theſe words, and from that very day was never in his right mind, but ſoon after died mad.

Drexel.oper. tom.1. l.2. c.3. §.1. p.120.

11. There was one *Agreſtius* who reproached and calumniated *Columbanus* when he was dead; *Euſtachius* the Abbot (who had been Scholar to *Columbanus*) a man famous for patience and great knowledge, boldly ſets upon this ſlanderer in this manner: Thou *Agreſtius*, ſaid he, I am the Diſciple and Succeſſour of him, whoſe doctrine and diſcipline thou thus raſhly condemneſt, and before theſe Prieſts I do invite thee to the divine Judgment, and within this year ſee that thou there make thine appearance; thou ſhalt then know from the moſt juſt Judge whoſe vertue thou haſt ſlandered. *Agreſtius* looked upon theſe as vain and ridiculous threats, and alſo refuſed the place of the Penitents often proffered to him; but the words of *Euſtachius* had a mighty weight, for upon the thirtieth day, before the year was at an end, *Agreſtius*, by a Servant of his whom he had bought for a Slave, was ſtricken with an Ax, that he died.

Drexel.oper. tom.1. l.2. c.3. §.2. p.120. Delrio diſq. magic. l.4. c.4. qu.4. p.678.

12. In *Sweden Johannes Turſo* gave ſentence upon a certain man, that he ſhould loſe his head; who when all other defence was denied him, fell down upon his knees: Behold, ſaid he, I die unjuſtly, and I cite thee, unjuſt Judge, to Gods Tribunal, there to anſwer for my head within this hour. Theſe were looked upon as frivolous words; but ſcarce was the man beheaded by the Executioner, when the Judge himſelf fell down dead from his Horſe.

Drexel.oper. tom.1. l.2. c.3. §.4. p.122. Delrio diſq. magic. l.4. c.4. qu.4. p.677.

13. *An.* 1013. *Menwercus*, Biſhop of the *Paderbonenſian* Church, determined to reſtore the decayed Diſcipline in the Monaſtery of *Corbeia*; he began this his reformation firſt in point of Manners; but *Walo* the Abbot ſtoutly oppoſed him, as one that would not admit of any greater ſtrictneſs. The Cauſe was brought before the Emperour, and at laſt it came to this, that the Abbot was put out of his place. Whereupon the Biſhop conſtant to his purpoſe, again ſets upon the reformation he firſt intended, and deſigned to begin the work with the celebration of Divine Service in that Church. But one *Boſo*, a Monk of that Monaſtery and Sacriſt of the place, denied him the holy Garments, and threw thoſe off from the Altar, which the Prelate had brought thither. He was admoniſhed again and again, and ſtill he perſiſted in his contumacy. The Biſhop moved with ſo great an injury, cited the Monk to the divine Judgment, who thus contemned all humane Laws, in theſe words: Thou ſhalt render, ſaid he, an account of this deed to the moſt High. The Monk ſlighted this menace, and derided the Biſhop; but the ſucceſs was, that in the very ſame hour wherein the Biſhop departed this life, the Monk *Boſo* being at that time under the Barbers hand to be ſhaved, ſuddenly fell down and died.

Drexel.oper. tom.1. l.2. c.3. §.5. p.122.

14. *Benno* was Biſhop of *Miſnia*, and forty years together had he ſate in that See, preſiding there with vigilance and ſanctity, that he was famous for many miraculous works; amongſt which the following was one *Otho*, the Marqueſs of *Miſnia*, a covetous man, againſt all Juſtice ſeiſed upon the Goods of that Church. The vigilant Paſtor *Benno*, ſuppoſing ſo great an injury was not to be diſſembled, admoniſhed the Marqueſs with all mildneſs, and told him he ſhould do well of his own accord to reſtore the Church of *Miſnia* her rights; if not, there was a moſt juſt Judge to be appealed to in the caſe, who not only did take notice of all injuries, but in a convenient ſeaſon would exactly revenge them: And, ſaid he, to this Tribunal (in caſe all other help fail) this preſent controverſie is to be referred. The Marqueſs being a furious man, and not able to bear this liberty of ſpeaking, though delivered with ſincerity and humanity, gave *Benno* the Biſhop a box on the ear, who inſpired from above, told him, That God ſhould revenge this injury alſo at the ſame time in the following year. The Marqueſs ſcoffed at this prophecy: And who Biſhop, ſaid he, made thee the chief Secretary of Heaven? Art thou then of *Joves* Privy Council? ſo the thing ſeemed to have paſſed away in a jeſt. Not long after *Benno* fell ſick, and died *An.* 1106. The Marqueſs, when the time of the year and the day deſigned by *Benno* was come: Behold, ſaid he, this is the day that Biſhop *Benno* foretold ſhould be ſo fatal to me. He is gone, and his prediction with him, and there is nothing that we ſhould need to fear. Scarce had he ſpoke the words, when a ſudden conſternation fell upon him, he called for help; but death executing his command, in the midſt of ſtruglings and ſighs, bore him away to that Judgment of which *Benno* had foretold him.

Drexel.oper. tom.1. l.2. c.3. §.6. p.123.

15. A Maſter of the *Teutonick* Order (whoſe name I ſpare to mention) propoſed a Match betwixt a young Merchant and a Woman of a doubtful fame in reſpect of her chaſtity. The young man refuſed the overture, the rather becauſe he that perſwaded the Marriage, was ſuppoſed to be no hater of the woman. The Maſter reſented this refuſal ſo ill, that he determined that the life of the refuſer ſhould pay for it; he therefore contrived that he ſhould be accuſed of theft, and being condemned, he commanded he ſhould be hanged; prayers and tears were of no avail, and therefore the innocent had recourſe to the ſafeſt Sanctuary of Innocency; and therefore as he was led to Execution, he ſaid with a loud voice, I ſuffer unjuſtly, and therefore appeal to the ſupreme Lord of life and death, to him ſhall he render an account after the thirteenth day from hence, who hath unjuſtly condemned me. The Maſter ſcoffed at this; but upon the ſame thirteenth day he was taken with a ſudden ſickneſs, and ſaid, Miſerable that I am, behold I die, and muſt this day appear before the all-ſeeing Judge, and ſo died.

Drexel.oper. tom.1. l.2. c.3. §.7. p.124.

16. *Otho* the Firſt, Emperor of *Rome*, being freely reprehended for his Marriage with *Adelaida*, by his Son *William* then Biſhop of *Mentz*, ſent his Son to priſon. The Biſhop cited his Father *Otho* to the Tribunal of Chriſt: And (ſaid he) upon *Whitſunday* both of us ſhall appear before the Lord Chriſt, where by divine Judgment it ſhall appear who hath tranſgreſſed the limits of his duty. Upon the Nones of *May*, and the day of *Pentecoſt*, *Otho* died ſuddenly in *Saxony*, when his Son the Biſhop had deceaſed ſome time before him.

CHAP. XXVII.

Of the Apparition of Demons and Spectres, and with what courage ſome have endured the ſight of them.

THere are ſome who deny the very Being of Spirits, theſe I look upon as men poſſeſſed with ſuch an incurable madneſs, as no Hellebore is ſufficient to quit them of. Others who believe they are, yet think them ſo confined to their own Apartments, that they may not intermeddle with humane affairs, at leaſt not ſhew themſelves to men; there is no doubt variety of impoſtures in the ſtories of them, but to reject all ſuch appearances as fabulous, is too ſevere a reflection upon the credit of the beſt Hiſtorians.

Plut. in vit. Bruti, pag. 1000. Lipſ. monit. l. 1. c. 5. p. 75. Fulgoſ. Ex. l. 1. c. 4. p. 88. Camer. oper. ſubciſiv. cent. 2. cap. 14. p. 56. Wier. lib. de præſt. Dem. c. 15. p. 42. Lavater. de Spectr. part. 1. c. 12. pag. 53. Sabel. Ex. l. 10. c. 3. p. 551. Schot. phyſ. curioſ. l. 2. c. 2. p. 205. Uſſer. Ann. pag. 705. An. Mund. 3963.

1. When *Caſſius* and *Brutus* were about to paſs out of *Aſia* into *Europe*, and to tranſport their Army into the oppoſite Continent, an horrible ſpectacle is ſaid to be ſhewed to *Brutus*; for in the dead of the night, when the Moon ſhined not very bright, and all the Army was in ſilence, a black image of a huge and horrid body ſtanding by him ſilently, is ſaid to offer it ſelf to *Brutus*: his candle being almoſt out, and he muſing in his Tent about the iſſue of the War, *Brutus* with an equal conſtancy both of mind and viſage, inquired of him what either Man or God he was? The Spirit anſwered, O *Brutus* I am thine evil Genius, and thou ſhalt ſee me again at *Philippi*. *Brutus* couragiouſly replied, I will ſee thee there then. The Spirit diſappeared; but, as he had ſaid, appeared to him again in thoſe fields of *Philippi* the night before the laſt fight. The next morning he told *Caſſius* what he had ſeen, and he expounded to him out of the doctrine of the *Epicureans*, what was to be thought concerning ſuch Spectres.

** Lavater. de ſpectr. part. 1. cap. 19. p. 66. Wier. oper. c. 17. p. 53. Schot. phyſ. curioſ. l. 2. c. 3. p. 213.*

2. * The learned and pious *Melancthon* tells, that he had an Aunt, who ſitting ſad by the fire ſide one night after the death of her Husband, there entred two perſons into the houſe, one of which who bore the reſemblance of him, told her, that he was her dead Husband; the other was in the habit of a Franciſcan. The Husband came to the fire ſide, ſaluted his Wife, and bad her to fear nothing, for that he only came to give order for ſome things: whereupon having wiſhed the Monk to withdraw, he wiſhed her to hire certain Prieſts to ſay Maſſes for his Souls health, and then deſired her to give him her hand. The frighted woman durſt not; but he promiſing ſhe ſhould have no hurt, ſhe then complied with his deſire; but though ſhe had no hurt upon her hand, yet by that touch it ſeemed ſo burnt, that it was black to the day of her death. When he had taken her by the hand he called the Franciſcan, and both of them departed.

Plin. Epiſt. l. 7. epiſt. 27. Fulgoſ. l. 1. c. 6. p. 144. Wier. oper. c. 15. p. 40, 41. Schot. phyſ. curioſ. l. 2. c. 2. p. 203. Lavater. de Spectr. part. 1. c. 12. pag. 54. Sabel. Ex. l. 10. c. 3. p. 552. Camer. oper. ſubciſiv. cent. 1. cap. 49. p. 221.

3. There was a houſe in *Athens*, wherein in the dead of the night a tall and meagre Ghoſt uſed to walk, and with the dreadful ratling of his chains, had not only frighted away the inhabitants, but was alſo a great terrour to the neighbourhood. The houſe was a very fair one; but for as much as there was no man found that durſt dwell in it, it had ſtood long vacant, though there was writ upon the door, that it was to be lett for a very inconſiderable Rent. It fortuned, that *Athenodorus* the Philoſopher came to *Athens*, and allured with the cheapneſs of the Rent, more than affrighted with the relation of the Phantaſme that diſturbed it, he hired it forthwith. And ſitting up purpoſely ſomewhat late at his ſtudies, the chained Ghoſt appears to him, and beckned to him to follow, which he boldly did from room to room, till at laſt in a certain place he obſerved it to vaniſh; which having diligently noted, he cauſed to be digged, and there found the carcaſs of a man in chains, and in all points reſembling the appearance he had ſeen. He cauſed the Corps to be removed, and elſewhere committed to the ground: which done, the houſe from thenceforth continued to be quiet.

Alex. ab Alex. dier. Genial. l. 2. c. 9. Schot. phyſ. curioſ. l. 2. c. 3. p. 212. Camer. oper. ſubciſiv. cent. 1 cap. 70. p. 312.

4. Take a Narration of that which happened to *Alexander* of *Alexandria*, a Witneſs worthy of credit, as himſelf hath ſet it down thus: Being, ſaith he, once ſick at *Rome*, as I lay in my bed broad waking, there appeared unto me a very fair Woman; looking upon her with mine eyes wide open, I lay ſtill a long time much troubled, without ſpeaking a word, caſting and diſcourſing with my ſelf, whether I waked or was in a dream, and whether it was a phantaſie of mine or a true ſight which I ſaw. Feeling all my ſenſes whole and perfect, and ſeeing the ſhape to continue in the ſame poſture, I began to ask her who ſhe was; ſhe ſmiling and repeating the ſame words that I had ſpoken, as if ſhe had mocked me, after ſhe had looked upon me a long while vaniſhed away.

Sabel. Ex. l. 10. c. 3. p. 551. Lipſ. monit. l. 1. c. 5. p. 75. Fulgoſ. l. 1. c. 4. p. 89. Camer. oper. ſubciſiv. cent. 2. cap. 14. p. 57. Wier. oper. c. 15. p. 41. Schot. phyſ. curioſ. l. 2. c. 2. p. 205. Lavater. par. 1. c. 12. p. 52.

5. *Dion* the *Syracuſan* after, with great glory to himſelf, he had freed his Country from Tyranny, ſitting in his houſe at mid-day, a Woman in the habit of a Fury, of huge ſtature, and horrid uglineſs, offered her ſelf to his eyes, without ſpeaking a word, and beginning to ſweep the houſe with a Beſome: *Dion* affrighted, called for ſome of his friends, upon which the Spectre diſappeared, but ſo did not the evil which ſhe preſignified; for his eldeſt Son, it is uncertain, whether out of ſome ſudden tranſport of paſſion, or through diſtraction, threw himſelf headlong from the top of the houſe, and ſo killed himſelf. Soon after ſome Conſpirators that lay in wait for an opportunity, ſlew *Dion* himſelf in his own houſe, committing his wife and daughter to priſon; and thus was the houſe ſwept clean indeed.

Fulgoſ. Ex. l. 1. c. 4. p. 89.

6. *Curtius Ruffus* was at *Adrumetum*, a City in *Africa*, in the Family of the Queſtor, and at that time not remarkable for any Dignity: walking one time in the mid-day in the Portico, he ſaw the apparition of a Woman of a more auguſt preſence, and greater than humane form, who ſpake to him in theſe words: Thou art *Ruffus* who ſhalt come Proconſul into this Province. By this prodigy he was advanced in his thoughts unto ſome hopes, not long after he obtained of *Tiberius* the Proconſulſhip of *Africk*, which fulfilled what was promiſed by the Viſion.

Lonicer. Theatr. pag. 129.

7. *Creſcentius* the Popes Legate at the Council of *Trent* 1552. *March* 25. was buſie writing of Letters to the Pope till it was far in the night, whence riſing to refreſh himſelf, he ſaw a black Dog of a vaſt bigneſs, flaming eyes, ears that hung down almoſt to the ground enter the room, which came directly towards him, and laid himſelf down under the table. Frighted at the ſight, he called his Servants in the Antichamber, commanded them to look for the Dog, but they could find none. The Cardinal fell melancholy, thence ſick, and died at *Verona*; on his death-bed he cryed out to drive away the Dog that leaped upon his bed.

Val. Max. l.1. c.5. p. Wier. c.15. p. 41. Camer.cent. 2.c.14.pag. 56.

8. *Caſſius Severus* of *Parma*, none of the meaneſt Poets, took part with *Brutus* and *Caſſius*, having a Command of a Tribune of the Souldiers; after they were overcome, he betook himſelf to *Athens*, where one night when he lay ſolicitouſly perplexed in his thoughts, he ſaw a man of a vaſt bigneſs come to him, he was black, his beard ſqualid, his hair dangling; and being by him asked who he was, he told him, a *Cacodemon* or evil Spirit. Frighted with ſo horrible a ſight, and ſo dreadful a name, he called up his Servants, inquired if they ſaw any to enter or depart his Chamber in ſuch habit as he deſcribed? They anſwered that none came. He therefore again compoſed himſelf to ſleep and reſt, when the ſame Image did again repreſent it ſelf to his mind and ſight: ſo that not able to ſleep, he called for lights, and commanded his Servants to ſtay with him. Now *Quintilius Varus* was ſent by *Auguſtus* to kill him, and betwixt this night wherein he had this Viſion, and the death he ſuffered by the orders of *Cæſar*, there was but a very little diſtance.

Fulgoſ. l.1. c.4. p.90. Camer.cent. 2.c.14.pag. 58. Lavater. c. 12. p.58. Schot. l.2. c.2.p.209.

9. *Julianus* the Emperour, that night which preceded the day, wherein he was ſlain in *Perſia*, while he was reading in his Tent, ſaw a Ghoſt that preſented it ſelf before him full of horrour; ſo that for very fear he aroſe from his ſeat. Aſſoon as he ſaw it go forth of his Tent, he ſuppoſed that it was his Genius, which now deſerted him as one that was near unto his death. *Ammianus Marcellinus* writes, that *Julian* ſaw the ſame Spirit the night before the day that he was declared *Auguſtus*, that it was then veil'd, and with a *Cornucopia* in its hand, as the publick *Genii* are deſcribed; that it reproved him, ſaying, I have long *Julian* watched at thy door, delighting in the increaſe of thine honour, and ſometimes have returned with a refuſal.

Camer. oper. ſubciſiv. cent.2. cap. 16. p. 60, 61.

10. There is, ſaith *Aventinus*, a Town in *Auſtria* called *Greinon*, near unto which there are huge and high Rocks, through theſe *Danubius* paſſes foaming along, and with a mighty noiſe. *Henry* the Third was ſailing this way, and *Bruno* the Biſhop of *Wirtzburg*, his Kinſman accompanied him in another Ship. As they paſſed by a high Rock, there ſtood the form of a *Negro*, which called *Bruno*, ſaying, Ho, ho, Biſhop, I am an evil Genius, thou art mine, and whereſoever thou ſhalt betake thy ſelf, thou ſhalt be mine. I have at preſent nothing againſt thee, but in ſhort ſpace thou ſhalt ſee me again. All that heard this were aſtoniſhed, the Biſhop ſigned himſelf with the ſign of the Croſs, and adjuring the Spirit, it vaniſhed away. Not far thence, I think about ten miles, the Emperour and his Nobles were entertained at *Boſenburg* by *Richilda*, the Widow of *Adelbert*, a Nobleman lately dead, where the Widow beſought the Emperour, that *Boſenburg* and the Farms about it, held by her late Husband *gratis*, might be ſo held by *Welpho* her Brothers Son. There were then in the preſence with the Emperour *Bruno*, *Alemannus* Preſident of *Eberſperg*, and *Richilda*; while the Emperour was reaching out his hand, as a ſign of his Grant, the floor of the Chamber fell down under them, the Emperour fell into a bathing Veſſel without hurt, *Bruno*, *Alemannus* and *Richilda* were thrown upon the ſides of that Veſſel, in ſuch manner, that they were ſore bruiſed, and in a few days after dyed of that fall.

Temple's Iriſh Rebel. p.134, 135.

11. *Decemb.* 20. 1641. the *Iriſh* Rebels did drown an hundred and eighty Proteſtants, men, women, and children in the River at the Bridge of *Portnedoune*, and *Elizabeth* the Wife of Captain *Rice Price*, of *Armagh*, depoſeth, and ſaith, That ſhe and other women whoſe husbands were murdered (hearing of divers Apparitions and Viſions which were ſeen near *Portnedoune* Bridge ſince the drowning of their children, and the reſt of the Proteſtants there) went unto the Bridge aforeſaid about twilight in the evening. Then and there upon the ſudden there appeared unto them a Viſion or Spirit, aſſuming the ſhape of a Woman, waſte high, upright in the water, naked, with elevated and cloſed hands, her hair hanging down, very white, her eyes ſeemed to twinkle, and her skin as white as ſnow, which Spirit ſeemed to ſtand ſtraight up in the water, crying, Revenge, revenge, whereat this Deponent and the reſt being put into a ſtrange amazement and affright, walked from the place. This was ſworn to, *January* 29. 1642.

Lavater. de Spectr. part. 1. c. 12. p. 52. Plut. in Cimone, p.

12. *Damon* (for many murders he had committed) was enforced to quit *Cheronaa*, the Citizens not long after with fair words, enticed him back thither again, and one day as he was in the Bath, ſet upon him and ſlew him: from that time there were many Spectres ſeen in that place, and groans heard; ſo that at laſt they were compelled to ſtop up the doors of the Bath.

Lavater. de Spectr. part. 1.c.12.pag. 54.

13. *Dio Caſſius* writes of *Druſus*, that being buſied in *Germany*, deſtroying all as far as the River *Albis*, he endeavoured alſo to paſs that, but in vain; and therefore having erected Trophies on the hither bank of it, he retired upon this occaſion: He was met by a Woman greater than human form, who ſaid to him, *Druſus*, whither goeſt thou, aſſigning no meaſure to thy covetous ambition? thou art not allowed by the Fates to paſs further, and therefore depart, for now the end of thy Atchievements and life draws near. Upon the hearing of which, *Druſus* bent his courſe backward, and in his Journey, before ſuch time as he came to the *Rhine*, he fell ſick, and dyed.

Sabel. Ex. l. 10. c.3. p. 552.

14. *Cornelius Sylla*, while as yet in ſome health, ſaw an Image that preſented it ſelf before him, and heard himſelf called by it, by which he concluded that his fatal hour was nigh; he therefore made his Will, and the next night was ſeiſed by a Feaver, of which he dyed.

Lavater. de Spectr. part. 1.c.12.pag. 57.

15. *Johannes Manlius*, in his Collection of common places, writes from the relation of *Melancthon*, that *Theodorus Gaza* by the Gift of Pope *Nicholas* had a Farm in *Campania*. In this Farm, when a Labourer had digged out an Urn wherein were ſome bones, there appeared to him a Spirit, who commanded him to re-interre that Urn; and that if he refuſed ſo to do, his ſon ſhould dye. When the Labourer neglected to do as he bid, ſoon after he found his ſon dead in the night. Some days over-paſſed, the Spirit appeared to him again, threatning that he would kill his other ſon, unleſs he ſhould bury thoſe bones where he found them. The Labourer admoniſhed by what had befallen him, and perceiving that his other ſon was ſick, told all the matter to *Theodorus Gaza*, he went with him to the Farm, and in the ſame place where they were found, he committed again to the earth both the Urn and the bones taken up with it: which done, the ſon of the Labourer was preſently reſtored to his health.

Heyw. Hierarch. l. 9. p. 609.

16. *Antonius Laverinus* came to free one that was poſſeſſed by the Devil; but after the uſe of his devotions to that purpoſe, the obſtinate Devil began to menace him, and told him, that he would bewitch him that night to his great terrour and

affrightment; and therefore wiſhed him to prepare himſelf againſt his expected coming: to whom he again as confidently anſwered, That if he failed of his word, he would hold him for one of the baſeſt and moſt abject Devils that fell with their Arch-Captain *Lucifer*. That night *Antonius* heard him knock three ſeveral times at his Chamber door, and ſuſpecting him to be the Devil, betook himſelf to his devotions and prayers, commending his ſafety to the protection of God and his good Angels, and made no other anſwer. The Devil went then to the top of the houſe, and began to untile the roof, as if he purpoſed there to make his entrance. But he continuing his godly meditations, was no further troubled, but ſlept quietly the remainder of the night. The next day coming again to viſit his Patient, whom the Devil had poſſeſſed, after he had prayed with her a-while, he began to upbraid the Devil with breach of promiſe, and told him, that he had neither viſited nor terrified him, no not ſo much as entred his Chamber, which he bragged and boaſted he would do. To whom he replied, That he was at the door and knocked; and moreover, that he had untiled a great part of the houſe, but had no power to enter, it was ſo fortified and defended by his holy ſupplications, nay more, that if all the Legions of Hell ſhould have attempted it, it had been in vain, ſince there is no invaſion or irruption to be made by them into a place that is ſo ſanctified.

Delrio diſq. magic. l.3. part 1. q.7. §.2. p.477. Heyw. Hierarch. l.9. p. 600. Schot. phyſ. curioſ. l.1. c.17. p.65.

17. In *Sileſia*, a Noble-man, having invited many Gueſts to Dinner, and prepared a coſtly and liberal Feaſt for them, it fell out, that inſtead of his friends, he only received their excuſes for not coming. At which the Noble-man in great rage broke out into theſe words: Since all theſe men have thus failed me, I wiſh ſo many Devils of Hell would feaſt with me to day, and eat up the proviſion made for them; and ſo in fury left the houſe, and went to Church, where that day was a Sermon: he had not been long gone, before a great Troop of Horſemen arrived at his houſe; they were black, of extraordinary aſpect and ſtature, who alighting in the Court, called a Groom to take their Horſes, and bad another of the Servants to run preſently to his Maſter, and tell him his Gueſts were come. The Servant amazed, runs to Church, and with ſhort breath, and the little ſenſe he had left, delivered to his Maſter what had happened. The Noble-man calls to the Preacher, deſiring him to break off his Sermon, and to adviſe him with his ghoſtly counſel. He perſwades that all his Servants, with what ſpeed they could, ſhould depart the houſe. In the mean time they, with the whole Congregation, came within the view of the manſion, of which all the Servants had with great affright cleared themſelves; but for haſte had forgot and left behind a young child, the Noble-mans ſon ſleeping in the Cradle. By this the Devils were revelling in the Dining-room, making a great noiſe, as if they had ſaluted and welcomed one another. They looked through the Caſements, one with the head of a Bear, another a Wolf, a Cat, a Tyger, &c. and taking bowls and quaffing, as if they had drank to the Maſter of the houſe. By this time the Noble-man ſeeing his Servants ſafe, remembred his ſon, and asked what was become of the child? Thoſe words were ſcarce ſpoke, when one of the Devils had him in his arms, and ſhewed him out of the window. The father at this ſight, being almoſt without life, ſpying an old faithful Servant of his, fetched a deep ſigh, and ſaid, Ah me! what ſhall become of the infant? The Servant ſeeing his Maſter in that ecſtaſie, replied: Sir, by Gods help, I will enter the houſe, and fetch the child out of the power of yon Devil, or periſh with him. To whom his Lord ſaid, God proſper thy attempt, and ſtrengthen thee in thy purpoſe. When having taken a bleſſing from the Prieſt, he enters the houſe, and coming into the next room where the Devils were then rioting, he fell upon his knees, and commended himſelf to the protection of Heaven. Then preſſing in amongſt them, he beheld them in their horrible ſhapes, ſome ſitting, ſome walking, ſome ſtanding, then they all came about him at once, and asked him what buſineſs he had there? He in a great ſweat and agony, yet reſolved in his purpoſe, came to the Spirit which held the infant, and ſaid, In the Name of God deliver this child to me, who anſwered, No; but let thy Maſter come and fetch him, who hath moſt intereſt in him. The Servant replied, I am now come to do that office and ſervice to which God hath called me, by virtue of which and by his power lo I ſeiſe upon the innocent; and ſo ſnatching him from the Devil, took him in his arms, and carried him out of the room; at which they clamoured, and called aloud after, Ho thou Knave, ho Knave, leave the child to us, or we will tear thee in pieces; but he unterrified with their diabolical menaces, brought away the infant, and delivered it ſafe to the father. After ſome few days the Spirits left the houſe, and the Noble-man returned unto his ancient poſſeſſion.

Lipſ. monit. l. 1. c. 5. p. 76.

18. In the Age of our Fathers *Ludovicus* was King of *Hungary*, betwixt whom and *Solyman* Emperour of the *Turks*, there were preparations for War. *An.* 1526. dining in the Caſtle of *Buda*, with the doors ſhut, as the manner of Princes is, there ſtood at the Gate a perſon of humane form, but lame, crooked, and as to the reſt of his habit and array, very ſordid; he cryed out with a ſharp and ſhrieking voice, deſiring to confer with the King. He was neglected at firſt, as being thought to be ſome mendicant perſon. But when he perſiſted with greater earneſtneſs, that he muſt ſpeak with the King himſelf, and no other, it was told the King, who ſent one of his moſt ſplendid Courtiers, with command to take upon him his perſon and name, and to underſtand what the matter was. He came and asked the lame Fellow what ſecret he had to impart? The other looked upon him, and told him he was not the King, adding, For as much as the King deſpiſes to hear me himſelf, go your way, and tell him, that in a ſhort time he ſhall aſſuredly periſh; which when he had ſaid, he ſtreight vaniſhed from the ſight of the Attendants. His threat proved but too true, the King, near to the City *Mohatz*, was overthrown in a Battel, and flying, fell into a Bog, whence while he ſtrove to free himſelf, his Horſe fell upon him, and he was there ſuffocated in the twenty firſt year of his age.

Wier. de præſtig. Dæmon. c.17. p. 54.

19. *Melancthon* relates, that there came a Monk to *Luthers* houſe, and with great violence knocked at the door, the Servant opened it, and inquired what he would, he asked if *Luther* was at home? *Luther* informed, bad he ſhould come in, for he had not ſeen a Monk of a long time. He told him, that he had ſome Papiſtical Errours, about which he deſired ſome Conference with him, and propounded ſome Syllogiſms; which *Luther* having ſolved with eaſe, he offered others that were not ſo eaſily anſwered. *Luther* ſomewhat

angry, broke into theſe words: You give me a great deal of trouble, for I have other buſineſs in hand that I ſhould diſpatch; and withal riſing from his ſeat, he ſhewed the explication of that place, which was urged by the Monk; and in this Conference perceiving that the Monks hands were like the claws of a bird: Art thou he then, ſaid he? liſten to that ſentence which is pronounced againſt thee, and ſtraight ſhews him that place in *Geneſis*, *The ſeed of the woman ſhall break the head of the ſerpent*, and then added, Nor ſhalt thou devour them all. The Devil overcome with this ſaying, angry and murmuring to himſelf, departed, letting a huge ſart, the ſtink of which naſty ſmell continued in the room for ſome days after.

Speeds hiſt. p. 628.

20. At *Danbury* Church in *Eſſex* the Devil appeared in the habit of a Minorite, to the incredible aſtoniſhment of the Pariſhioners; and at that time there was ſuch a terrible Tempeſt with Lightnings and Thunder and Fire-balls, that the Vault of the Church was broken, and half the Chancel was carried away.

CHAP. XXVIII.

Of the Imprecations of ſome men upon themſelves or others, and how they have accordingly come upon them.

Though Juſtice and Judgment is called the ſtrange work of God, and that his Mercy as more connatural to him, is ſaid to rejoyce againſt Judgment; yet theſe his Attributes have their alternate courſes; for the preſumptuous boldneſs of man grows often to that exceſſive height, as to extort a vengeance from his unwilling hands, which yet would not be, but that by this his wholeſom ſeverity, he might caution the reſt from ſecure ſinning, upon the fooliſh confidence of Heavens either inadvertence or impotency.

Knowls Turk. hiſt. p. 1310.

1. On the 26. of *April* 1611. a *Turk* having lent a good ſum of money to a Chriſtian to be paid at a certain day, he came before the appointed day with another *Turk*, and willed the Chriſtian to pay the money to that other *Turk* when the day came, which the Chriſtian promiſed to do, and performed it accordingly. But the *Turk* denied the receipt thereof, whereupon he to whom the money was properly due, came and demanded it, to whom the Chriſtian anſwered, that he had paid it to that party, to whom he had aſſigned it; whereunto the *Turk* replied, that if it were ſo, he was ſatisfied; but yet the other *Turk* denied it. Whereupon the matter was brought before the Judge, and the *Turk* who had received the money, taking an Oath to the contrary, the Chriſtian, according to the *Turkiſh* Juſtice, was enforced to pay the money again: the which he did; but withal he prayed God to ſhew ſome publick ſign, which of them had done the wrong: and thereupon the *Turk* going forth to repair unto his houſe, fell down dead in the ſtreet.

Euſeb. l. 6. *c.* 8. *p.* 100, 101. *Camer. oper. ſubciſiv. cent.* 1. *c.* 86. *p.* 397.

2. *Narciſſus* Biſhop of *Jeruſalem*, though a man famous for his vertues and faithfulneſs in the reproof and correction of vice, was yet maliciouſly and falſely accuſed of incontinency. There were three of theſe wicked and ſuborned Varlets, who bound their accuſations with oaths and fearful imprecations upon themſelves. The firſt of theſe at the cloſe of his teſtimony, added, If I ſay not the truth, I pray God I may periſh by fire. The ſecond ſaid, If I ſpeak any thing of falſhood, I pray God I may be conſumed by ſome filthy and cruel diſeaſe. And ſaid the third, If I accuſe him falſely, I pray God I may loſe my ſight, and become blind. This wicked charge, although it was not believed by ſuch as knew the great integrity of the Biſhop, yet the good man, partly for grief to lye under ſuch a ſcandal, and partly to retire himſelf from worldly affairs, left his Biſhoprick and lived privately. But his forſworn accuſers eſcaped not the all-ſeeing Juſtice of Heaven. For the firſt, according to his imprecation, had his houſe ſet on fire (it is unknown how) and was therein himſelf, together with his family, burnt to aſhes. The ſecond languiſhed away under a foul and loathſom diſeaſe. The third ſeeing the woful ends of his Companions, confeſſed all the complotted villany, and lamenting his caſe and crime, he continued weeping ſo long, till he utterly loſt his ſight. And thus God ſaid Amen to all that they had wickedly and preſumptuouſly wiſhed upon themſelves.

Bak. Chron. p. 26. *Polyd. Virg. l.* 8. *p.* 138. *Leti compend. hiſt. univerſ. period. Germ. c.* 8. §. 1. *p.* 248. *Camer. oper. ſubciſiv. cent.* 1. *cap.* 86. *p.* 397.

3. *Godwin*, Earl of *Kent*, in the Reign of King *Edward* the Confeſſor, as he ſate at table with the King on *Eaſter*-Monday, was ſpeaking as to the juſtification of himſelf from the death of Prince *Alfred*, and ſaid he, If I be any way guilty of it, I pray God I may never ſwallow down one morſel of bread; and thereupon was choaked by the firſt morſel he offered to take.

4. The Emperour *Frederick* the Firſt being in St. *Peters* Cloiſter in the City of *Erford*, had occaſion to go to the Privy, whither he was followed by ſome of the Nobles, when ſuddenly the floor that was under them began to ſink; the Emperour immediately took hold of the Iron Grates of a window, whereat he hung by the hands, till ſome came and ſuccoured him. Some Gentlemen fell to the bottom, where they periſhed. And it is moſt obſervable, that amongſt them that dyed was *Henry* Earl of *Schwartzenburg*, who carried the preſage of his death in a common imprecation of his, which was this: If I do it not, I wiſh I might ſink in a Privy. This happened *Anno* 1184.

Caryl com. in Job 16. 18. *p.* 376.

5. Mr. *Perkins* in his Book of the right government of the Tongue, tells of certain *Engliſh* Souldiers, in the time of King *Edward* the Sixth, who were caſt upon the *French* ſhore by a ſtorm, in which diſtreſs they went to prayer, that they might be delivered. But one Souldier inſtead of praying cryed out, Gallows claim thy due; and when he came home he was hanged indeed.

Id. ut ſupr. p. 377.

6. Mr. *Fox* in his Book of Acts and Monuments, tells of *John Peters*, Keeper of *Newgate*, who was wont at every ordinary thing he ſpake (whether true or falſe, it made with him no great matter) to aver it with this imprecation: If it be not ſo, I pray God I may rot before I dye, and ſo it came to paſs.

Id. ut ſupr. p. 377.

7. I ſhall add one more which is freſh in the memory of many yet living, of Sir *Gervaiſe Elways*, who ſuffered at the Tower-hill, about the buſineſs of Sir *Thomas Overbury*, who then confeſſed it was juſt with God that he ſhould undergo that ignominious death: For, ſaid he, in gaming I have often uſed this wiſh, I pray God I be hanged, if it be not ſo. While I was preaching this, a woman who came accidentally into the Congregation, did afterwards by writing certifie me, that ſhe being convinced in conſcience of her ſin in

wiſhing evil upon her ſelf, thereby to cover a ſin which ſhe had committed, but denied, did feel the ſad effects of it, according to her wiſh, and therefore begged earneſt prayers, that it might be forgiven her, and that God would be intreated to take off his hand. Let them hear and fear that fear not to wiſh the Devil take them, and God damn them, leſt God ſhould take them at their word.

Camer. oper. ſubciſiv. cent. 1. cap. 86. p. 399.

8. I ſhall here ſet down that which was related to me by my Brother *Joachim:* Being, ſaith he, of late in the Court of Prince *William* the *Lantgrave* of *Heſſe*, I ſaw there a Boy that was both dumb and deaf, but yet withal ſo ingenious, that I could never enough admire the dexterity wherewith he apprehended and performed all things. The *Lantgrave* obſerving my wonder, That deaf and dumb Boy, ſaid he, does preſently underſtand any thing that is done in the Court and City, and by notable ſigns uſes to make diſcovery of it. But withal hear an eminent inſtance of divine Juſtice; the Mother of this Lad being accuſed of theft, and having no other way to clear her ſelf, had recourſe to imprecations; and whereas ſhe was at that time big with child, to add greater weight to what ſhe ſaid, ſhe wiſhed (if ſhe was guilty of that ſhe was accuſed) that the child ſhe went with might be dumb while he lived, and never be able to utter one word. Which, ſaid the *Lantgrave*, is come to paſs, as you ſee.

Camer. oper. ſubciſiv. cent. 1. cap. 86. p. 396.

9. *Charles Burbon* deſired of the Citizens of *Millain*, that they would furniſh him with 30000 Crowns a month, for the payment of his Souldiers; but they affirming, that they were already exhauſted by War and frequent Exactions, he deſired them but this one time to comply with his requeſt; adding, that if they ſhould receive any further injury from him or his, he prayed God, that the firſt Bullet that was ſhot might take off his head. They ſent him the money according to his deſire; but then he forgetting his promiſe, dealt never the more civilly with them, ſuffered his Souldiers and Collectors to exact upon them, while they in vain implored that faith he had given them. This done, he led his Army to *Florence*, and from thence to *Rome*, where he was killed by the firſt Cannot-bullet from the Walls.

Camer. ut ſupra, pag. 400.

10. At *Friburg*, a Town in *Miſnia*, are yet the footſteps to be ſeen of a ſtubborn Son, who could not be removed from the place where he ſtood all his life long, till he dyed of the plague, with whoſe diſobedience his father being one time exceedingly provoked, had prayed God he might never ſtir from the place he was then inwhile he lived.

Camer. cent. 1. cap. 86. p. 400.

11. *Alphonſo Henriques*, Son of *Henry* Duke of *Lorrain*, put his Mother *Thereſia*, the Daughter of *Alphonſus* the Sixth King of *Spain*, into priſon, for that ſhe had married his Father-in-law. She being in bonds thus bitterly curſed her Son: Seeing, ſaith ſhe, thou haſt put my legs into chains, and haſt taken from me that honour which was left me by thy Father, I pray God thou mayſt become a Priſoner to thy Enemies as I am, and that whereas my legs are tyed, thou mayſt live to behold thine own broke. All this was fulfilled e're long: for *Alphonſus* warring with *Ferdinand* King of *Leon*, as he went out at the Gate of the City, his foot caught at the bar of the Gate, and his Horſe paſſing on broke his leg; after which marching out, he was overthrown by King *Ferdinand*, and made Priſoner.

Camer. cent. 1. cap. 86. p. 400.

12. In the Court of a neighbour King one was accuſed of having ſpoken injurious words, who to juſtifie himſelf, ſaid, If he ſpake them he deſired God to ſend an immediate token of his wrath upon his body, and in caſe he ſhould defer to do it, he wiſhed the Devil might. Immediately he fell down in an Epileptick fit, which he never had before, and with horrible howling frighted them that ſtood by, and to this day remains in this ill ſtate of body.

Polyd. Virg. l. 11. pag. 177, 189.

13. King *Henry* the Firſt of *England* ſought to *Edgar* King of *Scotland* for his Siſter *Mathilda* in Marriage, who had devoted her Virginity to God. *Edgar* fearing to diſpleaſe him, married her to him by force, who then prayed to God, that none of thoſe children that ſhould be born of her might proſper, and it fell out accordingly; for Duke *William* and *Mary* his Siſter, with their whole Retinue of an hundred and fifty perſons, were all miſerably caſt away at Sea by a ſtorm.

Lonic. Theatr. p. 296.

14. In our memory ſuch an accident as this fell out at *Newburg:* A certain mother being in a great rage with her ſon, broke into theſe words: Go thy ways, God grant thou mayſt never return alive again to me; the ſame day the young man going to waſh himſelf, was drowned.

Zuing. Theatr. vol. 1. l. 2. p. 178.

15. *L. Furius Camillus* was accuſed, but falſely, by *L. Apuleius*, that he had converted the *Hetruſcan* ſpoils to his own uſe, and was thereupon condemned without having his cauſe heard; and being impatient of this indignity, he went without the City-gates, lift up his hands to Heaven, and prayed: If, ſaid he, I am innocent, and thus injured only through the envy of the people, then let this action ſpeedily repent the people of *Rome*, and let it be known to all the World, that they ſtand in need of *Camillus*; which accordingly fell out not long after in the invaſion of the *Gauls*.

CHAP. XXIX.

Of the Errour and Miſtakes of ſome men, and what hath fallen out thereupon.

Humanum eſt errare, Errour and miſtake is a kind of inſeparable property to humanity, the wiſeſt of men has not always all his prudence about him; ſometimes our paſſions precipitate and tranſport us, and at others unexpected and intervenient accidents help to miſlead us. And although time may ſo tarry for ſome men, as to give them the leiſure to repair their over-ſights; yet ſo much hath depended upon theſe little turns, and the weightieſt affairs have been ſo perplexed and diſordered by them, that time it ſelf hath not been able to remedy.

Heyl. Coſm. p. 99.

1. At the Siege of *Perugia* in *Italy*, when the City was as good as won, only a chain which was laid athwart the Gate, wanted cutting aſunder to make a fuller entrance for the whole Army. Upon a meer miſtake of a Souldier crying out, Give back, meaning to get a fuller blow at the chain, all behind taking it for a word of command, and apprehenſive of ſome new diſcovered danger before them, faced about, and ran directly away, and ſo the City was ſaved.

Plut. in Bruto, pag. 104, 105. Val. Max. l. 9. c. 9. p. 262.

2. In that great Battel at *Philippi*, betwixt *Brutus* and *Caſſius* on the one part, and *Octavianus* and *Antonius* on the other, *Brutus* had routed and put to flight *Octavianus* in the right wing, and *Antonius*

Lipſ. monit. l. 1. c. 5. p. 61.

tonius had cauſed *Caſſius* to retire in the left wing; yet *Caſſius* only retreated to a Hill not far off, where he could eaſily have rallied his men again; but by reaſon of the duſt not knowing of *Brutus* his Victory, he ſent *Lucius Titinnius*, his intimate Friend, to ſee what was become of *Brutus*. *Titinnius* meets with *Brutus* his Souldiers triumphing for the Victory, and inquiring after *Caſſius*; he having informed them where he was, along they march to acquaint him with the good news. *Caſſius* ſeeing them coming, and by a fatal miſtake judging them to be enemies, and *Brutus* to be overthrown, cauſed his freed-man to cut his throat. *Titinnius* finding him dead, through his default, cuts his own throat alſo. *Brutus* hearing of theſe ſad accidents, loſes both his courage and new-gained Victory.

Val. Max. l. 4. c. 6. p. 115.

3. *Julia*, the Wife of *Pompey* the Great, ſeeing certain cloaths of her Husbands brought home all beſmeared with blood by the killing of ſome beaſts, at a Sacrifice whereat he was preſent, ſhe fearfully apprehended that ſome danger had befallen him, and thereupon did ſuddenly fall into a ſwound, and ſo dyed.

Diod. Sicul. lib. 20. pag. 684, 685.

4. While the *Carthaginians* lay encamped againſt *Agathocles*, their Tents being made of reeds and ſtraw, accidentally caught fire, and the winds ſo improved it, that the Souldiers laboured but in vain to quench it; and therefore divers of them fled out of the Camp with a great deal of tumult and clamour. There were 5000 *Africans* in the Army of *Agathocles*, that revolting from him, had reſolved this night to joyn themſelves with the *Carthaginians* their Country-men. The Scouts and Forlorn-hope of theſe Troops were diſcovered by thoſe that fled out of the Camp, making directly to the Camp of the *Carthaginians*: they therefore haſtily ſent them word, that the whole Forces of the *Grecians* were coming upon them. Then was the Army put into a greater diſorder, ſome running, others miſtaking their friends for enemies, ruſh upon them with their drawn Swords, others with very fear ran head-long from ſteep places. During this rule of ignorance 5000, and ſo the reſt, being ſtill in a conſternation, were glad to retreat into *Carthage*. The ſame miſhap befel the Army of *Agathocles* that very ſame night; for the revolted *Africans* ſeeing all their friends in flames and tumult, durſt go no further, but return whence they came. Some of the *Greeks* perceiving their March, not knowing who they were, brought word to *Agathocles*, that the whole *Carthaginian* Army was coming againſt him. He perceiving the Camp on fire, and hearing the tumult amongſt them, could conceive no leſs. Hereupon a ſudden and panick fear ſeiſed upon his Army alſo, and the *Africans* in this fright ſet on all they met as their enemies; ſo that 4000 of *Agathocles* his Army periſhed through this miſtake.

Schenck. obſ. med. l. 2. p. 237.

5. *Johanna* Queen of *Navarre*, a Princeſs by birth, being received by the Queen her Mother at a Feaſt, the firſt of *June* 1572. upon the ſeventh day following ſhe fell into a pleuriſie; ſome were therefore called to open the Baſilick vein, which in that kind of diſeaſe is judged to be a moſt preſent remedy: but by a fatal miſtake they opened the contrary, which brings death, by which upon the 9. of *June* ſhe ended her life.

Fullers Ch. Hiſtory, l. 7. cent. 16. p. 408.

Lloyds State Worthies, pag. 206.

6. *Edward Seymour* Duke of *Somerſet*, and Protector, in the Minority of King *Edward* the Sixth, being abſent from the Council-table, it was by the Lords there met, contrived how all things ſhould be ordered in relation to his Arraignment. *R. Rich* Lord Chancellor (then living in great St. *Bartholomews*) though outwardly concurring with the reſt, began now ſecretly to favour the Duke of *Somerſet*, and ſent him a Letter, therein acquainting him with all paſſages at the Council-board, ſuperſcribing the ſame (either out of haſte or familiarity) with no other direction, ſave to the Duke, enjoyning his Servant, a raw Attendant (as newly entred into his Family) ſafely to deliver it. The man made more haſte than good ſpeed, and his Lord wondring at his quick return, demanded of him, Where the Duke was when he delivered him the Letter? In *Charter*-houſe, ſaid his Servant, by the ſame token that he read it at the window, and ſmiled thereat. But the Lord *Rich* ſmiled not at his relation, as ſadly ſenſible of the miſtake and delivery of the Letter to the Duke of *Norfolk*, no great Friend of his, and an utter Enemy to the Duke of *Somerſet*. This errour coſt him his Chancellorſhip, which the next morning early he beſought the King he might reſign, and thereby ſaved himſelf from being ſtripped by others, for revealing the ſecrets of the Council-board.

Xiphil. in Julio, p. 20. Sueton. l. 1. c. 85. pag. 51. Val. Max. l. 9. c. 9. p. 262. Plut. in Bruto, pag. 993.

7. The Funerals of *Julius Cæſar* being performed, the enraged people trooped directly to the houſes of *Brutus* and *Caſſius* (his Murtherers) with lighted Torches on purpoſe to ſet them on fire, and were difficultly reſtrained. In their return they chanced to meet with *Helvius Cinna*, whom they unhappily (erring in the name) miſtook for *Cornelius Cinna*, who the day before had publickly declamed againſt *Cæſar*. Him they ſought for, but lighting on this other (without giving ſpace to clear up any errour) they ſtruck off his head, and fixing it upon the top of a Lance, they carried it about with them.

Plut. in Fabio, p. 183. Fulgoſ. l. 9. cap. 9. pag. 1269.

8. In that memorable Battel at *Cannas* betwixt *Hanibal* and the *Romans*, there was a ſtrange and fatal miſtake: For *L. Æmylius Paulus* the Conſul being wounded, was thrown by his Horſe, when divers of that Cohort caſt themſelves from their Horſes, with a purpoſe to aſſiſt the Conſul on foot, and to remount him aſſoon as might be. The reſt of the Horſe perceived it, and as if they had received ſuch a command, they all leaped from their Horſes to fight with the Enemy on foot. When *Hanibal* ſaw this, with a military ſcoff, I had rather, ſaid he, that the Conſul ſhould do thus, than deliver them all bound into my hands. Indeed it proved little leſs; for by this means at this Battel *Hanibal* obtained the greateſt and entireſt Victory that ever he got of the *Romans*: and had he made uſe of it accordingly, he had made himſelf Maſter of *Rome* it ſelf.

Zuing. Theatr. vol. 1. l. 1. p. 29.

9. *Lartes Tolumnius*, King of the *Veientines*, playing at Dice, and having a proſperous Caſt, ſaid jeſtingly to his Companion, *Occide*, meaning no more than kill or beat me now, if you can. It fortuned, that the *Roman* Ambaſſadors came in at the inſtant, and his Guard miſtaking the intention of the word, ſlew the Ambaſſadors, taking that for a word of command to them, which was only ſpoken in ſport to him that was played with.

Plut. in Cimone, pag. 482. Heniger. propug. caſt. l. 1. p. 79. Lavater. de Spectr. part. 2. c. 9. pag. 136.

10. *Cleonce*, a Virgin of *Byzantium*, had promiſed in the night to come to the bed of *Pauſanias* the *Lacedemonian* General; ſhe came ſomewhat later than the agreement was, and had received a candle of the Guard to direct her to his Chamber; but ſtumbling by chance at the door of the Chamber, ſhe fell, and the light was put out. *Pauſanias* was aſleep, but awaking with the noiſe, leaped out of bed, and doubting ſome treachery

chery

Fulgoſ. Ex. l. 9. c. 9. p. 1268.

chery, directed himſelf as well as he could in the dark to the Chamber door, and ran his Sword through the body of her, who did not look for ſo bloody an entertainment.

Sueton. in Tiberio, l. 3. c. 62. p. 157. Fulgoſ. l. 9. cap. 9. pag. 1271.

12. *Tiberius Cæſar* being buſied in the examination of ſome men by torments to find out the Authors of his Son *Druſus* his death, it was told him, that a *Rhodian* was come, who apprehending it of one that could tell ſomething of the matter, commanded that they ſhould preſently put him to the Rack: ſoon after it appeared, that this *Rhodian* was his Friend, and one whom *Tiberius* himſelf had invited to him from *Rhodes* by his own Letters. The miſtake being cleared, *Tiberius* commanded to ſtrangle the man, that ſo the villany might be concealed.

Zuing. Theatr. vol. 1. l. 1. p. 32.

12. *Baptiſta Zenus*, a Cardinal in the time of Pope *Paul* the Second, having called often for the Groom of his Chamber, and he at that time obeying the neceſſities of Nature, and ſo returning no anſwer, the furious Cardinal hid himſelf behind the Chamber door, that he might puniſh him to purpoſe as he came in. In the mean time came the Secretary of another Cardinal, and finding the door open, entred the Chamber; *Baptiſta* caught him by the hair, and laid on him with his fiſts; the paſſion he was in not ſuffering him (for ſome time) to diſcern his miſtake.

Fulgoſ. Ex. l. 9. c. 9. p. 1273, 1274. Fitzh. of Relig. and Pol. part 1. c. 14. p. 135. Oſorius l. 7. c. 36. p. 201.

13. *Gildo* rebelling in *Africa* againſt the Emperour *Honorius*, *Maſtelzeres* the Brother of *Gildo* was ſent againſt him. *Gildo*'s Army was far the more numerous; and when *Maſtelzeres* drew near the forefront of the Enemy, he began to ſpeak mildly to the Souldiers: The Standard-bearer of *Gildo* replying roughly upon him, he with his Sword ſmote off the arm he bore the Enſign with, that both it and the Enſign fell together to the ground. The hinder-part of the Army having ſeen *Maſtelzeres* in Treaty, and perceiving the Enſign inclined (a ſign of ſubmiſſion amongſt them) and thinking that the Front which conſiſted of *Roman* Legions, had ſubmitted themſelves to *Maſtelzeres*, as *Honorius* his General, and ſo they were deſerted of the greateſt part of the Army; theſe *Africans* wheeled off, and did what they imagined the reſt had done. *Gildo* beholding the whole Army at the point of yielding, and fearing his life, fled haſtily away, and left an unbloody Victory to his Brother by virtue of this odd miſtake.

Fulgoſ. Ex. l. 9. c. 9. pag. 1276, 1277.

14. *Mullus Cropellus* was ſent by *Matheus Vicecomes*, who then bore the chief Rule in *Millain*, to ſeiſe upon *Cremona*, who approaching the City in the night, had digged through the Wall unperceived. *Pontionus*, an Exile of *Cremona*, had entred the breach, followed only with an hundred men, and ſuppoſing that *Mullus* followed him, forthwith ſeiſed upon the Palace. A great tumult and cry being raiſed, *Gregorius Summus*, a Citizen of *Cremona*, took Arms, flew to the Walls, and ſoon ſtopped up the entrance againſt them that were without. *Mullus* therefore thinking that *Pontionus* was oppreſſed in the City, drew off in great fear; and *Gregorius Summus* being informed that the Palace was loſt, ſuppoſing that a far greater number of Enemies had entred the City than indeed there had, though he was in the head of a great Party of valiant men, with which he might eaſily have cut off *Pontionus* and all his, yet he fled out of *Cremona*. Thus the darkneſs of the night had led both Parties into errour in the ſame place, and ſo as that thoſe which were moſt in number did ſtill flye from, and were afraid of thoſe that were not ſo many.

Nicet. Choniat. l. 2. fol. 56.

15. *Caicoſcroes*, the Sultan of *Iconium*, having received ſome injury from *Alexius Angelus* the *Greek* Emperour, intending to be revenged, made a ſudden incurſion, and had taken *Antioch*, had it not been for an accidental chance and a miſtake of his own thereupon. It fell out, that the ſame night he haſtned towards *Antioch* to take it, that there was a Noble perſon in the City that celebrated the Nuptials of his Daughter, and as 'tis uſual in ſuch ſolemnities, there was a great noiſe of the Feaſters, a ſound of Cymbals and Timbrels, of Dancing, and Women ſinging up and down: theſe made a great ſtir in the City all night. Aſſoon as *Caicoſcroes* drew near the City, hearing the noiſe of Inſtruments and a concourſe of men, not apprehending the thing as indeed it was, but conceiving it a military notice one to another, that his coming was diſcerned, he forſook his deſign, and drew off to *Lampe*.

Zuing. Theatr. vol. 1. l. 1. p. 94.

16. *Johannes Gorræus* a Phyſician in *Paris*, the ſame perſon who wrote the excellent Phyſical Lexicon, being ſent for to the houſe of a Biſhop, who at that time was ſick; to prevent all danger that might happen to him upon the account of his Religion (for at that time all *France* was on fire with it) he determined to make his return home in the Biſhops Litter: he was upon his way about twilight when certain *Pariſians* (to whom the Biſhop was indebted, and that had long in vain waited for ſatisfaction) aſſaulted the Litter, in hope to find ſome of the Biſhops goods conveyed in it that way. This ſtruck ſuch a fear into *Gorræus*, that ſuppoſing he was taken upon the account of his Religion, he fell into a diſtemper of mind, and was not reſtored to his perfect health till a long time after.

Zuing. Theatr. vol. 1. l. 1. p. 94.

17. *Ferdinand* King of *Arragon* and *Naples* ſetting forward with his Army towards *Canuſium*, the Scouts he ſent out beholding a great Herd of Deer feeding in the night, wherewith that Country doth very much abound, by a ſignal miſtake they returned to the King, and reported that *Nicholaus Picininus*, with *John* Duke of *Anjou*, who affected the Kingdom, had joyned themſelves with the Prince of *Tarentum*; and that they had found them all in Arms in ſuch a place. *Ferdinand* fearing that he ſhould no way be able to match with ſo great Enemies, fairly retreated with his Army to *Barolum*, upon no other occaſion than this groſs miſtake, which the cowardiſe of his Scouts had put upon firſt themſelves, and then him.

Zuing. v. 1. l. 3. p. 257.

18. *Rome* being beſieged by *Totilas* King of the *Goths*, *Vigilius* the then Pope, being upon his return from *Conſtantinople*, diverted unto *Sicilia*, and though he had been very injuriouſly dealt with by the Citizens, yet he ſent thence a mighty quantity of Corn by ſhipping to *Rome*. The *Goths* were aware of this relief, and therefore getting into the Haven before the arrival of theſe Ships, and keeping themſelves cloſe, lay in ambuſh behind the Towers and Buildings thereabouts. The Souldiers of the Garriſon from the Wall and their Guards, with up-lifted hands, and garments upon the points of Lances, and great crys, gave notice to the Mariners, that the Enemy lay in the Port, that therefore they ſhould take heed and not fail into it. But the Mariners not underſtanding the ſigns, and ſuppoſing the *Romans* on the Walls had made them and their loud acclamations only for the joy they conceived at their coming, they put into the Haven with all ſpeed, where they were all as ſpeedily taken, and the great proviſion of

Corn which they brought was all unladen by the *Goths*.

Lonic. Theatr. p. 479. 19. A certain Cardinal had an unlawful familiarity with a Citizens Wife, her Husband not only conniving, but being alſo ſubſervient thereunto. The Husbands Brother vehemently diſcontented at this turpitude and diſhonour to the Family, was reſolved to be the death of the Cardinal. He underſtood the Cardinal had given order for a ſumptuous Supper at the houſe of the Adultereſs, as indeed he had; but being detained by ſome unexpected affairs, did not come: ſo that at the laſt, the Husband weary of waiting, went to bed with his Wife, in that bed which was prepared for her and the Cardinal. In the mean time the Brother had hid himſelf in a far room of the houſe, and ſuppoſing that the Cardinal was in bed with his Brothers Wife, at midnight he ruſhes into the Chamber, and imprudently kills his Brother, together with his adulterous Siſter. In the morning underſtanding his errour, before he went into a voluntary baniſhment, he took care that the Cardinal ſhould be poyſoned by a Prieſt.

Zuing. vol. 2. *l.* 7. *pag.* 464. 20. *Julianus* ſirnamed *Hoſpitator*, returning home one morning betimes, found his Father and Mother in that bed wherein he and his Wife had uſed to lye; and ſuppoſing that his Wife had played falſe, and that it was ſhe and her Adulterer who were there laid aſleep, he ſlew them both by a lamentable miſtake.

Nicephor. Gregor. l. 8. *fol.* 31. 21. *Andronicus Junior* (the Son of *Michael*) the Emperour, went one night to make merry with a noble Strumpet in the City, and having underſtood that there was a very handſom young man that was extremely in love with her, he placed certain Gladiators in ambuſh to await his coming, and with charge to fall upon him and kill him. It fell out, that *Manuel* the *Deſpot* going to ſeek for his Brother the Emperour, chanced to paſs that way; the Sword-men ſuppoſing this was the Emperours Rival, aſſaulted him with Darts and Swords, in ſuch manner, that the young Prince having received a mortal wound, fell from his Horſe, at laſt he was known by ſome of the Souldiers, and by them carried unto the Palace, where he dyed in a few hours after.

Sabel. l. 3. *En.* 7. 101. 22. *Antonius*, the General of *Veſpaſians* Forces, having taken *Cremona* from the Souldiers of *Vitellius*, went into a Bath to get off the blood he was ſoiled with, and to refreſh himſelf after his wearineſs. While he was there, they excuſed to him that the Bath was not ſo warm as it ſhould be: Well, ſaid he, it will be hot by and by. This word of his was catched up by ſome of the Souldiers; and as if thereby he had given them a command to ſet fire on the City, 40000 of them broke in at once upon the City, ſlew all the Citizens indifferently, ſeiſed upon their Goods, and ſet fire upon their houſes; ſo that in four days time the City was utterly conſumed.

Zuing. Theatr. l. 5. *vol.* 2. *pag.* 382. 23. *Theodorus Bibliander*, Profeſſor of Divinity amongſt the *Tigurines*, was a man of ſingular parts, and one who by his over-conſtancy in his ſtudies, was fallen into that infirmity of the eyes which is commonly called San-blind; riſing one morning betimes, and coming into the Kitchin, the Cat ſate upon the Table, ſporting as ſhe uſed to do, he ſuppoſing it had been the Maid: Good morrow *Elſa*, ſaid he, and the Cat, after her manner, returned the ſalute of her Maſter.

Zuing. Theatr. vol. 2. *l.* 5. *p.* 382. 24. *Valentinus Bolzani*, a Preacher, was weak-eyed from his birth, and San-blind when he was grown up, riſing one morning to his wonted ſtudies, and intending to light a candle, he came in with his match to the fire ſide, and thruſt it into the Cats eye that ſate there, the ſhining of it in the dark having occaſioned him to think it a coal that had fire in it. The Cat gave a ſudden leap, with ſuch a cry as they uſe when they are injured, and the poor Miniſter, as if he had ſeen a Ghoſt, was put into ſo terrible a fright, that he was glad to retreat into his Chamber, till at laſt underſtanding his errour, his fears were turned into laughter.

Fitzh. of Relig. and Polic. part. 1. *c.* 14. *p.* 133. 25. In the Battel of *Crignola* in the Kingdom of *Naples* betwixt the *Spaniards* and the *French* men, a word of the Count *de Nemours*, who was General of the *French*, being miſconſtrued by his Souldiers, was a great cauſe of their overthrow. For the Battel being already begun, and the Count finding that he could not paſs a certain Ditch (over which he had thought to have led ſome part of his Army to charge the *Spaniards* on the other ſide) cryed to the Souldiers that followed him, Back, back, meaning to lead them another way. But they not knowing the cauſe, underſtood that he had bid them flye, which they began to do, and others ſeeing them, followed their example. The Count was ſlain at the ſame time, and thereupon the whole *French* Army fled out-right, and left the field and Victory to the *Spaniards*.

Fitzh. of Relig. and Polic. part. 1. *c.* 14. *p.* 132. 26. When *Arnulphus* the Emperour beſieged *Rome*, it chanced that a Hare being ſtarted by ſome of the Camp, ran towards the City, and that a great number of the Souldiers purſued her with great noiſe and crys; which the *Romans* ſeeing from the Town, and conceiving that the Enemies meant to give them a furious aſſault, they were hereupon ſurprized with ſo ſudden and vehement a fear, that they abandoned the Walls and Rampiers; which the Enemies obſerving, made uſe of the opportunity, ſcaled the Walls, and took the City.

Diod. Sicul. l. 20. *p.* 671. 27. The Army of *Agathocles* was in a vehement ſedition, which the *Carthaginians* ſought by all means to improve, ſoliciting the Souldiers to a defection by promiſe of increaſe of ſtipend, and other gifts, divers Captains had promiſed to come to them with their Companies, in the mean time *Agathocles*, by his Oration and Policy, had appeaſed the mutiny; whereupon determining not to loſe ſo fair an occaſion, he immediately led forth his Army againſt the *Carthaginians*: they who ſaw them upon their March, ſuppoſed them to be the Revolters that came over to their ſide, not at all dreaming of what had fallen out in the Army. But ſo ſoon as *Agathocles* drew near them, he ſoon put them out of their miſtake; he cauſed his Trumpets to ſound a Charge, and fell in fiercely upon his unprepared Enemies that expected nothing leſs, ſo that he made a great ſlaughter of them.

Lord Remy his civil conſiderat. c. 62. *p.* 158. 28. *Sempronius*, the Conſul, warring with the *Æqui*, the Battel between them continued until night with variable fortune on either ſide. The night being come, and both Camps in diſorder, neither of the Armies returned into their own Camp; but each Party retired into the next Mountains, where they thought to be moſt aſſured. And the *Roman* Army divided it ſelf into two parts, whereof the one went with the Conſul, and the other with *Tempanius* a Centurion. The morning being come, the Conſul (without knowing any thing of the affairs of the Enemy) went to *Rome*, thinking that he had loſt the Battel, and the *Æqui* did the like, both having left their Camps to him that would, and thought himſelf victorious. It happend that *Tempanius* in retiring with the reſt of the Army, underſtood (by chance) from certain wounded Souldiers of the *Æqui*, how their Captains abandoning their Camp, were fled and gone: wherefore he returning, ſaved the *Roman* Camp, ſacked the Camp of the Enemy, and came victorious to *Rome*.

Fox Book of Martyrs vol.2. l.7. pag. 1382, 1383, 1384.

29. There was one Mr. *Mallary* Maſter of Arts of *Cambridge*, Scholar of Chriſts Colledge, who for opinions held contrary to the determination of holy Mother Church of *Rome*, was convented before the Biſhops, and in the end ſent to *Oxford*, there openly to recant and to bear his Faggot, to the terrour of the Students of that Univerſity. It was appointed, that he ſhould be brought ſolemnly into St. *Mary*'s Church upon a Sunday, where a great number of the Head-Doctors, and Divines, and others of the Univerſity were aſſembled, beſides a great number of Citizens which came to behold the ſight. Dr. *Smith* then Reader of the Divinity Lecture, was appointed to make the Sermon at this Recantation. All things thus prepared, cometh forth poor *Mallary* with his Faggot upon his ſhoulder, the Doctor was alſo in the Pulpit to make his Sermon; he had ſcarce proceeded into the midſt thereof, when ſuddenly was heard into the Church the voice of one crying in the ſtreet, Fire, fire. The occaſion of which was, one *Heuſter* coming from *Alhallows* Pariſh, ſaw a Chimney on fire, and ſo paſſing in the ſtreet by St. *Mary*'s Church cryed, Fire, fire, meaning no hurt. This ſound of fire being heard in the Church, went from one to another, till at length it came to the ears of the Doctors, and at laſt to the Preacher himſelf. Theſe amazed with ſudden fear, began to look up to the top of the Church, and to behold the walls; the reſt ſeeing them look up, looked up alſo. Then began in the midſt of the Audience ſome to cry out, Fire, fire: Where, ſaith one? Where, ſaid another? In the Church, ſaith one. The Church was ſcarce pronounced, when in a moment there was a common cry, the Church is on fire, the Church is on fire by Hereticks. Then was there ſuch fear, concourſe, and tumult of people through the whole Church, that it cannot be declared in words, as it was in deed. After this, through the ſtir of the people running to and fro, the duſt was ſo raiſed, that it ſhewed as if it had been ſmoak. This and the out-cry of the people made all men ſo afraid, that leaving the Sermon, they began all together to run away; but ſuch was the preſs of the multitude, running in heaps together, that the more they laboured, the leſs they could get out; they thruſt one another in ſuch ſort, that they ſtuck faſt in the door, that there was no moving forward or backward. They then ran to another little Wicket on the North-ſide, but there was the like or greater throng. There was yet another door towards the Weſt, which though ſhut and ſeldom opened; yet now they ran to it with ſuch ſway, that the great Bar of Iron (which is incredible to be ſpoken) being pulled out, and broken by force of mens hands, the door notwithſtanding could not be opened for the preſs or multitude of people. At laſt when they were there alſo paſt hope to get out, they were all exceedingly amazed, and ran up and down, crying out, That the Hereticks had conſpired their death; one ſaid he plainly heard the fire, another affirmed that he ſaw it, and a third ſwore he felt the molten Lead dropping down upon his head and ſhoulders. None cryed out more earneſtly, than the Doctor that preached, who in a manner firſt of all cryed out in the Pulpit, Theſe are the ſubtilties and trains of the Hereticks againſt me, Lord have mercy upon me, Lord have mercy upon me. In all this great amaze and garboil, nothing was more feared than the melting of the Lead, which many affirmed they felt dropping upon their bodies. The Doctors ſeeing no remedy, that no force nor authority would prevail, fell to intreaty, and offered rewards; one offering 20 *l.* another his Scarlet Gown, ſo that any man would pull him out, though it were by the ears. A Preſident of a Colledge pulling a board out from the Pews, covered his head and ſhoulders therewith againſt the ſcalding Lead, which they feared much more than the falling of the Church: one thought to get out at a window, and he had broken the glaſs, and got his head and one ſhoulder out, but then ſtuck faſt betwixt the Iron Bars, that he could move neither way: others ſtuck as faſt in the doors, over the heads of which ſome got out. A Boy was got up to the top of the Church door, and ſeeing a Monk of the Colledge of *Glouceſter* (who had got upon the heads of men) coming towards him, with a great wide Cowl hanging at his back, the Boy thought it a good occaſion for him to eſcape by, and handſomly conveyed himſelf into the Monks Cowl. The Monk got out with the Boy in his Cowl, and for a while felt no weight or burden; at laſt feeling his Cowl heavier than accuſtomed, and hearing a voice behind him, he was more afraid than while in the throng, believing that the evil Spirit that had ſet the Church on fire, was flyen into his Cowl, then began he to play the Exorciſt: In the Name of God, ſaid he, and all Saints, I command thee to declare what thou art that art behind at my back: I am *Bertrames* Boy, ſaid the other; but I ſaid the Monk adjure thee in the Name of the inſeparable Trinity, that thou wicked Spirit, do tell me who thou art, and from whence thou comeſt, and that thou go hence: I am *Bertrames* Boy, ſaid he, good Maſter let me go. When the Monk perceived the matter, he took the Boy out, who ran away as faſt as he could. In the mean time thoſe that were in the ſtreets, perceiving all things to be without fear, made ſigns to them in the Church to keep themſelves quiet, crying to them there was no danger; but for as much as no word could be heard, by reaſon of the noiſe in the Church, thoſe ſigns made them much more afraid than before, ſuppoſing all on fire without the Church, and that they were bid to tarry within, and not to venture out for the dropping of the Lead, and the fall of other things: this trouble laſted for many hours. The next day and week following there was an incredible number of Bills ſet upon the Church-doors to inquire for things loſt, as Shoes, Gowns, Caps, Purſes, Girdles, Swords, and Money; and in this garboil few but through negligence or oblivion left ſomething behind him. The Heretick, who through this hurly-burly had not done his ſufficient Penance, was the day following reclaimed to the Church of St. *Frideſwide*, where he ſupplied the reſt of his plenary Penance. This ridiculous accident happened *An.* 1541. in the Reign of King *Henry* the Eighth.

CHAP. XXX.

Of Retaliation, and of ſuch as have ſuffered by their own devices.

QUod tibi non vis fieri, alteri ne feceris, or Do as you would be done by, is a Rule that Nature it ſelf dictates unto all Mankind; yet there is no Leſſon that is ſooner forgot than this: where power is, it is ordinary to be oppreſſive according to the meaſure of it; but then many times the Providence of God ſteps in, and meaſures out the greateſt Inſolents the meaſure they have meted, cauſing them to fall into the very pits they have digged for others.

Dugd. Antiq. Warwick-ſhire, p. 101.

1. In the 7. of King *Stephen*, the times being then turbulent, *Robert Marmyon* (whoſe Seat was the Caſtle of *Tamworth*) being a man potent in Arms, and a great Adverſary to the Earl of *Cheſter*, poſſeſſed himſelf of the Monaſtery of *Coventry*, turned out the Monks, and fortified the Church with the Buildings belonging thereunto, making deep Trenches in the fields adjacent, which he ſo covered, that they could not be ſeen, to the end that they might be an impediment to an Enemy whenſoever any approach ſhould be made; but it ſo happened, that as he ſallied out with ſome forces upon the Earl of *Cheſter*'s drawing near, and not remembring whereabouts thoſe places had bin digged, he fell with his Horſe into one of them himſelf, and by that means being ſurprized by a common Souldier, had his head preſently cut off.

Knowls Turk. Hiſt. p. 1418.

2. *Daout Baſſa*, grand *Vizier*, had taken along with him Executioners, and ſtrangled *Sultan Oſman* his great Maſter: not long after by the contrivance of the great *Vizier Georgi*, the *Spahies* were ſtirred up to demand his life in ſatisfaction of the death of their late Emperour. *Daout* bribed the *Janizaries* with 40000 Chequins of Gold, and they received him into their protection; but the *Spahies* perſiſting in their former reſolution, the *Janizaries* put him ſecretly into the ſame Coach, wherein he had ſent *Sultan Oſman* to Execution; twice in the way being dry with ſorrow, he drank at the ſame Fountains where his late Maſter begged drink, and ſo was conveyed into the ſame Chamber, where he had murthered him. The Executioners beginning to tye him, himſelf ſhewed the very corner where he had committed that foul fact, and deſired that he might, if poſſible, expiate it there: and ſo he was accordingly ſtrangled.

Drummonds Hiſt. Scotl. p. 15.

3. *Mack Donald* born in *Roſſe*, was a Thief fleſhed in all Murders, miſchievous, without mercy; amongſt other his cruelties, he nailed Horſeſhoes to the ſoles of a Widows feet, becauſe in her grief ſhe had ſworn to report his wickedneſs to the King. Not long after he was brought to *Perth* by men of his own qualities, with twelve of his Aſſociates; the King, *James* the firſt of *Scotland*, cauſed them all in like manner to be ſhod, as they had ſerved the woman; and when they had been three days hurried along the Town, as a ſpectacle to the people, his Companions were gibbeted, and himſelf beheaded.

Philip de Comines, l. 6. *c.*12. *p.* 216. *Camer. oper. ſubciſiv. cent.*1. *c.* 9. *p.* 67.

4. In the Reign of *Lewis* the Eleventh King of *France*, there were by his order cruel Priſons made as Cages, being eight foot ſquare, and one foot more than a mans height; ſome of iron, and ſome of wood, plated with iron both within and without with horrible Iron-works. He that firſt deviſed them was the Biſhop of *Verdun*, Cardinal *Balue*, who incontinent was put himſelf into the firſt that was made, where he remained fourteen days. And it is remarkable, how the King himſelf did impriſon himſelf not long before his death; for in a jealous fear of his Son and Nobles, that they would deprive him of his Government, he encloſed himſelf within a Caſtle framed with Towers of Iron and iron Grates round about it.

*Sabel. Ex. l.*10. *c.*4. *p.* 557. *Camer. oper. ſubciſiv. cent.*1. *c.*9. *p.* 68.

5. *Perillus* the *Athenian* having caſt a brazen Bull for *Phalaris* the Tyrant of *Sicilia*, with ſuch cunning, that offenders put into it, feeling the heat of the fire under it, ſeemed not to cry with humane voice, but to roar like a Bull; when he came to demand the recompence of his pains, was himſelf by order of the Tyrant put into it, to ſhew the proof of his own invention. Whence *Ovid*,

> *Et Phalaris tauro violenti membra Perilli*
> *Torruit, infœlix imbuit autor opus.*
> Perillus *roaſted in the Bull he made,*
> *Gave the firſt proof of his own cruel trade.*

*Suton. in Julio, c.*89. *p.* 52.

6. Scarce any of the Murderers of *Julius Cæſar* out-lived him three years but dyed a violent death, being all of them condemned, they all periſhed by one accident or other; ſome by ſhipwrack, others in Battel, and ſome of them ſlew themſelves with the ſame Poignards wherewith they had before ſtabbed *Cæſar*.

Knowls Turk. Hiſt. p. 220.

7. When *Sultan Bajazet* the Firſt was taken by *Tamerlane*, he being demanded of the Victor what he would have done, in caſe the Victory had been his: Had I gotten thee in my power, ſaid he, I would have incloſed thee in an iron Cage, and carried thee about therein for a ſhew whereſoever I went. *Tamerlane* having heard this ſurly and unſeaſonable anſwer, cauſed an iron Cage to be made, wherein he incloſed the inſolent *Sultan*, who not able to endure the indignities that were there daily done to him, gave his head ſo many knocks againſt the Grates of his Cage, that at laſt death heard, and put an end to all his miſeries.

*Jovii Elog. l.*4. *p.*203. *De Serres hiſt. France p.* 499. *Bak. Chron. p.* 358. *Knowls Turk. Hiſt. p.* 453. *Fitzh. Rel. & Policy, c.*13. *pag.* 120.

8. Pope *Alexander* the Sixth went to ſupper in a Vineyard near the *Vatican*, where his Son *Cæſar Borgia*, Duke of *Valence*, meaning to poyſon *Adrian* Cardinal *Cornetti* ſent thither certain Bottles of Wine, infected with poyſon, and delivered them to a Servant of his, who knew nothing of the matter, commanding him, that none ſhould touch them but by his appointment. It happened the Pope coming in ſomething before ſupper, and being very thirſty through the immoderate heat of the ſeaſon, called for drink, his own proviſion being not yet come. The Servant that had the empoyſoned Wine in keeping, thinking it to be committed to him as a ſpecial and precious ſort of Wine, brought of it to the Pope, and while he was drinking, his Son *Borgia* came in and drank alſo of the ſame, whereby they were both poyſoned; but the Pope only (overcome with the poyſon) dyed: his Son by the ſtrength of youth and Nature, and uſe of potent remedies bore it out, though with long languiſhing.

*Herod. l.*8. *pag.* 496, 497.

9. *Hermotimus* being taken Priſoner in War, was ſold to *Panionius* of *Chios*, who made him an Eunuch. This baſe Merchant made a traffick of ſuch diſhoneſt gain; for all the fair Boys he could lay his hands on at Fayrs, or in the Ports for his money, he handled in this ſort, and afterwards carried them to *Sardis*, or to the City of *Epheſus*,

where he ſold them for almoſt their weight in Gold. *Hermotimus* was preſented amongſt other Gifts to King *Xerxes*, with whom in proceſs of time he grew into greater credit than all the other Eunuchs. The King departing from *Sardis* to make War upon the *Grecians*, *Hermotimus* went about ſome affairs into a quarter of the Country, which was husbanded by thoſe of the Iſle of *Chios*, where finding *Panionius*, he took acquaintance of him, and in a large conference recounted to him the large benefits he enjoyed by means of his adventure, promiſing him to promote him to great wealth and honour, if he would remove himſelf and his family to *Sardis*. *Panionius* gladly accepted of this offer, and a while after went with his wife and children. *Hermotimus* aſſoon as he had him and his in his power, uſed theſe words to him: O thou moſt wicked man, of all the wickedeſt that ever were in the world, that uſeſt the moſt vile and deteſtable traffick that can poſſibly be deviſed, what hurt or diſpleaſure didſt thou or any of thine receive of me, or any that belong to me, that thou ſhouldſt bring me into that caſe wherein I am, and of a man that I was, make me neither man nor woman? Didſt thou think that the Gods were ignorant of thy practices? Doſt thou not ſee how they doing right and juſtice have delivered thee (wicked Wretch) into my hands, that thou mayſt not find fault with the puniſhment I ſhall inflict upon thee? After theſe and ſuch like reproaches he cauſed *Panionius* his four Sons to be brought into his preſence, and compelled the miſerable Father to gueld them all one after another with his own hands, and after that was done, the children were alſo forced to gueld their own father.

Lonic. Theatr. p. 344. Sabel. En. l. 10. c. 4. p. 555. Heyl. Coſm. p. 150.

10. *Alboinus*, King of the *Lombards*, having in a great Battel overcome and ſlain *Cunimundus* King of the *Gepidæ*, married *Roſamund* Daughter of the dead King. On a time at a Feaſt he drank to her out of the Skull of her dead Father, which he had cauſed to be made into a Cup; the offended Lady reſolved to be revenged, and knowing that *Helmichild*, a Knight of *Lombardy*, was in love with a Lady in her attendance, ſhe cauſed him to be brought into a dark Chamber, in pretence of there enjoying his Miſtreſs; her ſelf lay in the bed to receive him, and afterwards that he might know what he had done, ſhe cauſed the window to be ſet upon, and then told him, that unleſs he would kill *Alboinus* her Husband, ſhe would diſcover all he had acted with her. *Helmichild* overcome with her threats and his own fears, in the night ſlew *Alboinus* as he lay in his bed. The Murder committed, both of them fled to *Ravenna*, where ſhe alſo intended to deſtroy *Helmichild* by a preſent poyſon. He had drank off a part of it, and finding that the deadly operation of it began to inſinuate and creep along his veins, he drew his Sword, and enforced *Roſamund* to drink off the reſt of the potion ſhe had prepared for him, and ſo by that means they both of them dyed together.

Lonic. Theatr. p. 639.

11. *Eutropius* the Eunuch was the Minion and Darling of the Court in the Reign of *Arcadius* the Emperour; he ſold places of Honour, Juſtice, and the Laws, gave and took away Provinces as he pleaſed; at laſt was made Conſul: then was he accuſed of a Conſpiracy againſt the Emperour, the Emperour gave order for his death, but he was fled into a Temple or Sanctuary; and it is remarkable, that he was the firſt who had made a Law, that any guilty perſon might be taken out of a Sanctuary per force, by virtue of which Law himſelf was dragged out and ſlain.

Zuing. Theatr. vol. 3. l. 6. p. 794.

12. *Cliſthenes* was the firſt amongſt the *Athenians*, who made a Law for the baniſhment of perſons, and it was not long before he himſelf ſuffered the ſame penalty by his own Law.

Camer. oper. ſubciſiv. cent. 1. c. 9. p. 68.

13. *Gryphus*, King of *Egypt*, had ſcarce recovered the Kingdom of his Father, and newly overcome the dangers abroad, before he ſaw himſelf ready to be enſnared at home by his own Mother. One day as he came from hunting, ſhe preſented him with a poyſoned Cup; but he forewarned of the ambuſh (counterfeiting the mannerly Son) prayed his Mother to begin, which ſhe refuſing, he preſſed her to it, and withal plainly told her what he had heard of the poyſon, reproving her ſharply, and ſwearing that to clear her ſelf of ſuch an accuſation, there was no way for her but to ſwallow down the drink. The miſerable Queen overwhelmed with the conſcience of her own offence, drank the poyſon, whereof ſhe preſently dyed.

Camer. oper. ſubciſiv. cent. 1. c. 9. p. 69.

14. In the year 1477. there was caſt in the City of *Tours* a very great piece of Ordnance, which was carried to *Paris*, where being mounted and placed without the Walls by St. *Anthonies* Port, it was often diſcharged. At laſt as they were loading it with an iron Bullet of fifty pounds weight, by ſome accident the powder in the Piece took fire, which beginning to vomit forth the furious Ball, the chief Founder of the Piece, *Johannes Manguens*, and fourteen other men that ſtood near him, were ſo rent and ſcattered abroad, that ſcarce could there be found any little pieces of their bodies. The Bullet after all graſing a great way off, killed a poor Fowler, as he was laying his Nets for Birds, ſix other men being only ſtricken with the wind of the Gun, and the ſtench of the powder, fell extremely ſick.

Camer. oper. ſubciſiv. cent. 1. c. 9. p. 69.

15. *Marius* one of the thirty Tyrants in the Reign of *Galienus*, was choſen Emperour by the Souldiers on the one day, reigned as Emperour the ſecond, and was ſlain by a Souldier on the third, who ſtriking him, ſaid, This is with a Sword which was made by thy ſelf: for this *Marius* had afore-time been a Cutler.

Camer. oper. ſubciſiv. cent. 1. cap. 98. p. 461.

16. The Emperour *Henry* the Fourth uſed to go often to Prayers in St. *Mary*'s Church in the Mount *Aventine*; Pope *Gregory* the Seventh, who carried a watchful eye over all the actions of this Prince, commanded one to take notice of the place where he was wont to pray, and got a certain Fellow, with promiſe of great recompence, to get up upon the top of the Church, and there upon the Beams to place certain huge ſtones, which ſhould be ſo fitly laid, that with the leaſt touch they ſhould fall down directly upon the Emperors head, and brain him at the firſt blow. This mercenary Villain, as he would have played his part, went ſo haſtily to work, that as he thought to have rolled down a great ſtone from the Roof, the ſtone with its weight drew him on ſo, that firſt the man and then the ſtone fell upon the Church-floor, where he was killed with the ſtone that fell upon him. The *Romans* hearing of this Treaſon, ran into the Church, tyed a rope about the feet of this wretched Traitor, and dragged his carkaſs three days together throughout all the ſtreets of *Rome*; but the Emperour uſing his wonted clemency, commanded he ſhould be buried.

Camer. oper. ſubciſiv. cent. 1. cap. 99. p. 463.

17. As the Emperour *Charles* the Fourth was ſitting in his Court of Audience, there came before him a Prieſt complaining, that *Zacbora*, a Gentleman and his Patron, had put out his eyes, becauſe

he had reproved him of Hereſie, and therefore he deſired of the Emperour that he might have ſatisfaction. *Zachora* appearing, confeſſed the fact, excuſing it by a tranſport of rage, and offering to ſubmit to any mulct of money the Judges ſhould think fit, to repair the Complainant with. The Emperour conſidering that the blind mans eyes could not be reſtored, by the Law of Retaliation cauſed the eyes of *Zachora* to be put out for thoſe of the Prieſt.

Zuing. Theatr. vol.1. l.2. p.210.

18. *Brennus*, Captain of the *Gauls*, while the *Romans* were weighing out Gold for their Ranſom, hung a Sword and Belt upon the beam of the Scales, and when he was asked by *Sulpitius* the Conſul what that meant: What, ſaid he, ſhould it mean but wo to the conquered. Now when *L. Camillus* the Dictator had ſuddenly ſet upon the *Gauls*, as they were weighing, and had ſlain many of them, *Brennus* complained, that this act of Hoſtility was contrary to the agreement made with him, the Dictator only retorted his own words, Wo to the conquered.

Knowls Turk. Hiſt. p. 486.

19. *Selymus* the Firſt, Emperour of the *Turks*, lay at *Conſtantinople* ſick of an Ulcer in the Reins, and afterwards was ſeiſed upon by a malignant Feaver; ſo that wearied with his diſeaſe, and being a burden to himſelf, he dyed *Septemb.* 1520. in the ſame Village of *Chiurle*, where he had formerly fought with his Father; which certainly came to paſs, not without a manifeſt token of divine Juſtice, that he ſhould ſuffer in that very place where he had ſinned.

Zuing. Theatr. vol.2. l.7. p.560.

20. *Aba*, a Tyrant of *Hungary*, was put to flight by the Emperour *Henry* the Third, in the behalf of *Peter* the lawful King; being forced to flye, he paſſed the *Danubius*, and got to a Village called *Scebe*, near the River *Tibiſcus*: at this place he had ſlain many of the Nobility, and at the ſame place himſelf was murdered by the Swords of his own mutinous Souldiers.

Zuing. Theatr. vol.2. l.7. p.466.

21. *Theudius*, King of the *Wiſigoths*, was ſlain in his Palace, *An.* 587. by one that counterfeited madneſs; while he lay breathing out his laſt, he commanded that his Murderer ſhould not be ſlain: For, ſaid he, I have no more than I deſerved, having my ſelf ſlain my Prince while I was a private man.

Ælian. var. hiſt. l.6. c.10. p. 192.

22. *Pericles*, an *Athenian* Commander, and one of great power in that State, ordained by a Law, that no man ſhould be admitted to any Government in the Common-wealth, unleſs born of both ſuch Parents as were Citizens. This Law of his came afterwards to touch upon himſelf, for thoſe two Sons he had, *Paralus* and *Xanthippus*, both dyed of the peſtilence; he had others illegitimately born, who were ſupervivors of their Father, but by virtue of this Law of his, might not be admitted to any place of Government in the Republick.

Spotſw. hiſt. of the Ch. of Scotland l.2. p. 110, 111.

23. *Adam*, Biſhop of *Cathnes* in the year 1222. was barbarouſly uſed by ſome wicked people ſuborned by the Earl of *Cathneſſe*; he was aſſaulted at his own houſe, his Chamber-boy, with a Monk of *Melroſſe* that did ordinarily attend him, were killed; the Biſhop was drawn by force into his Kitchin, and when they had ſcourged him with rods, they ſet the Kitchin on fire, and burnt him therein. King *Alexander* the Second was at that time upon his Journey towards *England*, and upon notice of this cruel fact, turned back and went in haſte to *Cathneſſe*, where he put the offenders and their partakers to tryal, four hundred by publick ſentence were executed, and all their male children guelded, that no ſucceſſion ſhould ſpring from ſo wicked a ſeed. The place where their ſtones were caſt in a heap together, is to this day known by the name of the ſtony Hill. The Earl for withholding his help, and becauſe he did not reſcue the Biſhop, had his Eſtate forfeited, and howbeit after ſome little time he found means to be reſtored, yet did he not eſcape the judgment of God; being murdered by ſome of his own Servants, who conſpired to kill him, and to conceal the fact, ſet the houſe on fire, and burnt his body therein: So was he paid home in the ſame meaſure he had uſed to the Biſhop.

CHAP. XXXI.

Of ſuch perſons as have been extremely beloved by ſeveral Creatures, as Beaſts, Birds, Fiſhes, Serpents, &c.

THE fitteſt object of mans love is certainly ſomething that is above, or at leaſt ſomething that may pretend to a kind of equality with him; but yet this noble paſſion hath admitted of moſt unworthy deſcents. *Xerxes* doted upon a Plane-tree; and we read of others that have been enamour'd of Statues: thus when the Maſter hath humbled himſelf to his Servant, it is the leſs wonder, if his ſlaves riſe, and tender him an affection that he may be aſhamed of.

Busbeq. ep.3. p. 52. Burt. Melancholy, part.3. §.2. p. 404.

1. There are ſeveral relations in Books of the Loves of wild Creatures to men, to which yet I could never give any credit, till ſuch time as I ſaw a Lynx, which I had from *Aſſyria*, ſo affected towards one of my ſervants (known to him but a while) that it could no longer be doubted but that he was fallen in love with him. As oft as the man was preſent, there were many and notable flatteries and embraces, and little leſs than kiſſes; when he was about to go away, he would gently lay hold on his garments with his claws, and endeavour to detain him: when he departed he followed him with his eyes, and ſeldom took them off from that way he went. In the mean time he was ſad till he ſaw him returning, and then he entertained him with a wonderful alacrity and congratulation. At laſt the man croſſed the Sea with me to go into the *Turkiſh* Camp, and then the Lynx witneſſed the violent deſires he had of him by continual ſickneſs, and after he had forſaken his meat for ſome days, he languiſhed away till he dyed: which I was the more diſpleaſed with, becauſe I had determined to ſend him as a Preſent to *Cæſar*, together with an *Indian* Rat which I had very tame.

Lonic. Theatr. p. 328. Plut. Moral. p. 963.

2. King *Porus* in a ſharp fight with *Alexander* the Great, being ſore wounded with many Javelins thrown at him, fell from the back of his Elephant, upon which he was mounted. The Souldiers ſuppoſing him dead, came upon him, with a purpoſe to ſpoil him of his arms and ornaments. Here it was that the Elephant made uſe of all his fury in the defence of his Maſter; and having cleared the place of the moſt forward of the Aſſailants, he took up the body of his Lord with his Trunk, placed him again upon his back, by which means the King was ſaved, but the Elephant dyed of his wounds.

Plin. hiſt. l.8. c.40. p. 219.

3. This which followeth happened in our time, and ſtandeth upon record in the publick Regiſters,

namely

Xiphil. in Tiber. p.87. Lonic. Theatr. p.328.

namely in the year that *Appius Junius* and *P. Silus* were Conſuls. *Titus Sabinus* and his ſervants were executed for an outrage committed upon the perſon of *Nero*, the Son of *Germanicus*. One of them that dyed had a Dog which could not be kept from the priſon door, and when his Maſter was thrown down the ſtairs (called *Scalæ Gemoniæ*) would not depart from his dead Corps, but kept a moſt pitious howling and lamentation about it in the ſight of a great multitude of *Romans* that ſtood round about to ſee the execution. And when one of the company threw the Dog a piece of meat, he ſtraightways carried it to the mouth of his Maſter lying dead. Moreover when the carcaſs was thrown into the River *Tyber*, the ſame Dog ſwam after, and made all the means he could to bear it up a float, that it ſhould not ſink; and to the ſight of this ſpectacle and fidelity of the poor Dog to his Maſter, a number of people ran forth by heaps out of the City to the water-ſide.

Plin. l.8. c.17.p.204. Lonic. Theatr. p.327. Ælian. de Anim. hiſt. l.6. c.63. p.393.

4. In *Patras*, a City of *Achaia*, a Boy called *Thoas*, had bought a young Dragon, which he kept and nouriſhed with great care, and a notable familiarity there was grown betwixt theſe two. But when the Dragon was grown to a conſiderable bigneſs, the Citizens cauſed it to be carried into the Wilderneſs, and left there. It fortuned that this *Thoas* being grown up to a young man, was returning with ſome of his Companions from certain ſights they had been to ſee, and in their journey were ſet upon by Robbers. *Thoas* cryed out, his voice was ſtraight known to the Dragon, who was lurking not far from the place, who immediately came forth to his reſcue, frighted ſome, and ſlew others, and ſo preſerved the life of his Benefactor.

Plin. l.8. c.42.p.221. Lonic. Theatr. p.328.

5. *Centaretrius* the *Galatian* having ſlain *Antiochus* in the War, got upon the back of the dead Kings Horſe; but he had no ſooner done ſo, but that the Horſe ſeemed ſenſible that it was his Maſters enemy that beſtrid him: ſo that taking the Bit in his teeth, he ran with all the ſpeed that might be to the top of a Rock, from when he threw both himſelf and his Rider head-long, in ſuch manner, that neither could be taken up alive again.

Plin. hiſt. l.9.c.8.pag. 239. Sandys on Ovid. Metamorph. l.6.p.115.

6. In the Reign of *Auguſtus Cæſar* the Emperor, there was a Dolphin entred the *Lucrine* Lake, which loved a certain Boy, a poor mans Son, in a ſtrange manner. The Boy uſing to go every day from *Baiæ* to *Puteoli* to School, about noon uſed to ſtay at the water-ſide, and to call unto the Dolphin *Simo*, *Simo*, many times would give him the fragments of bread which he daily brought him to that purpoſe, and by this means allured the Dolphin to come at his call. I ſhould be aſhamed to inſert this relation into my Hiſtory, but that *Mecænas Fabianus*, *Flavius Alfius*, and many others have ſet it down for truth in their Chronicles. Well, in proceſs of time, at what hour ſoever of the day the Boy lured for him, and called *Simo*, the Dolphin, though never ſo cloſe hidden, would come abroad and ſcud amain to this Lad, and taking bread and other victuals at his hand, would gently offer him his back to mount upon, letting fall the ſharp prickles of his Fins, for fear of hurting the Boy; when he had him on his back, he would carry him over the broad arm of the Sea as far as *Puteoli* to School, and in like manner convey him back again home: and thus continued for many years together ſo long as the Lad lived. But when the Boy was fallen ſick and dead, the Dolphin uſually came to the place, ſeemed to be heavy and mourn for the abſence of his beloved; and at laſt, 'tis preſumed for very grief and ſorrow, himſelf was found dead upon the ſhore.

Plin. hiſt. l. 9. c. 8. p. 239. Plut. Morals, p.979.

7. *Egeſidemus* writes, that in the City of *Jaſſus* there was a Boy called *Hermias*, who having uſed likewiſe to ride upon the back of a Dolphin over the Sea, chanced at laſt, in a ſudden ſtorm, to be overwhelmed with waves, as he ſate upon his back, and ſo dyed; he was brought back by the Dolphin dead as he was, who (as it were) confeſſing that he was the cauſe of his death, would never return again into the Sea, but lanched himſelf upon the ſands, and there dyed upon the ſhore.

Lonic. Theatr. p.327. A. Gell. noct. Attic. l.5. c.14.p. 157, 158.

8. In the great Cirque at *Rome*, at a ſolemn Spectacle, there were many perſons condemned to be torn in pieces by wild beaſts let looſe upon them from Dens and Caves made for the purpoſe; Amongſt theſe miſerable perſons was one *Androdus*, who had been Servant to a Conſular perſon. There was a Lyon let forth upon him, the moſt terrible of all others to look upon both for ſtrength and extraordinary fierceneſs, who at the firſt ſtood ſtill, as one in admiration, and then ſoftly and mildly approaching the man, moved his tail, after the flattering manner of a Dog, and then gently licked the legs and hands of the poor Slave that was almoſt dead with fear, and defended him againſt all the wild beaſts in the Cirque. All the people ſaw this wonder not without great applauſe. *Androdus* was therefore ſent for by *Cæſar*, who inquired of him the reaſon, why that terrible beaſt had ſpared him alone, and had fawned upon him in that manner. The Slave told him, That being Servant unto the Proconſul of *Africk*, by over-hard uſage he had been conſtrained to run away into the ſands and ſolitudes, where while he hid and reſted himſelf in a Cave, there came to him this huge Lyon lame of one foot, and bloody, who ſeemed mildly and gently to crave his aſſiſtance; that he took up his foot, and having pulled out a long and ſharp thorn gave him eaſe; that from that day to three years end he lived with the Lyon in that Cave, who ever brought him a part of his prey, which he roaſted in the Sun and eat. After which, weary of that beſtial life, (in the Lyons abſence) he went his way, and having gone three days journey, he was ſeiſed upon by the Souldiers, and brought out of *Africa* to *Rome* to his Lord, and by him was condemned to be thus expoſed to the wild beaſts to be devoured; but that it ſeems this Lyon being afterwards taken, had again taken knowledge of him, as he had ſeen. Upon this the people univerſally interpoſed for the pardon of *Androdus*, and that he might have the Lyon beſtowed upon him; it was granted, and the Slave led the Lyon in a ſmall thong through the whole City: the people willingly gave him money, with great acclamations, crying out, This is the Lyon that was the mans Hoſt, and this is the man that was the Lyons Phyſician. *Gellius* calls the Slave *Androclus*.

Burt. Melancholy, part 3. §.2. p. 404.

9. *Busbequius* tells how a *Spaniard* was ſo beloved by a Crane of *Majorca*, that the poor bird would walk any way with him, in his abſence ſeek about for him, make a noiſe that he might hear her, and knock at his door, and when he took his laſt farewel, *Deſiderium ſuum teſtatus, poſt inediam aliquot dierum interiit*, Not able to over-maſter her paſſionate deſire, ſhe abſtained from all food till ſhe dyed.

Plin. nat. hiſt. l.10. c.5. p.273.

10. There happened a marvellous Example about the City of *Seſtos* of an Eagle, upon which

account that bird is had in great honour in thoſe parts. A young Maid had brought up an Eagle by hand from a young one, the Eagle again to requite her kindneſs, would firſt when ſhe was but little, flye abroad a birding, and ever bring part of that ſhe had gotten to her Nurſe. In proceſs of time being grown bigger and ſtronger, ſhe would ſet upon wild beaſts alſo in the Foreſt, and furniſh her young Miſtreſs continually with ſtore of Veniſon: at length it fortuned that the Damoſel died, and when her funeral fire was ſet a burning, the Eagle flew into the midſt of it, and there was conſumed to aſhes, with the Corps of the ſaid Virgin. In memorial whereof the inhabitants of *Seſtos* erected in that very place a ſtately Monument, ſuch as they call *Heroum*, dedicated to *Jupiter* and the Virgin; for that the Eagle is a bird conſecrated to that God.

Text. offi. l. 5. c. 66. p. 678.
Sax. Grammat. hiſt. Danic. l. 10. p. 410.

11. *Saxo Grammaticus* relates, that in part of *Sweden*, while ſome Virgins were playing in the fields, there came forth a great he-Bear that ſeiſed upon one of the moſt beautiful amongſt them, carried her into a ſecret part of the Wood in his paws to the place where his Den was, where he fell ſo in love with her, that he not only abſtained from preying upon her, but uſually brought ſome part of his prey, and uſed her with ſuch beſtial careſſes, that being impregnate by him, ſhe had a ſon, who, ſay ſome, gave beginning to the Family of the *Urſines*.

CHAP. XXXII.

Of the extraordinary Honours done to ſome great Perſons in their life-time, or at their death.

THE uſual manner of the World is to frown upon preſent vertue, and to purſue it with envy and detraction; but when once it is removed from our eyes, then, as if we repented of our former injuſtice, we can be contented thoſe ſhould have their due honour, who are now no longer in a capacity to enjoy it. It is true the ſame World hath dealt more ſincerely with ſome in this kind than with others; to ſome few it hath made preſent payment, but reſerving the juſt debt to others, till they have been withdrawn into their graves.

Olear. Trav. l. 6. p. 354, 355.

1. The *Turkiſh* Emperour, deſirous to recover *Bagdat*, ſent *Cha'il Baſſa* with an Army of 500000 men to reduce it. *Schach Abas* the *Perſian* King commanded *Cartzſchugai Chan* to march to the relief of the City with a ſmall Brigade, but conſiſting of choice men, and he followed him in perſon with the whole Army; he himſelf got into the City, and ſent *Cartzſchugai Chan* to meet the *Turk*, whom he wearied out with perpetual Skirmiſhes for ſix months together. At laſt he gave him Battel, diſordered and defeated him, forcing him to flye as far as *Netzed*. Upon the firſt news of the Victory *Schach Abas* left the City to go and meet *Cartzſchugai Chan*, and being come near him alighted, and ſaid to him, My deareſt *Aga*, I have by thy means and conduct obtained ſo noble a Victory, that I would not have deſired a greater of God; come, get up on thy Horſe, it is fit I ſhould be thy Lacquey. *Cartzſchugai* was ſo ſurprized at this diſcourſe, that he caſt himſelf at his feet, intreated his Majeſty to look on him as his Slave, and not to expoſe him to the deriſion of all the world, by doing him an honour ſo extraordinary, as that it was impoſſible he could any way deſerve it. But notwithſtanding all his intreaties, he was forced to get up, the King and the *Chans* following on foot only ſeven paces.

Sabel. Ex. l. 3. c. 2. p. 182.
Fulgoſ. Ex. l. 5. c. 2. p. 584.
Plut. in Timol. pag. 254.

2. *Timoleon* the *Corinthian* was the perſon who ſubverted the Kingdom and Tyranny of *Dionyſius* in *Sicily*, and reſtored the City of *Syracuſe* to her priſtine liberty; for which act of his, the grateful City underſtanding his death, decreed him perpetual honours, and that he ſhould be buried, and his Tomb erected in the *Forum* or Market place.

Suton. in C. Caligul. c. 5. p. 167.
Uſſers Annals. p. 813. An. Mund. 4023.

3. The day that *Germanicus* the Son of *Druſus* dyed, the Temples were batter'd with a tempeſt of ſtones, Altars overturned, the Houſhold-Gods by ſome thrown into the ſtreets, children laid out to periſh, the *Barbarians* alſo did conſent to a Truce; being in Civil War amongſt themſelves, or waging it with the *Romans*, as in a domeſtick or common mourning, ſome Princes and Governours amongſt them cut off their beards, and ſhaved the heads of their wives, in ſign of the greateſt and moſt afflicting grief. The King of Kings alſo, that is, the King of *Parthia*, forbore his hunting and feaſting of the Nobles, which is a kind of vacation amongſt the *Parthians*.

Fulgoſ. Ex. l. 5. c. 2. p. 585.

4. *Aratus* had delivered the *Sycionians* from under tyranny to liberty; when therefore he was dead, though he dyed without the Borders of the *Sycionians*, yet ſo great was the love of the people to him, that they accompanied his Corps crowned, and with great funeral Pomp conveyed it to their City, ſinging all along the praiſes of the deceaſed: they built him a Sepulchre of marvellous work and great coſt, which in honour of him they called by his name, and at this place they yearly celebrated the Birth-day of *Aratus* with Sacrifices and Sports. Moreover, in caſe it happened that any of *Aratus* his Family chanced to be there preſent at that annual Solemnity, they compelled him to take amongſt them the firſt and moſt honourable place.

Fr. Modii epiſt. dedic. ante Livii hiſt.
Fulgoſ. Ex. l. 2. c. 5. p. 281.

5. *Titus Livius* the Hiſtorian had attained to that fame and mighty reputation amongſt men for his Learning and publick Writings, that although he lived in the Age of *Auguſtus*, wherein a learned man was no rarity; yet 'tis ſaid concerning this man, that divers perſons of great Nobility came to *Rome* from the fartheſt parts of *Spain* and *Gades*, on purpoſe to ſee him; and when once they had ſo done they departed, leſt they ſhould ſeem to have given that viſit to the Magnificence and Majeſty of *Rome*, at that time the Head-City of the World.

Fulgoſ. Ex. l. 2. c. 5. p. 275.

6. When *Plato* in his return from *Sicily* came to *Olympias*, all the people (who were then convened for the celebration of the Plays there) as ſoon as they underſtood of his coming left the Plays, and ran forth to receive him, looking upon him with admiration and reverence, as a divine perſon and a man ſent down from Heaven. Now if any man ſhall well conſider the vanity of the *Greeks*, and how devoted to theſe ſports, and withal the mean birth and deſcent of *Plato*, he will better underſtand the greatneſs of the honour done him, which was never given to any King before or after.

Fulgoſ. Ex. l. 2. c. 5. p. 275.

7. *Philopœmen* had alſo a ſingular honour from the *Greeks* in the *Nemaan* Plays; for after he had obtained that famous Victory at *Mantinea*, and muſtered his Army where the Plays were celebrated,

brated, there were divers Harpers and Singers, and when one ſung this Verſe, O *Pylades*, through the gallantry of this Captain all the *Grecian* Cities were reſtored to liberty, all the people fixed their eyes upon *Philopœmen*, and with a loud and joyful ſhout teſtified they believed theſe Verſes to agree with his vertue.

Fulgoſ. exempl. l. 2. c. 5. p. 277.

8. The integrity and honeſty of *Zeno Yziens*, a *Cyprian* Philoſopher, was in ſuch high eſtimation with the *Athenians*, that they decreed him a golden Statue, with a Crown upon it; and alſo depoſited the Keys of their City in his hands, believing them more ſafe therein than in any of their own Temples.

Fulgoſ. exempl. l. 2. c. 5. p. 276.

9. The innocency and juſtice of *Phocion* procured him as much of reputation and honour as learning or military vertue uſe to beſtow on others; for as oft as he was choſen and ſent out by the *Athenians* as their General by Land, or Admiral by Sea, he was freely and chearfully received with the whole number of his Souldiers by the confederate Cities and Allies; they ſet open their City-gates not as to an *Athenian*, but as to a Citizen of their own City: whereas when any other beſides himſelf was ſent out in that employment, the Gates were ſhut and chained, and the Watches kept upon the Walls, as if ſome Enemy was near hand ready to ſurprize and betray them.

Fulgoſ. exempl. l. 2. c. 5. p. 280.

10. In what honour *Pompey* the Great was amongſt the *Romans*, appears by that one action of theirs; for when he was to be created Pretor in the *Mithridatick* War, and that *Roſcius* oppoſed him, adviſing the people to chuſe another to add *Pompey* as his Companion, marking out with his finger whom he deſigned for that choice; the people of *Rome* knowing the honour of *Pompey* was impeached, if he ſhould be made anothers Aſſociate, were univerſally moved with indignation, and ſet up a ſhout with that earneſtneſs, that the Crows that flew over their heads, fell down aſtoniſhed in the midſt of them: nor would they depart the Aſſembly, till they had obtained the Pretorſhip for *Pompey* alone, and all other things, which he thought neceſſary for his Expedition.

Ælian. var. hiſt. l. 10. c. 1. p. 262.

11. *Pherenice* brought her Son to the Olympick Games to contend for a Crown there, and when the *Hellanodicæ* or Judges did prohibit her from beholding the Plays, ſhe inſiſted upon her right, ſaying, She had a Father and three Brothers all Victors in the Olympicks, and had alſo brought thither her Son as a Champion: with theſe reaſons ſhe overcame both the people and the Law it ſelf, which forbad a woman to be preſent, and ſhe alone was admitted to ſit there.

Zuing. Theatr. vol. 1. l. 1. p. 45. Sueton. in Auguſt. l. 2. c. 58. p. 90.

12. *Auguſtus Cæſar* had the ſirname of *Pater Patriæ*, the Father of his Country, given him by the ſudden and full conſent of the *Romans*. The better ſort of the people were ſent to him with this Title unto *Antium*, and after, becauſe he would not accept it, when he returned to *Rome*, the whole body of the people met him with Wreaths of Laurel upon their heads. The Senate decreed to *Antonius Muſa*, his Phyſician, a Statue of Braſs to be placed next to that of *Æſculapius*, becauſe by his means he was recovered of a dangerous diſeaſe. Some Maſters of Families left it in their Wills, that their Heirs ſhould cauſe them to be carried to the Capitol with a Sacrifice before them, which ſhould be there offered in teſtimony of their thanks, that *Auguſtus* had ſurvived them. Some Cities of *Italy* made that day wherein he firſt came to them to be the beginning of their year. Moſt of the Provinces, beſides Temples and Altars, appointed Plays every five years, and that almoſt in every Town. The Kings his Friends and Confederates, each of them in their Kingdoms, built Cities after his name called *Cæſaria's*. And with joynt conſent and at their common charge, they reſolved to finiſh the Temple of *Olympick Jupiter*, begun in *Athens* of old, and to dedicate it to his Genius. They left their Kingdoms oftentimes, and both at *Rome*, and when he paſſed through the Provinces, did him daily ſervices, gowned, without Royal Enſigns, after the manner of Clients. The Knights of *Rome* did conſtantly celebrate his Birth-day two days together. All degrees of perſons did yearly caſt a ſtipend into the Gulph of *Curtius*, as a vow for his health; and in the Calends of *January* they gave him a New-years gift, although he were abſent, which amounted to huge ſums, though he would not admit that any ſingle perſon ſhould pay him above one ſingle penny. When he returned out of the Provinces, they followed him not only with hearty wiſhes of proſperity, but with Songs and Verſes fitted to their Muſick; and it was preciſely obſerved, that upon the day of his entrance into *Rome*, no kind of puniſhment ſhould be inflicted upon any Malefactor.

Zuing. Theatr. vol. 1. l. 3. p. 256.

13. When *M. Tullius Cicero* was forced into Exile by the means of *Clodius*, beſides the whole body of the Senate, there was above twenty thouſane men that put on mourning Apparel and funeral Habit, that thereby they might declare what ſenſe they had of his calamity, and that they were as much grieved, as if it had fallen upon their own families; and on the other ſide, when by the means of *Pompey* and others, he had liberty to return, almoſt all *Italy* ran out of their Towns and Cities to behold and welcome him.

Zuing. Theatr. vol. 1. l. 1. p. 97.

14. The Emperour *Conſtantine* the Great being dead in *Nicomedia*, the Souldiers that were of his Life-guard rent their garments, threw themſelves upon the ground, and knocking their heads againſt the walls, ſpared for no complaints that a mighty grief was able to prompt them to in ſuch a caſe. The Prefects, Captains, and reſt of the Souldiers followed them therein in mournful tones, crying out they had loſt a Protector, a Guardian, a Father. The Citizens like ſo many mad and diſtracted perſons, ran about the City howling by reaſon of the greatneſs of their grief, which they were not able to contain: others went up and down with ſilence, hanging down their heads as men aſtoniſhed; all complaining they were now deprived of all the comforts of humane life. At *Rome* the Senate and people had no meaſure in their grief and ſadneſs; for they ſhut up the Baths, they came not either to the Markets or Plays, but intermitted all thoſe things which are wont to be obſerved in times of joy and proſperity. And having lamented the loſs of ſo great an Emperour, and pronounced him a happy perſon, that had cloſed up his life in ſo great a glory: they added this alſo to the reſt of his honours, that he ſhould be painted above the heavenly Orbs, ſitting amongſt the celeſtial company of bleſſed Souls; and withal decreed, that an Embaſſy ſhould be ſent unto *Conſtantius* his Son, that he would ſend unto them the Corps of his Father, and that he would honour the City of *Rome* with the Remainders and Funerals of a moſt noble and illuſtrious Prince.

Zuing. Theatr. vol. 1. l. 1. p. 99.

15. The death of *Titus Veſpaſian* the Emperour being made known in the evening, the Senate ruſhed into the *Curia*, as to bewail the loſs of the

Worlds perpetual Guardian; they then heaped upon him ſuch honours, as they had never voted him either preſent or alive, and ſo decreed he ſhould be numbred amongſt the Gods.

CHAP. XXXIII.

Of the ſtrange and different ways whereby ſome perſons have been ſaved from death.

HE that thinks himſelf at the remoteſt diſtance from death, is many times the neareſt to it; all of us indeed ſo neighbour upon it, that the Poet has moſt truly ſaid,

The Gods ſo favour none, that they can ſay,
We will live this, and then another day.

Yet as ſome men who have received the ſentence of condemnation in themſelves, have met with an unlooked for pardon: ſo others have miraculouſly eſcaped, when to all humane reaſon they might be numbred amongſt the dead.

Mandel. Trav. l. 3. p. 202.

1. Four Chriſtian Slaves being in the Ship of an *Algier* Pirate, reſolved to make their eſcape in a Boat, which one of them who was a Carpenter undertook to build; the Carpenter ſet himſelf on work, making wooden Pins and other pieces neceſſary for the faſtning of the boards whereof the Boat was to conſiſt. Having appointed a time for the execution of their deſign, they took off five boards from the room where the proviſion was kept, whereof they uſed two for the bottom, two others for the ſides, and the third for the Prow and Poop, and ſo made up ſomewhat that was more like a Trough than a Boat, their Quilt ſerved them for Tow, and having pitched the Boat well, they ſet it into the water; but when they would have got into it, they found that two men loaded it ſo, that being in danger of ſinking, two of the four deſiſted from that enterpriſe, ſo that only two, an *Engliſh* and a *Dutch* man adventured in it, all the Tackling they had was two Oars and a little Sail, all their proviſion a little bread and freſh water, and ſo they put to Sea without either Compaſs or Aſtrolabe. The firſt day a tempeſt at every wave filled their Boat, they were forced to go as the wind drove, they were continually imployed in caſting out the water, the Sea had ſpoiled their bread, and they were almoſt quite ſpent when they were caſt upon the Coaſts of *Barbary*. There they found a little wood wherewith they ſomewhat enlarged their Boat, but narrowly eſcaping death by the *Moors*, they got to Sea again. Thirſt troubled them moſt, in which ſome ſhift they made with the blood of ſome Tortoiſes they took: at laſt, after ten days floating up and down, they arrived upon the Coaſt of *Spain*, at the Cape of St. *Martin* between *Alicante* and *Valencia*. Thoſe of the Country ſeeing them at a diſtance ſent a Boat to meet them, carried them bread and wine, treated them very civilly, and found them paſſage for *England*: this was *An. Dom.* 1640.

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Addit. ad Donat. per Horſt. l. 7. c. 9. p. 707. Fabrit. obſ. chirurg. obſ. 95. p. 173. Kornman. de mirac. mort. par. 2. c. 16. p. 15.

2. *An. Dom.* 1357. there was a great plague at *Collen*, amongſt many others who were infected with it was a noble Lady, her name was *Reichmut Adolch*, ſhe lived in the new Market, where her houſe is yet to be ſeen, ſhe being ſuppoſed to dye of it was accordingly buried. The Sextons knew that ſhe was buried with a Ring upon her finger, and therefore the night following they came privily to the Grave, and digged up the Coffin, and opened it; upon which the buried Lady raiſed up her ſelf, the Sextons ran away in a terrible fright, and left their Lanthorn behind them, which ſhe took up, and made haſte to the houſe of her Husband, ſhe was known by him and received in; afterwards being attended with all care and diligence, ſhe perfectly recovered, and lived to have three Sons by her Husband, all which ſhe devoted to the miniſterial Function. The truth of all this is confirmed by a publick monumental Inſcription, erected in memory of ſo ſtrange a thing, and is yet to be ſeen in the entrance of the Church of the holy Apoſtles.

Cauſins holy Court tom. 1. max. 4. p. 358.

3. I cannot but ponder that prodigy ſo loudly proclaimed in the Greek Anthology: There was a Father and a Son in a certain Ship, which as it fortuned, was ſplit upon the Rocks. The Fathers age not able to grapple with the waves was ſoon overwhelmed and drowned. The Son labouring to ſave his life, ſaw a carcaſs floating upon the water, and miſtruſting his own ſtrength, mounted himſelf upon it, and by this help reached the ſhore in ſafety: he was no ſooner free of his danger, but he knew the Corps to be that of his dead Father, who gave him life by his death, as he had afforded him birth by his life.

Lonic. Theatr. p. 687, 688. Cauſins holy Court tom. 3. max. 4. p. 358.

4. I read in the Relations of *Muſcovia*, ſet out by the Ambaſſador *Demetrius*, of the memorable Fortune of a Country Boor; the man ſeeking for honey, leapt down into a hollow tree, where he light into ſuch plenty of it, that it ſucked him in up to the breaſt; he had lived two days upon honey only, and finding that his voice was not heard in that ſolitary Wood, he deſpaired of freeing himſelf from his licoriſh captivity; but he was ſaved by a ſtrange chance. A huge Bear came to the ſame tree to eat of the honey, whereof theſe beaſts are very greedy, he deſcended into the tree, as a man would do, with his hinder parts forward; which obſerved, the poor forlorn Creature catched hold of his loins, the Bear in a lamentable fright laboured with all his power to get out, and thereby drew out the Peaſant from his ſweet priſon, which otherwiſe had proved his tomb.

Polyen. l. 2. Pauſan. in Meſſenic. Perel. melific. tom. 1. p. 171. Raleighs hiſt. World, l. 2. c. 27. §. 4. p. 530. Heyl. Coſm. p. 580.

5. *Ariſtomenes*, General of the *Meſſenians*, had with too much courage adventured to ſet upon both the Kings of *Sparta*, and being in that fight wounded and fallen to the ground, was taken up ſenſeleſs, and carried away Priſoner with fifty of his Companions. There was a deep natural Cave, into which the *Spartans* uſed to caſt head-long ſuch as were condemned to dye for the greateſt offences; to this puniſhment were *Ariſtomenes* and his Companions adjudged. All the reſt of theſe poor men dyed with their falls, *Ariſtomenes* (howſoever it came to paſs) took no harm, yet it was harm enough to be impriſoned in a deep Dungeon among dead carcaſſes, where he was likely to periſh with hunger and ſtench. But a while after he perceived by ſome ſmall glimmering of light (which perhaps came in at the top) a Fox that was gnawing upon a dead body, hereupon he bethought himſelf that this beaſt muſt needs know ſome way to enter the place and get out; for which cauſe he made ſhift to lay hold upon it, and catching it by the tail with one hand, ſaved himſelf from biting with the other hand by thruſting his Coat into the mouth of it; ſo letting it creep whither it would he followed, holding it as his guide, until the way was too ſtreight for him, and then diſmiſſed it. The Fox being looſe ran through an hole, at which came a little light, and there did *Ariſtomenes* delve ſo long with his nails, that at laſt he clawed out his paſſage, and

ſo got home in ſafety, as both the *Corinthians* and *Spartans* after found to their coſt.

Strada. Clarks Mirroir.

6. *An. Dom.* 1568. upon the Eve of *All-Saints*, by the ſwelling of the Sea, there was ſo great a deluge, as covered certain Iſlands of *Zealand*, a great part of the Sea coaſt of *Holland*, and almoſt all *Frizland*. In *Frizland* alone there were 2000 perſons drowned, many men who had climbed to the tops of Hills and Trees, were ready to give up the ghoſt for hunger, but were in time ſaved by Boats. Amongſt the reſt, upon an Hill by *Sneace* they found an Infant (carried thither by the water) in its Cradle with a Cart lying by it; the poor Babe was ſoundly ſleeping, without any fear, and then happily ſaved.

Strada. Clarks mir. c.104. pag. 504.

7. *William* of *Naſſau*, Prince of *Orange*, as he lay in Camp near to the Duke *de Alva*'s Army, ſome *Spaniards* in the night broke into his Camp, and ſome of them ran as far as the Prince of *Orange* his Tent, where he lay faſt aſleep. He had a Dog lying by him on the bed, that never left barking and ſcratching him by the face, till he had waked him; and by this means he eſcaped the danger.

Zuing. Theatr. vol.2. l.3. p.314.

8. In that horrible Earthquake at *Antioch* it's ſaid by *Dion*, that the Emperour *Trajan* was ſaved by miracle; for by one of greater than humane ſtature, in the ruine of the houſes, he was ſnatched out at the window. After which (for fear) he abode ſome days in the open Air, and in the publick Tents of the *Hippodrome*.

Camer. oper. ſubciſiv. cent.2.c.16. p.61.

9. *An. Dom.* 1045. the Emperour *Henry* the Third travelling toward *Hungary* upon the River *Danubius*, *Richilda* the Widow of *Albert* Earl of *Ebersberg*, entertained and lodged him very ſumptuouſly; and as ſhe was making her ſupplication to the Emperour, that *Boſenburg* and ſome other Lands in the Earls poſſeſſion, might be given to her Nephew *Welpho*; while the Emperour (in token of his Grant) reached her his hand, the Chamber-floor ſuddenly broke under them. The Emperour fell into a bathing Veſſel that was in the Stove underneath the ſame room, and had no harm; but *Bruno* the Biſhop of *Wirtzburg*, Couſin to the Emperour, *Alemanus* the Biſhop of *Eberſberg* and *Richilda* lighting upon the brinks of the Veſſel, were ſo ſore hurt and bruiſed, that they died ſome few days after. A little before (ſaith *Aventine*) there appeared to *Bruno*, as he was aboard the Barque with the Emperour, a certain Ghoſt like an *Ethiop*, who ſtood upon an high Rock, and having called *Bruno*, vaniſhed.

Cauſins holy Court, tom. 3. max.4. p. 358.

10. In the Earthquake of *Apulia* that happened in the year 1627. on the laſt day of *July*, one writeth, That in the City of St. *Severine* alone ten thouſand ſouls were taken out of the world; that in the horrour of ſuch infinite ruines and ſepulchre of ſo many mortals, a great Bell (thrown out of a Steeple by the Earthquake) fell ſo fitly over a child, that it incloſed him, and doing no harm, made a Bulwark for him againſt any other danger. Who balanced the motion of this metal, but the ſame fingers that diſtended the Heavens?

Full. worth. pag. 175. Lincolnſhire.

11. In *Edge-hill* Fight Sir *Gervaſe Scroop* fighting valiantly for his King, received twenty ſix wounds, and was left on the ground amongſt the dead; next day his Son *Adrian* obtained leave of the King to find and fetch off his Fathers Corps, and his hopes pretended no higher than a decent Interrement thereof: ſuch a ſearch was thought in vain amongſt many naked bodies with wounds diſguiſed from themſelves, and where pale death had confounded all complexions together. However he having ſome general hint of the place where his Father fell, did light upon his body, which had ſome heat left therein, the heat was with rubbing within a few minutes improved to motion, that motion within ſome hours into ſenſe, that ſenſe within a day into ſpeech, that ſpeech within certain weeks into a perfect recovery, living more than ten years after, a monument of Gods mercy and his Sons affection. The effect of this ſtory I received from his own mouth in *Lincoln* Colledge.

Lipſ. monit. l.2. c.13. p. 333.

12. *Pomponius* was one of the number of thoſe who were proſcribed by the Triumvirate at *Rome*; but he eſcaped death by a notable ſhift. He takes to him the Enſigns of the Pretorſhip, he in his Robe, his Servants as ſo many Lictors with their Faſces, kept cloſe about their Maſter, leſt he ſhould be known by ſuch as they met; in this order they paſſed undiſcovered through the midſt of the City. At the Gate, as Pretor, he took and got up into a publick Chariot, and ſo paſſed through all *Italy*, pretending to be an Ambaſſador from the Triumvirate to *Sextus Pompeius*, and was thereupon alſo furniſhed with a publick Barge, with which he paſſed over into *Sicily*, at that time the ſecureſt Sanctuary for the diſtreſſed. No ſmall wonder it is, that amongſt ſo many men, in ſo many places, upon divers occaſions, he ſhould not meet with any perſon that did betray him to thoſe who ſought after his life.

Suet. p.39. in Julio. Heyl. Coſm. p. 924.

13. Strange was that eſcape of *Ceſar* in *Egypt*, having hither purſued *Pompey*, and diſcontented *Ptolomy* the King, by demanding pay for his Souldiers; he had his Navy (which lay near the *Pharos* at Anchor) aſſaulted by *Achillas*, one of young *Ptolomy*'s Courtiers. *Ceſar* himſelf was then at *Alexandria*, and hearing of the Skirmiſh, he haſtned to the *Pharos*, meaning to ſuccour his Navy in perſon. But the *Egyptians* making towards him on all ſides, he was compelled to leap into the Sea, and ſwim for his life: and though to avoid their Darts, he ſometimes dived under water, yet held he ſtill his left hand above, and in it divers Books; he drew after him his Generals Coat (called *Paludamentum*) with his teeth, that his Enemies might not enjoy it as a Spoil; and having ſwam thus 200 paces, he got ſafe to his Ships, where animating his Souldiers he alſo gained the Victory.

Carews Surv. of Cornwal; p. 114. Full. worth. pag. 274. Devonſhire.

14. Sir *Richard Edgecomb* Knight being zealous in the Cauſe of *Henry* Earl of *Richmond* (afterwards King *Henry* the Seventh) was in the time of King *Richard* the Third ſo hotly purſued and narrowly ſearched for, that he was forced to hide himſelf in his thick Woods at his houſe at *Cuttail* in *Cornwal*. Here extremity taught him a ſudden policy to put a ſtone in his Cap, and tumble the ſame into the water, while theſe Rangers were faſt at his heels, who looking down after the noiſe, and ſeeing his Cap ſwimming thereon, ſuppoſed that he had deſperately drowned himſelf, and (deluded by this honeſt fraud) gave over their farther purſuit, leaving him at liberty to ſhift over into *Brittaigne*.

Full. worth. pag. 151. Wiltſhire.

15. *John Thornborough* preferred by Queen *Elizabeth* Dean of *York*, and Biſhop of *Lymbrick* in *Ireland*, where he received a moſt remarkable deliverance in manner following: Lodging in an old Caſtle in *Ireland* in a large room partitioned but with Sheets or Curtains, his Wife, Children, and Servants, in effect a whole Family, theſe all lying upon the ground on Mats, or ſuch like, in the dead time of the night the floor over head being earth and plaſter (as in many places is uſed)

and over-charged with weight, fell wholly down together, and cruſhing all to pieces that was above two foot high, as Cupboards, Table-forms, Stools, reſted at laſt on certain Cheſts (as God would have it) and hurt no living creature. In the firſt of King *James* 1603. he was conſecrated Biſhop of *Briſtol*, and from thence was tranſlated to *Worceſter*.

Clarks mir. c.83.p.365.

16. In the Maſſacre of *Paris* one *Merlin*, a Miniſter, fled and hid himſelf in a Hay-mow, where he was ſtrangely nouriſhed and preſerved; for all the time he lay there (which was a fortnight together) a Hen came conſtantly, and every day laid an Egg by him, by which he was ſuſtained.

Dinoth. memorab. l.4. p.310. Purch. pilg. tom.1. l.4. c.11. §.2. p.455.

17. *Chingius Chan*, firſt Emperour of the *Tartarians*, flying from a Battel where he had unproſperouſly fought, hid himſelf amongſt bryers and ſhrubs to eſcape the purſuit of the Enemy. An Owl ſate upon the buſh whereinto he had crept to preſerve himſelf. The Enemy paſſing that way, and ſeeing an Owl to ſit upon the buſh, declined the ſearch of that place, as ſuppoſing no man was there where a bird had pearched ſo ſecurely; and by this means *Chingius* eſcaped. From that time forth an Owl was in great honour amongſt the *Tartars*, they looking upon it as a bird of fortunate preſage, and carrying the feathers of them in their Caps with great devotion.

Zuing. Theatr. vol.2. l.3. p.315. Cedren. Zonar. Annal. tom.3. p.153.

18. *Leo*, Son to the Emperour *Baſilius Macedo*, was accuſed by *Theodorus Sandabarenus*, a Monk, as having deſigned upon the life of his Father, and was thereupon caſt into priſon, and was freed thence by theſe ſtrange means. The Emperour on a time feaſted divers of the greateſt Lords in his Court: they were all ſate, when a Parrot that was hung up in a Cage in the Hall (in a mournful tone) cryed, Alas, alas, poor Prince *Leo*: it is like he had frequently heard Courtiers paſſing to and fro, bewailing the Princes hard fortune in thoſe terms; and when he had often ſpoke theſe words, the Lords at the Table were ſeiſed with ſuch a ſudden ſadneſs, that all of them neglected their meat: the Emperour obſerved it, and called to them to eat, inquiring the reaſon why they did not? When one of them with tears in his eyes replied: How ſhould we eat, Sir, being thus reproached by this bird of our want of duty to your Family? the brute Creature is mindful of his Lord, and we that have reaſon, have neglected to ſupplicate your Majeſty in the behalf of the Prince whom we all believe to be innocent, and to ſuffer under calumny. The Emperor moved with theſe words, commanded to fetch *Leo* out of priſon, admitted him to his preſence, and reſtored him firſt to his favour, and then to his former Dignity of *Cæſar*.

Bak. Chron. p.29,30.

19. *Guy* Earl of *Burgoigne*, Grandchild to *Richard* the Second, Duke of *Normandy*, grew ſenſible of his Right to the Dukedom of *Normandy*, and joyning with Viſcount *Neele* and the Earl *Beſſin* (two powerful *Normans*) conſpired the death of Duke *William* (who afterward conquered *England*) and they had effected it, if a certain Fool about him had not ſtoln away in the night to the place where the Duke was, and never left knocking and crying at the Gate, till he was admitted to his preſence, willing him to flye for his life inſtantly, or he would be murdered. The Duke conſidering, that being related by a Fool, it was like to be the more probable, and that there might be danger in ſtaying, none in going, rode inſtantly away all alone toward *Falais* his principal Caſtle. But miſſing his way, he happened to paſs where a Gentleman was ſtanding at his door, of whom he asked the way, and was by him as knowing him directed. Which he had no ſooner done, but the Conſpirators came preſently inquiring, if ſuch a one had not paſſed that way, which the Gentleman affirmed, and undertook to be their Guide to overtake him; but leading them on purpoſe a contrary way, the Duke by this means came ſafely to *Falais*. From thence he journies to the King of *France*, complains of his injuries, who ſo aided him, that he made him greater than he was before.

Clarks mir. c.4. p.18.

20. Mr. *Lermouth*, *alias Williamſon*, Chaplain to the Lady *Anne* of *Cleve*, a *Scotch* man, being caſt into priſon for the Truths ſake; as he was on a time meditating, he heard a voice (probably of an Angel) ſaying to him, Ariſe, and go thy ways: whereunto when he gave no great heed at the firſt, he heard the ſame voice a ſecond time. Upon this he fell to prayer, and about half an hour after he heard a voice the third time ſpeaking the ſame words; whereupon riſing up, immediately part of the priſon-wall fell down, and as the Officers came in at the outward gate of the priſon, he went out at the breach, leaped over the priſon-ditch, and in his way meeting a Beggar, he changed his Coat with him, and coming to the Sea-ſhore, he found a Veſſel ready to ſet ſail, into which he entred, and eſcaped.

Plut. paral. p. in Timoleonte. Fitzh. of Policy and Relig. part 1. p.117.

21. The people of *Sicily* being oppreſſed by divers Tyrants, craved aſſiſtance of the *Corinthians*, who ſent them for their ſuccour a Captain of theirs called *Timoleon*, a man famous for military Diſcipline and for moral Vertues. *Timoleon* in a ſhort time had ſuch ſucceſs, that the Tyrants deſpairing either to overcome him, or to defend themſelves by force, one of them, called *Icetes*, ſuborned a couple of deſperate Villains to aſſaſſinate him, who perſwading themſelves they might beſt perform it, as he ſhould be ſacrificing to his Gods, and wholly attentive to his devotions, watched an opportunity for that purpoſe. They found him one day in the Temple ready to ſacrifice, and drew near him to execute their deſign; but as they were ready to ſtrike him, one of the ſtanders by, who ſuſpected nothing of their intention, upon a ſudden gave one of the Conſpirators ſuch a mortal wound, that he fell dead in the place. The other ſeeing his Fellow killed, and thinking the Conſpiracy was diſcovered, fled to the Altar, took hold thereof, craved pardon of the Gods and of *Timoleon*, and promiſed, that if he would ſave his life, he would diſcover all the practice. In the mean time he that killed the other Conſpirator, being fled was taken, and brought back, calling God and man to witneſs, that he had done nothing but a moſt juſt and lawful act in killing him that had killed his Father; which being known to ſome that were preſent, and teſtified by them to be true, filled all the aſſiſtants with admiration of the divine Providence, which by ſuch an accident had not only overthrown the pernicious plot and deſign of the wicked Tyrant, and preſerved *Timoleon*, but had alſo at the ſame time executed its Juſtice upon a Murderer.

Schenck. obſ. medic. l.3. obſ.3. pag. 307.

22. *An. Dom.* 1552. about the Nones of *February*, *Franciſcus Peluſius*, one of ſixty years of age, while in the Mannor of *Lewis Dheiræus*, and in the Hill of St. *Sebaſtian*, he was digging a Well forty foot deep, the earth above fell in upon him to thirty five foot depth. He was ſomewhat ſenſible before of what was coming, and oppoſed a plank (which by chance he had by him againſt the

ruines, himſelf lying under it. By this means he was protected from the huge weight of the earth, and retained ſome air and breath to himſelf, by which he lived ſeven days and nights without food or ſleep, ſupporting his ſtomach only with his own urine, without any pain or ſorrow, being full of hope in God, in whom alone he had placed it. Ever and anon he called for help (as being yet ſafe) but was heard by none, though he could hear the motion, noiſe, and words of thoſe that were above him, and could count the hours as the Clock went. After the ſeventh day (he being all the while given for dead) they brought a Bier for his Corps, and when a good part of the Well was digged up, on a ſudden they heard the voice of one crying from the bottom. At firſt they were afraid, as if it had been the voice of a ſubterranean Spirit, the voice continuing they had ſome hope of his life, and haſtned to dig to him, till at laſt (after he had drunk a cup of wine) they drew him up living and well, his ſtrength ſo entire, that to lift him out, he would not ſuffer himſelf to be bound, nor would uſe any help of another; of ſo ſound ſenſe, that jeſting he drew out his purſe, gave them money, ſaying, he had been with ſuch good Hoſts, that for ſeven days it had not coſt him a farthing. Soon after he returned to his work again, and was then alive when I wrote this, ſaith *Bartholomæus Anulus*.

Schenck.obſ. medic. l.7. p.887.

23. A certain Woman (ſaith *Jordanus*) had given her Husband poyſon, and it ſeems impatient of all delay, gave him afterwards a quantity of Quick-ſilver to haſten his death the ſooner; but that ſlippery ſubſtance carried along with it the poyſon that lay in the Ventricle (and had not yet ſpread it ſelf to the heart) through the bowels away from him by ſtool, by which means he eſcaped. *Auſonius* hath the ſtory in an Epigram of his, the concluſion of which is to this purpoſe.

The Gods ſend health by a moſt cruel wife,
And when Fates will two poyſons ſave a life.

Marſil. Cagnat. de ſanit. tuend. l. 7. c. 7. p. 26.

24. At *Tibur*, *An. Dom.* 1583. two years before I wrote this Book, there was one, who digging in a ſubterranean Aquaduct, by a ſudden fall of the earth (which ſtore of ruine had cauſed) he was overwhelmed and buried alive; yet ſuch was the vigour of his ſpirit, that night and day (though he could not diſtinguiſh either) working with hands, feet, head, and back, he hollowed the earth that lay about him, and dug as it were a Coney-hole: ſo that working as a Mole into the part of the Aquaduct that was beyond the place where the earth fell, he at laſt reached it, and from thence upon the ſeventh day he had ſcratched himſelf out, and was ſafe and ſound, though all the time without meat and drink, only his fingers ends bruiſed and wore away.

CHAP. XXXIV.

Of ſuch perſons as have taken poyſon and quantities of other dangerous things without damage thereby.

Purchas tells of the herb *Addad*, that it is bitter, and the root of it ſo exceedingly venemous, that a ſingle drop of the juyce of it will kill a man in the ſpace of one hour. This nimble Meſſenger of death makes its approaches to the Fortreſs of life ſo ſpeedy, and withal ſo ſure, that it is not eaſie for the virtue of any Antidote to make haſte enough to overtake it, or to overpower and counterwork it; yet of the like dangerous drugs taken without ſenſible harm, ſee the following Hiſtories.

1. *Mithridates* that warlike King of *Pontus* and *Bithynia*, when in the War with the *Romans* he was overcome in Battel by *Pompey*, determined to finiſh his life by poyſon; and therefore drank a draught of it himſelf, and gave others to his Daughters, who would needs accompany their Father in death. They overcome by the force of the poyſon, fell down dead at his foot; but the King himſelf having formerly accuſtomed his body to the uſe of Antidotes, found that the poyſon he had taken was of no uſe to him in this his laſt extremity; and therefore gave his throat to be cut by his Friend *Byſtocus*, who with his Sword gave him that death, which he in vain expected from the poyſonous draught he had ſwallowed.

Schenck.obſ. medic. l.7. p. 885. Polychron. fol. 136.

2. *Conradus* Biſhop of *Conſtance*, at the Sacrament of the Lords Supper, drank off a Spider that had fallen into the cup of wine, while he was buſied in the Conſecration of the Elements; yet did he not receive the leaſt hurt or damage thereby.

Zuing. v.2. l.3. p.327.

3. While I was a Boy, ſaith *Fallopius*, and was ſick of the Colick, I took a ſcruple of Scammony, and yet had not one ſtool by it: And I ſaw a *German* Scholar at *Ferrara*, who took at once a whole ounce of Scammony (I ſay of Scammony, not Diagridium) and yet was no way ſtirred by it.

Schenck.obſ. medic. l. 7. p. 886.

4. *Theophraſtus* tells of *Thraſyas*, who was moſt excellently skilled in all ſorts of Herbs, that yet he would often eat whole handfuls of the roots of Hellebore without harm: and he alſo tells of one *Eudemus* a *Chian*, that in one day he took two and twenty Potions of Hellebore, and yet was not purged thereby; and that ſupping the ſame night, as he uſed, he did not return any thing he had taken by Vomit.

Schenck.obſ. l.7.p.886.

5. *Schenckius* relates the Hiſtory of a Woman from an eye-witneſs of the truth of it, that ſhe intending to procure abortion to her ſelf, ſwallowed down half a pound weight of Quick-ſilver in ſubſtance; and though ſhe had done this more than once or twice, yet it always paſſed through her aſſoon almoſt as ſhe had taken it, and that without hurt.

Schenck.obſ. l.7.p.887.

6. A certain man condemned for a capital crime, was ſet free by Pope *Leo* the Tenth of that name; for that without taking any previous Antidote, he had ſwallowed down almoſt an ounce of Arſenick, and received no hurt thereby.

Schenck.obſ. l.7.p.888.

7. The weight of thirty grains of Antimonial glaſs prepared hath been taken without any harm, as *Schenckius* reports from *Albertus Wimpinæus*.

Schenck.obſ. l.7. p.888.

8. I knew a man, ſaith *Garſias ab Horto*, who was Councellor to *Nizamoxa*, he would daily eat three ſhivers of Opium, which weighed ten drams and more; and though he ſeemed always to be ſtupid, and as one ready to ſleep, yet would he very aptly and learnedly diſcourſe of any thing propounded to him; ſo much is cuſtom able to perform.

Garſ. ab Hort. Aromat. Ind. l.1.c.4.pag. 91.

9. *Albertus Magnus* ſaith, he hath ſeen a Maid at *Collen*, who at three years of age would ſearch about the walls of the houſe, hunting for Spiders, which ſhe would not only eat, but delighted in that feeding, and yet continued in good habit of body thereby.

Cœl. Rhod. lect. Antiq. l.11. c.13. p. 500.

10. The

Schenck. l. 7. p. 885. 10. The *Ethiopians* that dwell near unto the River *Hydaſpis*, do familiarly feed upon Serpents and Scorpions without any harm by ſuch food, which certainly proceeds from no other thing than a ſecret and wonderful conſtitution of the body, ſaith *Mercurialis*.

Schenck. l. 7. p. 886. 11. *Rondeletius*, an excellent Phyſician, and *Regius* Profeſſor at the Univerſity of *Mompelier*, ſaith he ſaw a *Spaniard* in a very hot ſeaſon, who ſwallowed down half an ounce of Opium without diſcernible alteration in him.

Scalig. de ſubtil. exercit. 175. p. 568. Trenchfields hiſt. improved, p. 15, 16. 12. *Scaliger* tells of the King of *Cambaia*'s ſon, that he was fed with poyſon from his infancy, and that although himſelf continued in health, yet at laſt his fleſh became ſo venemous, that the flies and ſuch inſects as ſucked any of his blood, ſwelled and dyed: his very breath was dangerous to thoſe that ſpake with him; and thoſe women whom he uſed for his luſt, were never the ſubjects of a ſecond dalliance, but paſſed from his bed to their burial.

Cæl. Rhod. l. 11. c. 13. p. 500. 13. *Ariſtotle* relates it of a Girl, who began by little and little to be nouriſhed by poyſons, and that at laſt cuſtom paſſed into nature; for ſhe was as well fed and nouriſhed by thoſe poyſonous things as by any other kind of common food. He adds further, that the heart of this Girl had but little heat in it, and the paſſages very ſmall; ſo that by the ſtrength of the digeſtive faculty the poyſon was exceedingly changed and altered before it could reach to the heart. The Girl her ſelf through this her education became ſo poyſonous, that with her ſpittle, or any other moiſture which came from her, ſhe would kill ſuch as came near her, as alſo they who had to do with her dyed immediately.

Cæl. Rhod. l. 11. c. 13. p. 500. 14. *Avicenna* writes, that in his time there lived a man, whom all poyſonous things would flye from; if any of them had accidentally bitten him, they all dyed forthwith, while he himſelf received no hurt by them. At laſt there ſet upon him a larger ſort of Serpent, which having bitten him, the man was caſt into a Feaver for two days; but the Serpent dyed preſently upon it.

Zwing. Theatr. vol. 2. l. 3. p. 327. 15. *Sabinus* was Biſhop of *Canuſium*, he was far gone in years, and blind, but famous for the gift of Prophecy, which he was known to have. His Archdeacon thinking he lived too long, and hoping for the Biſhoprick after his deceaſe, had a wicked deſign upon his life, and to that purpoſe had dealt with his Butler to mix ſome poyſon with the Biſhops drink, and to give it him when he called for it. The Butler had conſented, and brought the cup accordingly; when the Old man refuſed to receive it at his hand, ſaying withal, Do you drink off that which you now offer to me to drink of. The Butler, in fear of that juſt puniſhment which he had merited by his treachery, was about to drink off the poyſonous cup, when *Sabinus* hindred him, and withal: Go, ſaid he, to the Author of this Treaſon, and tell him from me, that I will drink up this poyſonous draught; but for all that he ſhall never enjoy the Biſhoprick. *Sabinus* drank it all off, and received no hurt thereby; but the Archdeacon dyed the ſame hour, though he had taſted of no poyſon.

CHAP. XXXV.

Of ſuch as have been happily cured of divers very dangerous diſeaſes and wounds, &c.

PHyſicians amongſt the *Indians* were of that honour, that excepting only their *Brachmanni*, they had no ſort of men whom they received with equal veneration and reverence. They deſervedly accounted that a noble ſtudy that was converſant about the preſervation of the body of man in its due ſoundneſs of conſtitution and health. The frailty of it they knew was aſſaultable by a thouſand accidents, to meet with which no acquirable wiſdom and experience can be thought too much in them who have taken upon them ſo worthy a profeſſion; and thereupon they ſuited the honour to the difficulty of the employment, wherein ſome have happily ſucceeded, though to ſome Patients chance hath proved the beſt Phyſician.

Zacut. Luſit. prax. adm. l. 3. obſ. 99. p. 402. 1. *Sebaſtianus*, King of *Portugal*, paſſing from *Conimbrica* to *Lisbon*, was received in his way at a Sea-Port-Town with all poſſible expreſſions of joy; the ſtreets were clean ſwept, and ſtrowed with ſweet flowers; every houſe breathed out ſweet odours from the precious Spices and Gums burnt therein; a numerous multitude filled the ſtreets to behold the King as he paſſed, attended with Troops of Lords and Ladies; amongſt the reſt that came to gaze, was a poor Fiſher-man, who had grown old upon the Sea, who was no ſooner in the ſtreet, but he grew giddy, and as one that was Planet-ſtruck, fell down, and as the King paſſed, was carried in a ſwound to a houſe near at hand: two Phyſicians were ſent to attend him, who ſuppoſed he was taken with an Apoplexy, but finding no ſucceſs left him for dead. Three days after the King returned, inquired of his condition, and being informed, ſent *Thomas à Veiga* to him, a moſt excellent Phyſician: he firſt inquires of the life and profeſſion of the man, and being inſtructed therein, he perſwaded himſelf, that the ſweet Perfumes whereunto he had been unaccuſtomed, had given the occaſion of his diſtemper: he cauſed him to be carried to the Sea-ſide, and to be covered with Sedge, Sea-weeds, and Mud; here the man taking in the ſcent and air he had been uſed to, after four hours opened his eyes, began to know them that were about him, and after a days time was perfectly well as before. Such is the extraordinary force of cuſtom.

Croll. Baſil. chymic. in præf. admonit. p. 125, 126, 127. 2. *An.* 1602. I ſaw at *Prague* a *Bohemian* Ruſtick named *Matthew*, he was aged about thirty ſix; this man for two years together, with a ſtrange and unheard of dexterity in his throat, uſed often in the company of ſuch as ſate drinking, to take an iron Knife of the uſual bigneſs, with a haft of horn, and this (after the manner of a Jugler) he would put down his throat, and drink a good draught of Ale after it, the price of his bold attempt. But he could recover it at his pleaſure, and with a ſingular Art take it by the point, and draw it out. But by I know not what misfortune, the day after *Eaſter* of the ſame year he ſwallowed the ſame Knife ſo far, that it deſcended into his very ſtomach, and by no artifice of his could be drawn back any more. He was half dead through the apprehenſion of death that would undoubtedly follow; but after he had retained the Knife, in manner aforeſaid, for the ſpace of ſeven weeks and two days entire, by the uſe and means of attractive Plaiſters, made up with Loadſtone and other things, the Knife-point by a natural impulſe, began to make its way out near to the orifice of the ſtomach; which perceived, the Patient (though many diſſwaded him becauſe of the eminent hazard of his life) was very earneſt that inciſion might be made, and ſo the Knife drawn out, which at length he obtained by many intreaties; and upon *Thurſday* after *Whitſuntide* about ſeven a clock in the morning, all was happily performed by *Florianus Matthis* of *Brandenburg*, the chief Chirurgion both of the City and Kingdom. The Knife is laid up amongſt the Emperours choiceſt rarities, and ſhewed as an incredible miracle to the Courtiers and others in the City; the length of this Knife is nine inches, and the colour of it was ſo changed in the ſtomach, as if it had all that time lain in the fire. The Ruſtick in the ſpace of ſome few weeks, by the care of his expert Chirurgion, without further ſickneſs or trouble (as himſelf hath ſometimes told me) and contrary to the determinate aſſertions of Phyſicians in their Aphoriſms, recovered his former health in ſo perfect a manner, that ſoon after he married.

Schenck. obſ. medic. l. 1. p. 88.

3. *Johannes Sobirmius* for many years together had ſuch a Convulſion, that his knees and legs were ſo pulled together, that he was not able to go. But being one day taken with a ſudden and vehement anger againſt a ſervant of his, he did thereby ſo ſtir and heat his body, that forthwith the nerves of his legs were diſtended, ſo that he was able to ſtand upright, and to walk without any ſenſe of pain.

Georg. Bortiſut. ſin. Academ. p. 264, 265.

4. A certain Cardinal was ſick of an Impoſtume, and now the collected matter was got in ſuch manner into his throat, that it cauſed great difficulty of breathing, and threatned to ſtrangle him immediately. The Phyſicians had deſerted him, as a man whoſe caſe was utterly deſperate, when his ſervants eager after ſpoil, enter his Chamber, ſeiſe upon all the ornaments of it. They took down the Hangings, Pictures, Statues, carry out the Carpets, Cuſhions, and the very Cloaths of their Maſter, yea his Cardinals Gown, while he yet breathed and looked upon them. The Cardinal kept an Ape, and he having obſerved how his fellow ſervants had been buſied, comes alſo himſelf into the Chamber, looks round about him to ſee what there was left for him, he finds nothing but only the Cardinals Cap which lay neglected upon the ground; this he merrily takes up, and puts upon his own head. This ſpectacle moved the almoſt dying Cardinal to a moſt extreme laughter, the laughter broke the Impoſtume, and after he had well vomited he was reſtored to his health, and to the recovery of his embezelled goods.

Schenck. obſ. medic. l. 5. p. 663.

5. *Sextus Pomponius* the Governour of the hither *Spain*, and Father to one that had been Pretor, while he was preſent in his Barns at the winnowing of his Corn, was ſeiſed with the terrible pain of the Gout, he thruſt therefore his legs above the knees into a heap of Wheat, and by this way of drying his feet, received eaſe in a wonderful manner, and afterwards upon the ſame occaſion made uſe of the ſame remedy.

Mr. Boyls Exp. Phil. Eſſay 1. p. 3.

6. Mr. *Stepkins* the famous Oculiſt (as both himſelf and an illuſtrious perſon that was preſent at the cure informed me) had a Maid brought to him of about eighteen years of age, having a couple of Cataracts that ſhe had brought with her into the world, by reaſon of which ſhe had lived abſolutely blind from the firſt moment of her birth. This Maid being brought to the free uſe of her eyes, was ſo raviſhed at the ſurprizing ſpectacle of ſo many and various objects as preſented themſelves to her unacquainted ſight, that almoſt every thing ſhe ſaw tranſported her with ſuch admiration and delight, that ſhe was in danger of loſing the eyes of her mind by thoſe of her body, and to expound that myſtical *Arabian* Proverb, which adviſes to ſhut the windows, that the houſe may be light.

Camer. oper. ſubciſiv. cent. 3. c. 59. p. 214. Schot. phyſ. curioſ. l. 3. c. 28. p. 537.

7. *Paleologus* the Second, Emperour of *Conſtantinople*, was dangerouſly ſick, and when Nature nor the Art of his Phyſicians could at all profit him, and that he had kept his bed for a year about, to the great prejudice of the State, the Empreſs was informed by an old Woman, that it was impoſſible her Husband ſhould recover, unleſs he was continually vexed and provoked by harſh dealing and ill uſage, for by that means the humours that were the occaſion of his ſickneſs, would be diſſipated and diſcharged. This advice was approved, and by this way of contrary cure (as one would think) the Empreſs proceeded, ſhe began continually to vex and torment him to an exceeding height, ſcarce obſerving him in any one thing that he commanded. With theſe frequent and inceſſant vexations, the malignant humours were diſcuſſed by the augmentation of heat, and the Emperor did ſo perfectly recover, that throughout thoſe twenty years which he ſurvived this malady, even to the ſixtieth year of his age he remained ſound and well.

Schenck. obſ. medic. l. 5. p. 692.

8. A certain man (ſaith *Solenander*) lay ſick upon his bed, and in all appearance entring upon the laſt moments of his life, at which time came an enemy of his, and inquires of his ſervant where his Maſter was: He is (ſaid he) in his bed in ſuch condition, as he is not likely to live out this day. But he (as the manner of the *Italians* is) reſolving he ſhould die by his hands, enters his Chamber, and giving the ſick perſon a deſperate ſtab, departs; but by the flux of blood that iſſued from that wound, and the diligent attendance of his cure the man recovered, receiving as it were a new life from him who came for no other purpoſe than to aſſure himſelf of his death.

Schenck. obſ. medic. l. 5. p. 646.

9. *Nicholaus*, an Architect, fell head-long from an high Tower, and yet was ſo far from being hurt by ſo dreadful a fall, that he received an advantage thereby; for whereas before he halted on one foot, he ever afterwards went upright.

Camer. oper. ſubciſiv. cent. 3. cap. 59. p. 214.

10. *Udalricus* Baron of *Hoenſtone*, a valiant perſon, but disfigured by a moſt protuberant Wen, which had been long growing upon him: this man was Colonel of the *Swiſſers* under the Emperour *Maximilian* the Firſt. In the War of *Millain* it fortuned that the Colonel was run through the neck with the point of a Lance, and received thereby ſo fortunate a blow, that the wound from his enemy was the perfect cure of his Wen, as himſelf uſed afterwards to boaſt.

Schot. phyſ. curioſ. l. 3. c. 28. p. 539. Camer. oper. ſubciſiv. cent. 1. cap. 51. p. 228.

11. *Alphonſus* King of *Arragon* lay ſick at *Capua*, and receiving no help by the adminiſtration of his Phyſicians, betook himſelf to the reading of *Q. Curtius* his Hiſtory of the Acts of *Alexander* the Great, wherein he took ſuch delight, that he was thereby recovered to his former health, as is related by *Antonius Panormita* and *Æneas Sylvius*. So alſo *Ferdinand* King of *Spain* and *Sicily* recovered his health that was deſpaired on by his Phyſicians,

Hiſt. of the life of the D. of Eſpernon, part. 2. l.8. p.402.

cians, by reading the Hiſtory of *Titus Livius*; ſo did *Laurentius Medices* by the relation of a ſtory, which ſtory you may find ſet down in my third Book, the eighth Chapter and the third Example. At the taking of *Royan* by the Duke of *Eſpernon*, ſo ſtrange wounds were obſerved, as that their cures defeating all the Rules of Art, paſſed for miraculous. One of the Souldiers of the Dukes Guards, called *Faure*, received a Cannon ſhot in his belly, which paſſed quite through, leaving an orifice bigger than a Hat-crown, ſo that the Chirurgions could not imagine, though it were poſſible the bowels ſhould remain unoffended, that Nature could have ſupplied ſo wide a breach, which notwithſtanding ſhe did, and to that perfection; that the party found himſelf as well as before. Another of the ſame condition, called *Ramee*, and of the ſame place (they being both Natives of St. *Jean de Angely*) received a Musket-ſhot, which entring at his mouth, came out of the nape of his neck, who was alſo perfectly cured. Which two extravagant wounds being reported to the King, his Majeſty took them both into his own particular dependence, ſaying, Thoſe were men that could not die, though they afterwards both ended their days in his ſervice.

Fab. Hild. obſ. chirurg. cent. 1. obſ. 79. p.58.

12. I was familiarly acquainted with a man of no mean condition, who about ſixteen years ago, being accuſed of high matters, was brought to *Berne*, where he was ſeveral times put and tortured upon the Rack with great rigour: notwithſtanding he conſtantly affirmed (in the midſt of all his pain) that he was innocent; ſo that at laſt he was freed and reſtored to his dignity. This perſon for many years paſt, had been miſerably tormented with the Gout; but from the time of his tortures before-mentioned, and his uſe of the *Valeſian* Baths, his health was ſo far confirmed, that being alive at this day, he never was ſenſible of the leaſt pain of his Gout; but although he is now old, he is able to ſtand and walk in a much better manner than before he could.

Stows Annals, p.98.

13. A young Woman married, but without children, had a diſeaſe about her Jaws, and under her Cheek, like unto Kernels, and the diſeaſe ſo corrupted her face with ſtench, that ſhe could ſcarce, without great ſhame, ſpeak unto any man. This Woman was admoniſhed in her ſleep to go to King *Edward*, and get him to waſh her face with water, and ſhe ſhould be whole. To the Court ſhe came, and the King hearing of the matter, diſdained not to undertake it, but having a Baſon of water brought unto him, he dipped his hand therein, and waſhed the Womans face, and touched the diſeaſed part oftentimes, ſometimes alſo ſigning it with the ſign of the Croſs. When he had thus waſhed it, the hard cruſt or skin was ſoftned, the tumours diſſolved, and drawing his hand by divers of the holes, out thence came divers little Worms, whereof, and of corrupt matter and blood they were full. The King ſtill preſſed it with his hand to bring forth the corruption, and endured the ſtench of it, until by ſuch preſſing he had brought forth all the corruption. This done, he commanded her a ſufficient allowance every day for all things neceſſary, until ſhe had received perfect health, which was within a week after, and whereas ſhe was ever before barren, within one year ſhe had a child by her Husband. This diſeaſe hath ſince been called the Kings Evil, and is frequently cured by the touch of the Kings of *England*.

Lloyds State Worthies, p.194

14. Sir *John Cheeke* was once one of the Tutors to King *Edward* the Sixth, afterwards Secretary of State; much did the Kingdom value him, but more the King; for being once deſperately ſick, the King carefully inquiring of him every day, at laſt his Phyſician told him there was no hope of his life, being given over by him for a dead man: No, ſaid the King, he will not die at this time, for this morning I begged his life from God in my prayers, and obtained it: which accordingly came to paſs, and he ſoon after, contrary to all expectation, wonderfully recovered. This, ſaith Dr. *Fuller*, was atteſted by the old Earl of *Huntington*, bred up in his childhood with King *Edward*, to Sir *Thomas Cheeke*, who was alive *Anno* 1654. and eighty years of age.

Sandys on Ovid. Metam. l.8. p.158.

15. *Duffe*, the threeſcore and eighteenth King of *Scotland*, laboured with a new and unheard of diſeaſe, no cauſe apparent, all remedies bootleſs, his body languiſhing in a continual ſweat, and his ſtrength apparently decaying, inſomuch as he was ſuſpected to be bewitched, which was increaſed by a rumour, that certain Witches of *Foreſt* in *Murry* practiſed his deſtruction, ariſing from a word which a Girl let fall, that the King ſhould die ſhortly, who being examined by *Donald*, Captain of the Caſtle, and Tortures ſhewed her, confeſſed the truth, and how her mother was one of the Aſſembly. When certain Souldiers being ſent in ſearch, ſurprized them roaſting the waxen Image of the King before a ſoft fire, to the end that as the Wax melted by degrees, ſo ſhould the King diſſolve by little and little, and his life conſume with the conſumption of the other: the Image broken, and the Witches executed, the King recovered his wonted health in a moment.

Melch. Adam. in vita Germ. med. p.33.

16. When *Albertus Baſa*, Phyſician to the King of *Poland*, returned out of *Italy*, he diverted to *Parncelſus*, who then lived at the City of St. *Vitus*, with him he went to viſit a ſick perſon, of whom all who were there preſent ſaid, That he could not poſſibly live above an hour or two, and by reaſon of an indiſpoſition in his breſt, a defect in his pulſe, and failing of his ſpirits, they pronounced of him, that he would not live out a few hours. *Paracelſus* ſaid, it would be ſo indeed in deſpite of all that skill in Phyſick which the Humouriſts have, but that he might eaſily be reſtored by that true Art which God had ſhut up in Nature; and thereupon he invited the ſick man to dine with him the next day, then he produced a certain diſtillation, three drops of which he gave to the Patient in Wine, which immediately ſo reſtored the man, that he was well that night, and the next day came to *Paracelſus* his Inn, and dined with him in ſound and perfect health to the admiration of all men.

CHAP. XXXVI.

Of Stratagems in War for the amuſing and defeating of the Enemy, and taking of Cities, &c.

Marcellas was called the *Roman* Sword, and *Fabius* their Shield or Buckler; for as the one was a reſolute and ſharp Aſſaulter of the Enemy, ſo the other was as cautious and circumſpect a Preſerver of his Army. Theſe two Qualities whenſoever they are happily met together in one man, they make an able Commander; but to render a General compleat, there ought to be a certain fineneſs of wit and invention, and a quickneſs of apprehenſion and diſcerning, by the one to intrap the Enemy, and by the other to avoid the ſnares which the Enemy hath laid for him: in theſe no man was perhaps a greater Maſter than he who is next mentioned.

Sabel. exempl. l. 6. c. 6. p. 343. 1. When the ſtrength and power of the *Carthaginians* was broken, *Anibal* betook himſelf to *Antiochus*, the great King of *Aſia*, him he ſtirred up againſt the *Romans*, and made him victorious in a naval fight by this ſubtil device of his: He had cauſed a great number of Serpents to be gathered and incloſed in earthen pots, theſe he ordered to be thrown into the *Roman* Veſſels in the heat of the fight in great plenty; the *Romans* amuſed and terrified with theſe unlooked for enemies, began firſt to abate their vigour in fighting, and their fears increaſing upon them, ſoon after betook themſelves to plain flight.

Sabel. exempl. l. 6. c. 6. p. 344. 2. *Mithridates*, King of *Pontus*, was overcome by *Lucullus* in a great Battel, and enforced to quit the field to ſave himſelf by a haſty flight; the purſuers followed cloſe after him, when he cauſed great quantities of gold to be ſcattered, whereby the edge of the purſuit was taken off; and though the *Romans* thereby had a great prey, yet they ſuffered a more noble one to eſcape their hands by the only fault of their inconſiderate covetouſneſs.

Raleighs hiſt. world, l. 1. c. 2. §. 18. Hak. Apol. l. 3. c. 8. §. 4. p. 258, 259. 3. The Iſland of *Sark* joyning to *Garneſey*, and of that Government was ſurprized by the *French*, and could never have been recovered again by ſtrong hand, having Corn and Cattel enough upon the place to feed ſo many as would ſerve to defend it, and being every way ſo inacceſſible, as it might be held againſt the great *Turk*; yet in Q. *Mary*'s time, by the induſtry of a Gentleman of the *Netherlands*, it was in this ſort regained: He anchored in the Road with one Ship of ſmall burden, and pretending the death of his Merchant, beſought the *French*, being ſome thirty in number, that they might bury their Merchant in hallowed ground, and in the Chappel of that Iſle, offering a preſent to the *French* of ſuch Commodities as they had aboard; whereunto the *French* yielded upon condition they ſhould not come aſhore with any weapon, no not ſo much as a knife. Then did the *Flemmings* put a Coffin into their Boat, not filled with a dead carcaſs, but with Swords, Targets, and Harquebuſſes. The *French* receiving them at the landing, and ſearching every of them ſo narrowly, as they could not hide a Penknife, gave them leave to draw their Coffin up the Rocks with great difficulty; ſome part of the *French* took the *Flemiſh* Boat, and rowed aboard the Ship to fetch the Commodities promiſed, and what elſe they pleaſed; but being entred, they were taken and bound. The *Flemmings* on Land, when they had carried their Coffin into the Chappel, ſhut the door to them, and taking their weapons out of the Coffin, ſet upon the *French*, they run to the cliff, and cry to their company aboard the *Flemming* to come to ſuccour; but finding the Boat charged with *Flemmings*, yielded themſelves and the place.

Raleighs hiſt. world, part 1. l. 5. c. 4. §. 7. p. 527. 4. The Stratagem by which *Philip* the Father of *Perſeus* King of *Macedon* won *Prinaſſus*, is worthy of noting, ſaith Sir *Walter Raleigh*. He attempted it by a Mine, and finding the earth ſo ſtony, that it reſiſted his work, he nevertheleſs commanded the Pioneers to make a noiſe under ground, and ſecretly in the night time he raiſed great mounts about the entrance of the Mine, to breed an opinion in the beſieged, that the work went marvellouſly forward. At length he ſent word to the Townſmen, that by his undermining two Acres of their Wall ſtood upon wooden Props, to which if he gave fire, and entred by a breach, they ſhould expect no mercy. The *Prinaſſians* little thought that he had fetched all his earth and rubbiſh by night a great way off to raiſe up thoſe heaps which they ſaw, but rather that all had been extracted out of the Mines; wherefore they ſuffered themſelves to be out-fac'd, and gave up the Town as loſt, which the Enemy had no hope to win by force.

Martin. Martin. Bell. Tartaric. p. 293, 294. 5. When *Kiangus* had declared himſelf a Subject to the Empire of *China*, the *Tartars* ſent a great Army againſt him. *Kiangus* feigned to fly, but in the reer he placed very many Carts and Waggons, which were all covered carefully, as if they had carried the richeſt Treaſures they poſſeſſed, but in real truth they carried nothing but many great and leſſer pieces of Artillery, with their mouths turned upon their enemies. The *Tartars* intending to rifle their Carriages, haſtily purſue, fight without order, and fall upon the prey with all the greedineſs imaginable; but thoſe that accompanied the Waggons, firing the Artillery, took off a great part of the Army, and withal *Kiangus* wheeling about, came upon them, and made a ſtrange carnage amongſt them.

Plut. in Themiſt. p. 118, 119, 120. 6. *Xerxes* his Navy was come to *Phalericum*, and lay upon the neighbouring ſhores of the *Athenian* Territories, he had alſo drawn his Land-army to the Sea-coaſts, that ſo he might be in the ſight of the *Grecians* with all his Forces at once, then did the *Peloponneſians* reſolve of retiring to the *Iſthmus*, and would hear no propoſitions to the contrary. They intended thereſore to ſet ſail in the night, and all the Captains of the Ships had orders to be accordingly prepared. *Themiſtocles* perceiving the *Greeks* would by this means loſe the Commodities of the *Streights*, and the conveniency of their preſent ſtation, diſperſing themſelves into their particular Towns, bethought himſelf of this Stratagem: He had with him one *Sicinus*, a *Perſian* Captive, of whoſe fidelity he did not doubt, as being the Inſtructor of his children, him he ſends privately to *Xerxes* with this meſſage: That *Themiſtocles*, the General of the *Athenians*, was of his party, and that in the firſt place he gave him to underſtand, that the *Grecians* were preparing for flight, that he adviſed him not to ſuffer their eſcape, but that forthwith he would ſet upon them, while in diſorder, and before their Land-army was with them, that by this means he ſhould be ſure to overthrow all their naval Forces at once. *Xerxes* received this advice with great thanks as from a friend, and immediately gave order to the Admirals of his Navy, that they ſhould ſilently prepare all the Ships for fight, and ſend two hundred of them to ſhut up all paſſages, and ſurround the Iſlands, that there might be no way of eſcape for the Enemy. It was done, and thus the *Greeks* were forced to fight where they would not, though the moſt convenient place for themſelves; and by this prudent management of *Themiſtocles* they obtained a naval Victory, ſuch as had not been before amongſt the *Greeks* or *Barbarians*. After which *Xerxes* ſtill intending to preſs upon them with his Land-forces, and ſuch others as he had yet unbroken at Sea, *Themiſtocles* found amongſt the Captives *Arnaces* one of *Xerxes* his Eunuchs, him he ſends to the King, to let him know, that the *Greeks* being now Maſters at Sea, had decreed to ſail with their Navy to the *Helleſpont* to cut down the Bridge he had there built, to hinder his return home; that he being ſolicitous for his ſafety, would adviſe him with all ſpeed to retire thitherward, and to paſs over his Army, while in the mean time he would contrive delays to hinder the *Greeks* from the purſuit of him. The *Barbarian* terrified with this meſſage, haſtily retired, and by this ſleight the *Greeks* eaſed themſelves of a heavy burden.

Plut. in Themiſt. p. 121.

7. The *Perſian* War with *Greece* being over, *Themiſtocles* determined to rebuild *Athens*, and to ſurround it with Walls with all the ſpeed that might be. The *Spartans* found themſelves aggrieved at it, and therefore ſent one of *Æginas* to *Athens* to complain of that doing of theirs. *Themiſtocles* goes himſelf to *Sparta* as an Ambaſſador from the *Athenians*, where they complaining, that the *Athenians* were walling their City, *Themiſtocles* denies it, and deſires them to ſend Ambaſſadors, who might ſatisfie themſelves with their own view; by this means he gained time. The Ambaſſadors went, the Walls went on apace, and he had wrote to the *Athenians* to keep the *Spartan* Ambaſſadors as pledges for his own return. They did ſo, and ſo the *Spartans*, though thus deluded, were yet forced to ſend him back with ſafety.

M. Hurault. polit. diſc. l. 2. *c.* 20. *p.* 487.

8. *Spartacus* having but few men with him when he rebelled againſt the *Romans*, took to a Mountain ſtrong and unapproachable, where he was beſieged by 3000 *Romans* who guarded well the paſſage, that he might not ſcape; for there was but one paſſage up or down, all the reſt was a ſteep Rock. *Spartacus* finding that there grew wild Vines aloft upon the Rock, did cut off all the twigs, and with them made Ladders of Cords ſo ſtiff and long, that being faſtned above, they reached down to the bottom of the Plain: upon theſe they all ſecretly went down, except one, who tarried to caſt down their Armour after them; and when he had ſo done, he alſo ſaved himſelf by the ſame means. The *Romans* miſtruſted it not, by reaſon whereof they that were beſieged, coaſting round about the Hill, came and aſſailed them behind, putting them in ſuch fear with their ſudden coming upon them, that they all fled away, and *Spartacus* had the Spoil of the forſaken Camp.

Plut. in Fabio, p. 178. *Sabel. exempl. l.* 6. *c.* 6. *p.* 341. *Polyb. hiſt. l.* 3. *p.* 244.

9. *Anibal* intending to remove his Forces to *Caſſinas*, his Guides by a miſtake of the *Punick* Tongue, led his Army to *Caſſilinum* in *Campania*. The place is otherwiſe mountainous, ſave a long Valley that ſtretches out it ſelf unto the Sea. *Fabius* had ſhut up the way by which he ſhould paſs out with 4000 Souldiers, and the reſt of his Army he had ſecurely placed upon the Mountains, or with a part of them troubled the reer of his Enemy. Here *Anibal* found himſelf in a Trap, and his Army was dejected with fear, apprehending an impoſſibility of freeing themſelves out of theſe ſtreights. *Anibal* therefore cauſes 2000 Oxen (of his prey that he drove along with him) to be caught, and faſtens to each of their horns Torches and Faggots of dry ſticks. Theſe being lighted, he cauſed the Oxen [illegible] be driven up to the top of the Mountains; and in the mean time with the main of his Army ſilently and in the dark marches to the out-let of the Valley. The Oxen marched in order till the fire about their horns got to the quick, then they ran up and down as mad, their fronts and tails blazing, and firing the buſhes as they went. The *Romans* amazed with this unwonted and terrible ſpectacle, ſuppoſing that they were on all ſides ſhut in by the Enemy, quit their Poſt, and thereby gave liberty of free exit to *Anibal*. *Fabius* not knowing whereto this ſubtilty of the Enemy tended, kept himſelf within his Camp in good order; but by the firſt light in the morning it was eaſily diſcerned, that by this Stratagem *Anibal* had made his eſcape.

M. Hurault. polit. diſc. l. 2. *c.* 21. *p.* 489.

10. *Hermocrates* being advertiſed of the intent of *Nicias* (the *Athenian* General) to break up his ſiege before *Syracuſe*, and march away, and knowing that day to be a Feſtival and of Sacrifice to the Gods, from which he ſhould not be able to draw out his men to ſeiſe upon the paſſages by which he was to retire; he ſent therefore a familiar friend of his to *Nicias* with inſtructions, that he came from ſuch as gave him ſecret advertiſement from within the City to warn him that he ſhould not march away that night, unleſs he would fall into ſuch ambuſhes as the *Syracuſans* had purpoſely laid for him. *Nicias* being bleared with theſe words, tarried all that night, ſo as the next morning the *Syracuſans* took all the paſſages, by means whereof the *Athenians* were unfortunately overthrown.

11. When all the World was alarm'd with the terrible power and ſucceſſes of that great Warriour *Tamerlane* the *Scythian*, he fearing that the terrour of his Arms would cauſe all men to hide their precious Stones, Jewels, Gold and Silver, and ſuch precious Moveables as might eaſilieſt be conveyed away, therefore diſpatched away a number of his Souldiers in the habit of Merchants to go to the remoteſt and richeſt Cities, with Camels laden with rich Booty, that could not ſo fitly be hidden, commanding them to ſell at low rates, that cheapneſs might allure the *Aſians* to buy, and ſo either part with their Coin before it was hid, or draw it out again when they ſaw a gainful purchaſe before them. Which done, he came upon thoſe Cities with ſuch celerity, that they could have no leiſure to hide that which they had bought: by which ſecret ſleight, without much ado, he pilfer'd and plunder'd the *Aſians* of all that they had.

D. Serres Gen. hiſt. Franc. pag. 888. *D'Avila civil wars, l.* 15. *pag.* 1444.

12. *Hernand Teillo Porta Carrero* Governour of *Dourlans* for the *Spaniard*, *An.* 1596. being advertiſed, that the Citizens of *Amiens* (a proud people and little practiſed in Arms) would not receive the Garriſon that the King offered them for the preſervation of the Town, haſtens the effect of thoſe Intelligences he had there; and on *Monday* the 10. of *March* he attires forty or fifty Souldiers like Peaſants laden with many burdens, and armed underneath with Daggers and ſhort Pieces, and marches with about 700 Horſe and 5000 Foot, he lays his ambuſhes near the Town, and the next day ſends his diſguiſed Souldiers to the Gate of *Montreſcut*, following a Cart, which being under the Portcullis, one of the pretended Peaſants cuts the Horſe-trace, and by the great diſorder of the Horſe hinders the liberty of the Gate; the other preſently diſcover their Arms, ſeiſe upon the Corps du Guard, and give a ſign to the ambuſh, the ambuſh comes horſe and foot, and enter into the Town, and go directly to the Market place, take the Fort, and ſeiſe upon the Arſenal and Munition, which King *Henry* the Fourth of *France* had lately ſent, and in the end forced the Townſmen to a compoſition for the redemption of their goods.

M. Hurault. polit. diſc. l. 2. *c.* 21. *p.* 494.

13. *Trivultio* perceiving the Garriſon of *Millaine*, and eſpecially the *Millainers* themſelves to be aſtoniſhed at the coming of *Maximilian* and

the *Swizzers* into *Lombardy*, bethought himſelf of this policy: He wrote Letters with his own hand, ſealed with his own ſeal to the chief Commanders of the *Swiſſers*, and ſent them by a Servant of his own that ſpake well the *Swiſſers* Tongue. In theſe Letters he willed them to perform within two days the thing that he and they were agreed upon, for he ſhould then have all things ready according to their Platform. The Meſſenger offered himſelf on purpoſe to be taken by the Emperours Scouts, and being examined prayed pardon, and thereupon confeſſed, that he brought Letters to the Leaders of the *Swiſſers*: his pardon was granted, and he plucking off his hoſe, took out the Letters that were ſewed in the ſole of it, the which were carried to the Emperour immediately. When he had read them, although he was in great perplexity, yet was he not of opinion they ſhould be ſhewed to the Cardinal of *Sion*, becauſe he would not accuſe a Captain of ſo great authority amongſt the *Swiſſers*, much leſs would he cauſe them to be ſeiſed upon, for fear of putting his affairs into danger; but in his heart diſtruſting the loyalty of the *Swiſſers*, he repaſſed the Mountains without making further ſpeech of it, and returned back into *Germany*, freeing thereby the *Millanois* of that fear they had conceived at his coming.

Knowles Turk. hiſt. p. 140, 141.

14. The Captain of *Bilezuga* was minded to compaſs the death of *Othoman*: being therefore to marry the Daughter of the Captain of *Jarchizer*, he invited *Othoman* to the Wedding, as a time convenient to accompliſh his deſign; but he having imparted the matter to *Michael Coſſi*, this perſon grieving to ſee ſo brave a man treacherouſly brought to his end, acquainted *Othoman* with it, which he received with due thanks: And now, ſaith he, as to the Captain of *Bilezuga*, requeſt him from me to protect for me one year longer, as he hath uſed to do, ſuch goods as I ſhall ſend to his Caſtle, and becauſe of the Wars betixt me and the Prince *German Ogli*, I will preſently ſend ſuch things as I make moſt reckoning of, and will alſo bring with me to the Marriage my Mother-in-law with her Daughter my Wife. The Captain was glad of this meſſage, looking upon the whole as his own. When the Marriage-day drew nigh, *Othoman* inſtead of precious Houſhold ſtuff, ſent his Packs in Carriages filled with armed men, and had cauſed ſome of his beſt Souldiers to be attired in womens apparel, as being his Mother-in-law and her Retinue: theſe he ordered to meet together at the Caſtle about twilight; being admitted, the Souldiers leap out of their Packs, and the other in womens habit betake themſelves to their weapons, ſlew the Warders of the Caſtle, and without more ado poſſeſſed the ſame, *Othoman* having before ſlain the Captain of it in juſt fight.

Knowles Turk. hiſt. p. 181.

15. The great City of *Nice* held out only upon the hope of a thouſand Horſe-men, which the Emperour *Andronicus* had promiſed to ſend them, of which aid ſo promiſed, *Orchanes* King of the *Turks* underſtanding, furniſhed 800 of his Horſe-men, after the manner of the Chriſtians, and fetching a great compaſs about, came at length into the high-way that leadeth from *Conſtantinople* to *Nice*, and ſo trooped directly towards the City, as if they had come from *Conſtantinople*. At the ſame time he ſent 300 of his other Horſe-men in the habit of *Turks* to forrage and ſpoil the Country as much as they could within the ſight of the City; which whilſt they were a doing, the other 800 Horſe-men in the attire of Chriſtians, following upon them, as if it had been by chance, charged them, and in the ſight of the Citizens put them to flight: which done, theſe counterfeit Horſe-men returned directly again towards *Nice*. The Citizens which with great pleaſure had in the mean time from the Walls ſeen the moſt part of the Skirmiſh, and how they had put the *Turks* to flight, ſuppoſing them to be the promiſed aid whom they daily expected, with great joy opened the Gates of the City to receive them as friends. But they being entred the Gates, preſently ſet upon the Chriſtians, fearing no ſuch matter, and being ſeconded with the other 300, which in diſſembling manner had fled before, who ſpeedily returned with other Companies of *Turks* that lay in ambuſh not far off, they won the great and famous City of *Nice*, which they have ever ſince to this day poſſeſſed.

Knowles Turk. hiſt. p. 190.

16. The *Turkiſh* King *Amurath* had concluded a Peace with the Chriſtians of *Thracia*, during which the Governour of *Didymoticum* intending to fortifie his City with new and ſtronger Fortifications, entertained all the Maſons, Carpenters, and other Work-men he could by any means get; which *Amurath* underſtanding, ſecretly cauſed two hundred luſty Work-men and Labourers to come out of *Aſia* to offer their ſervice unto the Governour, who gladly entertained them. The wiſer ſort of Citizens wiſhed the Governour beware of thoſe *Aſian* Work-men, as by them ſuſpected; but he preſuming upon the Peace made with *Amurath*, and conſidering they were but baſe Work-men, and no Souldiers, had the leſs care of them; yet uſing their work all the day, he commanded them to lodge without the Walls of the City every night. *Amurath* underſtanding theſe Work-men were thus entertained, ſent for the valiant Captain *Chaſis Ilbeg*, and requeſted him with thirty other good Souldiers to ſeek there for work alſo, and to eſpy if any advantage might be taken for the ſurpriſal of the City. Theſe alſo were entertained by the Governour and *Chaſis*, that awaited with a vigilant eye, having found that one of the Gates of the City might be ſuddenly taken, found means to acquaint *Amurath* therewith, who cauſed a ſufficient number of *Turks* to lye in ambuſh near the City to further the deſign. *Chaſis* broke the matter to the *Aſian* Work-men, and gave full inſtruction what was to be done. According to appointment, the Chriſtians being at dinner, the *Turkiſh* Work-men and Labourers fell at words amongſt themſelves, and from words to feigned blows; in which counterfeit brawl and tumult, they ſuddenly ran to one of the Gates of the City, and there laying hands upon the Warders weapons, as if to defend themſelves againſt their Fellows, ſuddenly ſet upon thoſe Warders, being in number but few, and then at dinner alſo, and ſo preſently ſlew them: which done, they opened the Gate of the City, let in the ambuſhed *Turks*, took the place, and put the chiefeſt of the Citizens to the Sword.

The Triumps of Naſſau, p. 115. Belg. Commonw. pag. 292.

17. Count *Philip* of *Naſſau* had by Prince *Maurice* his advice confer'd with a certain Gentleman of *Cambray*, called *Charles Heranguieres*, Captain of a Foot-company, about an enterprize upon the Caſtle and Town of *Breda*, telling him, that divers Mariners Vaſſels to the Houſe of *Naſſau* had offered their ſervice herein, they being accuſtomed to carry turff and wood into the Caſtle, and under that colour fit to make ſome attempt. *Heranguieres* having well conſidered all dangers, reſolved with a certain Fellow called *Adrian* of *Berghen*

(that was wont to carry Turffs into the Caſtle) to undertake the matter, giving order to the Shipper to make ready his Boat, which was deep and flat, and lay in a *Dorpe* called *Leure*, a mile from *Breda*, that he might convey ſeventy men into her. Round about, and on the upper part of the Boat rows of Turff like Bricks were orderly placed of a good height. Being thus prepared, they reſolved to execute their enterprize on the 25. of *February*, but the Froſt hindred them certain days, not without great danger of being diſcovered; for having entred the Boat on *Monday* the 26. of *February*, they remained in it till *Thurſday* morning, not able to go forward or backward, by reaſon of the Froſt, contrary wind, and want of victuals, which enforced them in the night to quit the Boat, and to retire to *Nordam*. On *Thurſday* the firſt of *March* 1590. they at night returned to the Boat, ſtaying within a quarter of a mile of *Breda*, and in this manner continued from *Friday* till *Saturday* morning at ten a clock before the *Herons* Wood near the Caſtle, where the Boat went on ground, ſo as they were enforced to tarry till an high water. During their aboad there, the Boat ſprung a leak, through which the water entred in ſuch abundance, as the Souldiers ſtood up to the knees in it; being come into the incloſure of the Caſtle (which ſo ſoon as the Boat entred was ſhut after them) the leak miraculouſly ſtopt of it ſelf. Whiles they lay there, a Corporal came to ſearch the Boat, where finding nothing, he went his way, and ſtrange it was, the Souldiers coughed not, and yet many of them were ſo hoarſe, it was hard to refrain from it. Among others *Matthew Helt* Lieutenant, was ſo tormented with the cough, as fearing leſt the enterprize ſhould be diſcovered thereby, he drew forth his Poignard, intending to have ſlain himſelf. The third of *March* afternoon at high water the Caſtles ſluce was opened, ſo as the Boat entred. About evening the Serjeant Major commanded that Turffs ſhould be diſtributed to the Courts of Guard; which was done in ſuch quantity, that the Deck b[illegible] to lye bare, which greatly afflicted them in [illegible] Boat. But the Shipper being a crafty Fellow, perceiving all the Corps du Guard were furniſhed, pretending wearineſs, gave money to his Mate to go and drink with the Porters, not meaning to unlade any more till the next day. Night being come, the Watch ſet, and all things quiet, about eleven a clock at night, *Heraugnieres* exhorted his Souldiers to begin their enterprize; the Shipper plying the Pump to drown the noiſe his men made in ſhipping, he marched before them by the Store-houſe towards the Gate which opens into the Town, the Sentinel asked, *Qui va là?* but *Heraugnieres* making no anſwer, ſtruck him through the body with an half Pike; whereupon the Alarm was given to thoſe of the Guard who made reſiſtance. An Enſign hurt *Heraugnieres* in the arm, and was by him beaten down to the ground, the Enemy was beaten into the middle part of the Caſtle, whence they ſallied out upon us, but loſt thirty ſix of their men, and were enforced to retire. The place made good, *Heraugnieres* marched with his Souldiers to another Corps du Guard, where ſixteen Souldiers made reſiſtance, and were all ſlain. This done, and a ſignal given, Count *Hoenlo* came to the Caſtle with the Princes Vanguard, ſoon after Prince *Maurice* himſelf with Horſe and Foot, ſo that the Town was yielded, the Souldiers only to depart with their lives; the Burgomaſters redeemed themſelves from ſpoil with 97074 Florins. Thus the Town and Caſtle of *Breda* was taken with the loſs only of one man, who fell into the water, and was drowned: it was taken *March* 4. 1590.

Diod. Sicul. Biblioth. l. 11. pag. 256.

18. *Cimon* underſtanding that the *Perſian* Navy lay about *Cyprus*, he ſet ſail towards them, and with 250 Ships he boldly gave Battel to 340, the Victory inclined to the *Athenians*, 100 Ships were taken, ſome ſunk, and the reſt got into *Cyprus*, the Souldiers fled all out of them, and leaving them without Guards, thoſe alſo fell into the hands of the *Athenians*. *Cimon* not content with this glorious Victory, ſet forth with his whole Navy againſt the Land-army of the *Perſians* alſo, which lay upon the Banks of the River *Eurybas*; he cauſed all the *Perſian* Ships he had taken to ſail formoſt, and thoſe to be all ſtuffed with the valianteſt of his Souldiery, with *Perſian Tyaras*, and other the like habits upon them. The *Perſians* on Land, deceived with the figure of their Ships, and the habit of their friends, and not knowing of any Land-forces of the *Greeks* near them, took them for their own Fleet but lately parted from them, and now returned. When night came *Cimon* unſhipped his men, breaks in upon the Camp of the *Perſians*, filling all places with tumult and ſlaughter; the *Perſians* in this confuſion fled to the Ships, and were there cut off, not being able to diſcern againſt whom they fought. When a great carnage was made, and that the groſs of the Army was ſcattered here and there, *Cimon* thought of his retreat to his Ships, which he had beforehand taken care of; for he had ordered his Souldiers to repair forthwith to that place, where they ſhould behold a burning Torch advanced in the air: he gave the ſign, and the Souldiers ceaſed their plunder, and returned ſafe into their Ships; ſo that *Cimon* obtained two noble Victories in one day by Sea and Land.

Diod. Sicul. Biblioth. l. 11. pag. 236.

19. *Amilcar* was ſent by the *Carthaginians* againſt the *Greeks* that lived in *Sicily* with 300000 Foot, 2000 long Ships, beſides thoſe that were for burden, and ſuch as were appointed for the carriage of Tributes, the number of which was 3000. Thus appointed, *Amilcar* laid ſiege to *Himera*, to the relief of which came *Gelo* the *Syracuſan* with 50000 Foot and 5000 Horſe. Being come, he bethought himſelf how to deſtroy all the Forces of the Enemy without endangering himſelf, which his deſign, an accidental thing did much further; for whereas he had determined to fire all *Amilcars* Ships, it was alſo told him, That ſuch a day *Amilcar* did ſolemnly ſacrifice to *Neptune*; alſo a Priſoner was taken, who told him, That *Amilcar* had given order to them of *Selynuntis* to ſend him a number of Horſe-men well appointed to be with him upon the ſame day. *Gelo* therefore ſent out his Horſe-men that way, and having ordered they ſhould all night croſs the Country, in the mornings firſt light they ſhould, as if *Selynuntians*, come to the Camp, where aſſoon as received, they ſhould kill *Amilcar* as he ſacrificed, and then carry fire from the Altars amongſt all the Ships: he had alſo ordered a Watch-man to give himſelf notice of all this that had paſſed: his Horſe-men had performed all as he required it; and having alſo received the ſign agreed upon, he with his whole Army fell in upon the *Carthaginian* Army at Land, who came out of their Camp to encounter him; but while they were eagerly fighting, the flames ſhewed themſelves on high from their Veſſels, and it was cryed in their Army, that *Amilcar* was killed, and all their Ships

on fire. Diſpirited with this bad news, they were ſlain on heaps, *Gelo* would give no quarter, ſo 150000 of them were ſlain upon the place, the reſt fled to a Fortreſs, but ready to dye for thirſt, ſoon yielded themſelves.

CHAP. XXXVII.

Of the ſecret ways of diſpatch, and the delivery of Meſſages by Letters, Cyphers, and other ways.

SEcrecy and celerity are of ſpecial importance for the right conduct and management of all ſorts of affairs; but in military matters they are of that abſolute neceſſity, that ſcarce any thing of moment can be effected without them. Various ways have the Ancients and others invented, whereby they might convey their intelligences and advice with both theſe; a taſte whereof we have in the following Examples.

Lithgows Travels par. 5. pag. 202, 203. Huigen van Linſchotens diſcourſe of Voyages, l. 1. c. 6. p. 16.

1. *Aleppo* is ſo called of *Alep*, which ſignifies Milk, of which there is great abundance thereabouts; there are here alſo Pigeons brought up after an incredible manner, who will flye between *Babylon* and *Aleppo* (being thirty days journey diſtant) in forty eight hours ſpace, carrying Letters and News (which are faſtned about their necks) to Merchants of both Towns, and from one to another. Theſe are only employed in the time of haſty and needful intendments: their education to this tractable expedition is admirable, the flights and arrivals of which I have often ſeen in the time of my wintering in *Aleppo*, which was the ſecond winter after my departure from Chriſtendom.

Sabel. Ex. l. 6. c. 6. p. 340.

2. The City of *Ptolemais* in *Syria* was beſieged by the *French* and *Venetians*, and it was ready to fall into their hands, when the Souldiers beheld a Pigeon flying over them, with Letters to the City, who thereupon ſet up ſo ſudden and great a ſhout, that down fell the poor airy Poſt with her Letter; being read, it was found that the *Sultan* had therein ſent them word, that he would be with them with an Army ſufficient to raiſe the Siege, and that they ſhould expect his arrival in three days. The Chriſtians having learnt this, ſent away the Pigeon with others inſtead of the former, which were to this purpoſe: That they ſhould ſee to their own ſafety, for that the *Sultan* had ſuch other affairs, as rendred it impoſſible for him to come in to their ſuccour. Theſe Letters being received, the City was immediately ſurrendred, the *Sultan* performed his promiſe upon the third day; but perceiving how matters went, returned to his other imployments.

Herod. l. 5. p. 301. Sabel. exempl. l. 10. c. 6. p. 569. A. Gell. noct. Attic. l. 17. c. 9. p. 458.

3. *Hiſtæus* the *Mileſian* being kept by *Darius* at *Suſa*, under an honourable pretence, and deſpairing of his return home, unleſs he could find out ſome way that he might be ſent to Sea; he purpoſed to ſend to *Ariſtagoras*, who was his Subſtitute at *Miletum* to perſwade his Revolt from *Darius*; but knowing that all paſſages were ſtopped and ſtudiouſly watched, he took this courſe: He got a truſty Servant of his, the hair of whoſe head he cauſed to be ſhaved off, and then upon his bald pate he wrote his mind to *Ariſtagoras*, kept him privately about him till his hair was ſomewhat grown, and then bad him haſte to *Ariſtagoras*, and bid him cauſe him to be ſhaved again, and then upon his head he ſhould find what his Lord had wrote unto him.

Herod. l. 4. p. 203. Juſtin. hiſt. l. 1. p. 18. Sabel. exempl. l. 10. c. 6. p. 569.

4. *Harpagus* was a great Friend to *Cyrus*, and had in *Media* prepared all things in as good forwardneſs as he could; being therefore to ſend his Letters to *Cyrus* to haſten his Invaſion upon that Country, he thought it the ſafeſt way to thruſt it into the belly of a Hare; ſo by this unſuſpected means his Letters went ſafe to *Cyrus* in *Perſia*, who came with an Army, and made himſelf Maſter of the Empire of the *Medes*.

A. Gell. noct. Attic. l. 17. c. 9. p. 458. Eraſm. Adag. p. 442. Zuing. Theatr. vol. 3. l. 4. p. 156. Plut. in Lyſandr. p. 144. Pet. Gregor. de Repub. l. 16. c. 4. p. 667.

5. The ancient *Lacedemonians* when they had a purpoſe to diſſemble and conceal their Letters, which they ſent to their Generals abroad, that the contents of them might not be underſtood, though they ſhould be intercepted by the Enemy, they took this courſe: They choſe two round ſticks of the ſame thickneſs and length, wrought and plained after the ſame manner. One of theſe was given to their General when he was about to march; the other was kept at home by the Magiſtrates. When occaſion of ſecrecy was, they wond about this ſtick a long ſcroll and narrow only once about, and in ſuch manner as that the ſides of each round ſhould lye cloſe together, then wrote they their Letters upon the tranſverſe junctures of the ſcroll from the top to the bottom. This ſcroll they took off from the ſtick, and ſent it to the General, who knew well how to fit it to that ſtick he kept by him; the unrolling of it did disjoin the Letters, confound and intermix them in ſuch manner, that although the ſcroll was taken by the Enemy, they knew not what to make of it; if it paſſed ſafe, their own General could read it at pleaſure. This kind of Letter the *Lacedemonians* called *Scytale*.

A. Gell. noct. Attic. l. 17. c. 9. p. 458. Pezel. mellific. tom. 1. p. 59.

6. I have read in the *Punick* Hiſtory, that an illuſtrious perſon amongſt them (whether it was *Aſdrubal* or ſome other, I do not now remember) who on this manner uſed to conceal ſuch Letters as he ſent about matters of ſecrecy. He took new Tables, which were not yet covered with wax, and cut out his Letter upon the wood, then (as the manner was) he drew them over with wax, theſe Tables, as if nothing was writ upon them, he ſent to ſuch as before-hand he had acquainted with the uſe of them, who upon the receipt of them took off the wax, and read the Letter as it was engraven upon the wood. *Demaratus* uſed this way of writing.

Sandys on Ovid. Metam. l. 12. p. 229.

7. The way by Pigeons to give intelligence afar off with wonderful celerity, is this: They take them when they ſit on their neſts, tranſporting them in open cages, and return them with Letters bound about their legs like Jeſſes, who will never give reſt to their wings, until they come to their young ones. So *Tauroſthenes* by a Pigeon, ſtained with Purple, gave notice of his Victory at the Olympick Games the ſelf ſame day to his Father in *Ægina*.

A. Gell. noct. Attic. l. 17. c. 9. p. 457. Sueton. l. 1. c. 56. p. 36. Pet. Gregor. de Repub. l. 16. c. 4. p. 667.

8. There are Books of Epiſtles from *C. Cæſar* to *C. Oppius* and *B. Cornelius*, who had the care of his affairs in his abſence. In theſe Epiſtles of his in certain places there are found ſingle Letters without being made up into ſyllables, which a man would think were placed there to no purpoſe; for no words can be framed out of theſe Letters. But there had been a ſecret agreement betwixt them of changing the ſituation of the Letters, and that in writing they ſhould appear one thing, but in reading they ſhould ſignifie another. *Probus* the Grammarian hath compoſed a Book with curioſity enough, concerning the occult ſignification of

the Letters in the Epiſtles of *Cæſar*. *Suetonius* ſaith of *Cæſar*, That any thing of privacy he wrote by notes or characters, that is, by ſo tranſpoſing the order of the Letters, that no word could be made out of them. But if any man would underſtand and imitate this practice of his, he muſt know, that he changed the fourth Letter of the Alphabet, that is, he ſet down D. for A. and ſo throughout all the reſt of the Letters.

Pezel. mellific. tom. 1. p. 73.

9. *Artabaſus*, an illuſtrious perſon amongſt the *Perſians*, after the departure of *Xerxes*, was left with *Mardonius* in *Europe*, he had taken *Olynthus*, and was now ſet down before *Potidæa*, here there was intelligence betwixt him and *Timoxenus*, an eminent perſon in the Town, and the device they had to convey Letters to each other was this: They wrapped their Letters round about the upper part of an Arrow, and then glued on the feathers of the Arrow upon it, and ſo their Arrows were to be ſhot to ſuch a place, as they had mutually agreed upon. They had done this for ſome time, till they were caſually betrayed; for *Artabaſus* directing his Arrow to the wonted place, it chanced to light upon the ſhoulder of a *Potidæan* that was accidentally there; divers, as the manner is, ran to the wounded man, and plucking out the Arrow, perceived the Letters that were faſtned to it, and carried them to the Magiſtrates of the City, whereby it came to paſs, that *Timoxenus* the Traitor was diſcovered.

Pezel. mellific. tom. 1. p. 409.

10. *Antigonus* who had wintered in *Meſopotamia*, came to *Babylon*, and having there joyned with *Seleucus* and *Python*, he determined to march out againſt *Eumenes*, who had fortified the River *Tygris* from its Fountain to the Sea, and indeed all the Country bordering upon him, in which manner he waited the approach of the Enemy; but for as much as the Guard of a place of ſo great a length required a multitude of Souldiers, *Eumenes* had obtained of *Peuceſtes*, that he ſhould ſend for ſome thouſands of Archers for him out of *Perſia*; which was done in ſuch manner, that moſt of the *Perſians*, though diſtant thirty days journey, did yet hear of the Edict of *Peuceſtes* upon that very day it was given out, and that through the artificial placing of their Watches: for whereas *Perſia* is interrupted with Vallies, and full both of many and high Rocks, the ſtrongeſt voices that were to be found amongſt the Inhabitants, were placed upon the tops of theſe; ſo that the command being heard in divers places at once, they tranſmitted it immediately from one to the other, till ſuch time as it was gotten to the utmoſt end of *Peuceſtes* his Satrapy.

Sueton. l. 2. c. 88. p. 109. Pet. Gregor. de Repub. l. 16. c. 4. p. 667.

11. *Octavianus Cæſar* when he wrote to his friends any thing of ſecrecy or matter of importance, his manner was to take the next Letter in the Alphabet to that which ſhould have been made uſe of, ſaith *Dio Caſſius*; and *Suetonius* ſaith, that as oft as he wrote by notes or characters, he uſed B. for A. and C. for B. and in the ſame order all the reſt as they follow, only inſtead of X. he uſed a double AA.

Pet. Gregor. de Repub. l. 16. c. 4. p. 666.

12. The *Roman* Spies that were ſent into *Perſia*, at their return brought a long piece of Parchment that had Letters wrote upon it within, which was given them by *Procopius*; but for the better concealment of it, it was put into a ſheath or ſcabbard of a Sword, and ſo carried ſafe without ſuſpicion.

Pet. Gregor. de Repub. l. 16. c. 4. p. 656.

13. *Diognetus* the *Mileſian* was in love with *Polycrita* of *Naxos*, and for love of her he betrayed his Country-men and their Counſels; for when they had beſieged *Naxos*, he ſent a young Girl with a Letter to *Polycles* Brother of *Polycrita*, and Governour of the City, wherein he ſhewed the way how he might intrap and ſlay the *Mileſians*. This Letter was writ upon a Plate of Lead rouled up, and baked in a Loaf of Bread, and ſo conveyed to the Governour.

CHAP. XXXVIII.

Of the ſad condition and deplorable diſtreſſes of ſome men by Sea and Land.

Cauſ. Treat. of paſſ. p. 38.

THE Mountain *Veſuvius* near *Naples* is reported to be ſo fertile, that it yieldeth to thoſe who manure it a million of gold in revenue; but when it comes to caſt forth its all-inflamed entrails, it oftentimes makes as much havock in one day alone, as it brings profit in many years: And it ſeems (ſaith *Montaigne*) that Fortune doth ſometimes ſo narrowly watch the laſt days of our life, as in one moment to overthrow what for many years ſhe hath been erecting, repaying our paſt and light pleaſures with weighty miſeries, and forcing us to cry out with *Laberius*, *Nimirum hâc die unâ plus vixi*, I have certainly lived too long, at leaſt by this one unhappy day.

Montaign. Eſſays. l. 1. c. 18. p. 29.

Nich. Tulpii obſerv. med. l. 1. c. 43. p. 81.

1. Horrible was that Tragedy which the Weſtern *Indies* beheld in the perſons of ſeven *Engliſh* men, the relation of it take as followeth: The fore-mentioned ſeven being in St. *Chriſtophers* Iſland, had prepared themſelves for a Voyage of one night, and had taken with them proviſions for no longer a time, but a tempeſt intercepted their return, and carried them ſo far off into the Sea, that they could not return home in leſs than ſeventeen days: in which time they were ſo ſparing of their one nights proviſion, that they made it ſerve them to the fifth day; that paſt, they muſt wraſtle with meer famine, which was ſo much the more grievous to them, in regard the Sun was extreme hot, that dryed up their parched throats, exhaling the ſaltneſs from the troubled Sea. They had now little hope of retriving themſelves from their intricate errour, and were therefore forced (O cruel neceſſity!) to caſt lots amongſt themſelves to ſee whoſe fleſh and blood ſhould ſatisfie the hunger and thirſt of the reſt. The lot fell upon him who firſt gave the counſel, who was not only unaffrighted at his hard fortune, but encouraged the reſt who had a kind of horrour as to what they went about; he told them, that Fortune was a favourer of the bold, that there was no poſſibility of eſcape, unleſs they immediately ſtaid their flying life by humane fleſh; that for his part he was well content, and that he thought himſelf happy he could ſerve his friends when he was dead. With ſuch words as theſe he ſo perſwaded them, that one (drawn out by lot alſo) cut his throat, of whoſe carcaſs (I tremble to relate it) each of them was ſo deſirous of a piece, that it could ſcarce be divided ſo quickly. They fell to the fleſh with eager teeth, and ſucked out the blood into their thirſty ſtomachs. One only was found amongſt them, who being nearly related to the dead perſon, reſolved to endure all things rather than to pollute himſelf with the blood of his friend; but the next day his famine

drove him into ſuch a madneſs, that he threw himſelf over-board into the Sea. His Aſſociates would not ſuffer ſo delicate a repaſt (as his carcaſs) to be ſo unſeaſonably ſnatched from them. But his madneſs had already ſo vitiated his blood and the fleſh all about the veins, that in the whole body there was ſcarce any thing found fit to eat, ſave only his bowels. At laſt it pleaſed God to ſhew them mercy in this their wandring and diſtreſs, and brought their ſmall Ship to the Iſle of St. *Martin*, in which they were kindly received by the *Dutch* Garriſon, and ſent back to the reſt of their friends, where ſcarce had they ſet foot on the ſhore, but they were accuſed of Murder; but inevitable neceſſity pleading in their behalf, they were ſet free by the Magiſtrate.

Mandelſlo's Travels, l.3. p.280,281.

2. In the year 1616. one *Pickman*, a *Fleming*, coming from *Dronthem* in *Norway* with a Veſſel laden with Boards, was overtaken with a calm, during which the current of the Sea carried him upon a Rock or little Iſland towards the extremities of *Scotland*; to avoid a wrack he commanded ſome of his men to go into the Shallop, and to tow off the Ship: coming near the Iſland they ſaw ſomething which was more like a Ghoſt than a living perſon, a body ſtark naked, black and hairy, a meagre and deformed countenance, and hollow and diſtorted eyes, he fell on his knees, and joyning his hands together, begged relief from them, which raiſed ſuch compaſſion in them, that they took him into the Boat: there was in all the Iſland nor graſs, nor tree, nor ought whence a man could derive either ſubſiſtence or ſhelter beſides the ruines of a Boat, wherewith he had made a kind of Hut to lye down under. The man gave this relation of himſelf, That he was an *Engliſh* man, and that a year ago, or near it, being to paſs in the ordinary paſſage Boat from *England* to *Dublin*, they were taken by a *French* Pirate, who being forced by a tempeſt that immediately roſe to let go the paſſage Boat, left us to the mercy of the waves, which carried us into the main Sea, and at laſt ſplit the Boat upon the Rock where you took me in. I eſcaped with one more into the Iſland, where we endured the greateſt extremities. Of ſome of the boards of our Boat we made the Hut you ſaw, we took ſome Sea-mews which dryed in the wind and Sun we eat raw. In the crevices of the Rocks on the Sea-ſide we found ſome eggs, and thus we had as much as ſerved to keep us from ſtarving. But our thirſt was moſt inſupportable; for having no freſh water but what fell from the sky, and was left in certain pits which time had worn in the Rocks, we could not have it at all ſeaſons, for the Rock lying low, was waſhed over with the waves of the Sea. We lived in this condition ſix weeks, comforting one another in our common misfortune, till being left alone, it began to grow inſupportable to me. For one day awaking in the morning, and miſſing my Comrade, I fell into ſuch deſpair, that I had thoughts of caſting my ſelf head-long into the Sea. I know not what became of him, whether deſpair forced him to that extremity, or that looking for eggs on the ſteepy ſide of the Rock, he might fall into the Sea. I loſt with my Comrade the knife wherewith we killed Sea-dogs, and the Mews upon which we lived: ſo that not able to kill any more, I was reduced to this extremity to get out of one of the boards of my Hut a great nail, which I made ſhift ſo to ſharpen upon the Rock, that it ſerved me for a knife. The ſame neceſſity put me upon another invention, which kept me laſt winter, during which I endured the greateſt miſery imaginable. For finding the Rock and my Hut ſo covered with ſnow, that it was impoſſible for me to get any thing abroad, I put out a little ſtick at the crevice of my Hut, and baiting it with a little Sea-dogs fat, I by that means got ſome Sea-mews, which I took with my hand from under the ſnow, and ſo I made a ſhift to keep my ſelf from ſtarving; I lived in this condition and ſolitude above eleven months, and was reſolved to end my days in it when God ſent you hither to deliver me out of the greateſt miſery that ever man was in. The Sea-man having ended his diſcourſe, the Maſter of the Ship treated him ſo well, that within a few days he was quite another creature, he ſet him aſhore at *Derry* in *Ireland*, and ſaw him afterwards at *Dublin*, where ſuch as had heard what had happened to him, gave him wherewithal to return into *England*.

Hackluits Engliſh Voyages, vol.3. pag. 163. Full. Worth. p. 282. in Devonſhire.

3. *Richard Clark* of *Weymouth* in *Dorſetſhire* was a knowing Pilot, and Maſter of the Ship called the *Delight*, which *An.* 1583. went with Sir *Humphrey Gilbert* for the diſcovery of *Norembege*. It happened, that without any neglect or default of his, the Ship ſtruck on ground, and was caſt away on *Thurſday, Auguſt* 29. in the ſame year. Of them that eſcaped ſhipwrack, ſixteen got into a ſmall Boat of a Tun and half, which had but one Oar to work withal; they were ſeventy leagues from land, and the weather ſo foul, that it was not poſſible for a Ship to brook half a courſe of ſail. The Boat being over-burdened, one of them, Mr. *Hedley*, made a motion to caſt lots, that thoſe four which drew the ſhorteſt ſhould be caſt over board, provided if one lot fell on the Maſter, he notwithſtanding ſhould be preſerved, in whom all their ſafety was concerned. The Maſter diſavowed the acceptance of any ſuch priviledge, replying, they would live or dye together. On the fifth day Mr. *Hedley* (who firſt motioned lot-drawing) and another dyed, whereby their Boat was ſomewhat alighted. Five days and nights together they ſaw the Sun and Stars but once, ſo that they only kept up their Boat with their ſingle Oar, as the Sea did drive it. They continued four days without ſuſtenance, ſave what the weeds (which ſwam in the Sea) and ſalt water did afford. On the ſeventh day about eleven of clock they had ſight of, and about three they came on the South part of *New-found land.* All the time of their being at Sea the wind kept continually South; if it had ſhifted to any other point, they had never come to land, but it turned to the North within half an hour of their arrival. Being all come to ſhore, they kneeled down, and gave God praiſe for their miraculous deliverance. There they remained three days and nights, having there plentiful repaſt upon Berries and wild Peaſe. After five days rowing along the ſhore, they happened on a *Spaniſh* Ship of St. *John de Luz*, which courteouſly brought them home to *Biſcay.* Here the Viſitors of the inquiſition came aboard the Ship, put them on examination, but by the Maſters favour and ſome general anſwers they eſcaped for the preſent. But fearing a ſecond ſearch, they ſhifted for themſelves, and going twelve miles by night got into *France*, and ſo ſafely arrived in *England.* Thus as the Pſalmiſt ſpeaks, *They which go down into the Sea, and occupy in great waters, theſe men ſee the works of the Lord, and his wonders in the deep.*

Camer. oper. ſubciſiv. cent.2.c.57. p.243.

4. It is a ſtory altogether lamentable, and a calamity full of aſtoniſhment, which happened about

Cauſ. holy Court, tom. 2. max.14. p.411,412.

about the Cape *de bona Speranza* to *Manuel de Souſa*, ſirnamed *Sepulveda*, Governour of the Citadel of *Diu* for the King of *Portugal*, and it is this: Having long enjoyed great happineſs and honour in the *Eaſt-Indie*, he came to *Cochin*, not far from *Calecut*, where he embarked himſelf in *January* 1553. in a great Ship laden with riches, and about ſix hundred perſons with him, amongſt which was his wife, his children, ſervants, ſlaves, and a great retinue, to come into *Portugal*; but the Ship being caſt away upon the Coaſts of *Æthiopia*, and the Sea having ſwallowed up well near all that was within it, except the perſons who ſaved themſelves aſhore half naked, deſtitute of all hope to recover their loſs again; having relyed upon the words of the crafty and cruel *Barbarians*, they fell at laſt (ſo many of them as remained yet alive, for the moſt part were now dead, what with fear and famine, and other miſeries) into the hands of a petty King of *Æthiop*, who cauſed them to be diſarmed, ſtript, and left ſtark naked upon the ſand, deprived of all ſuccour and all neceſſary things. They that were left alive, half dead with hunger and thirſt, overwhelmed with fear and ſhame, caſting their eyes to the ground, as perſons transformed into ſo many Images. *Elionor* the wife of *Manuel*, Daughter to *Garcias Sala*, Viceroy of *Portugal* in the *Indies*, an honourable Lady, ſeeing the *Barbarians* buſied about ſtripping and ſnatching away the cloaths from her Husband, her ſelf, her children, and the reſt, forgetting her dignity and her ſex, fell upon theſe Filchers with her fiſts, provoking them to kill her, but in vain. They left her ſtark naked upon the ſhore: the chaſt Lady ſeeing her ſelf in ſuch a caſe, and the day-light miniſtring to her more ſorrow and horrour than death it ſelf, ſhe covered her ſelf with ſand, caſting abroad her hair confuſedly upon her ſhoulders and over her breaſts that were naked and bare: which done, ſhe commanded the men that ſurvived of her miſerable company, to be gone and ſhift for themſelves as they could, her ſelf remaining in that caſe without ſtirring or ſpeaking a word. If at ſome times ſhe beheld her dear children, the tears would flow from her eyes like rivers, and ſhe ſent out deep ſighs and ſobs. As for *Manuel* the Father and Husband, ſuch an extreme ſadneſs and grief had cloſed up his heart and his mouth, that he held his eyes a long time fixed upon the earth, as one ſtruck with a Thunder-bolt; yet at laſt the care of his little ones upon the ſudden awakened him, he goes to a Foreſt there hard by to ſeek for ſome food, at his return he finds the youngeſt of his children departed, and his Wife who had been three days without eating any thing, over-born with ſorrow and tears. His child he buries with his own hand; the next day he returns to ſeek again, and coming back, he finds his Wife and his other Son dead, and ſome Women-ſervants lamenting with great crys over their poor bodies. Having put by the Servants, he lays himſelf down upon the ground, and ſtretching out the right hand of his deceaſed Wife, he leaned a while with his head upon the ſame, and then with the help of the ſaid Servants, he hideth his wife and child within the ſand, without uttering a word. That done, he returns into the Foreſt, where it is conjectured he was devoured by wild beaſts, for there was never any news heard of him afterwards. About ſixſcore of theſe miſerable Travellers having eſcaped divers incredible difficulties, did at laſt recover a Port of the Sea, where they found commodity to paſs into *Portugal*, who there declared the particulars of their hiſtory as it is here ſet down.

Clarks mir. c.105. pag. 512, 513, &c. Stows Annals, pag. 1017.

5. *An. Dom.* 1630. *May* the firſt, the *Muſcovy* Merchants of *London* ſent a Ship called the *Salutation* for *Greenland*, which arrived there in ſafety *June* 11. following, together with two other Ships, all which were commanded by Captain *William Goodler*. The Captains Ship ſtayed at *Bellſound*, that of the *Salutation* at the *Foreland*; the Captain having killed ſtore of Whales, ſent away for the *Salutation*, which in the way meeting with croſs winds, the Maſter ſet eight of his men aſhore to kill ſome Veniſon. Theſe men taking with them a brace of Dogs, a Fire-lock, two Lances, and a Tinder-box, went on ſhore, killed fourteen: night coming on, and they weary, they went to reſt, intending next day to end their hunting, and ſo return to their Ship. But the next day proved foggy, and much Ice being betwixt the ſhore and the Ship, the Ship was fain to ſtand ſo far off into the Sea, that they loſt ſight of her; they hunted on to *Green-harbour*, and there they found that the Ship was departed, they made all ſpeed poſſible with their Shallop to *Bellſound* to their Captain, and for fear of delay heaved their Veniſon over-board; but having no Compaſs, they wandred up and down ſo long till the Ships were departed. This filled them with fear and aſtoniſhment, knowing that neither Chriſtian nor Heathen had ever inhabited thoſe deſolate Climates; that none could be hired for what reward ſoever by the Merchants to winter there; and that nine able men left behind formerly, as they now were, dyed all miſerably upon the place, becoming the prey of Bears and Foxes. All which made them like men amazed to ſtand looking one upon another: that which increaſed their horrour, was their want of all neceſſary proviſion, no cloaths for ſhift or warmth, no food, no houſe for ſhelter. After a ſpace, knowing the danger of delay in extremity, they adviſed upon the moſt likely courſe for their preſervation; they reſolved to go to *Green-harbour* to hunt for Veniſon, where in their going, ſtay, and return they killed nineteen Deers and four Bears, with which they laded their Shallop, and finding another old Shallop left there, they laded it with the graves or fritters of Whales that had been boiled there that year, and took their way to *Bellſound* to their Tent, where they intended to winter; in the way of their paſſage they had like to have loſt all their proviſion, but ſaved it by a deſperate remedy, running into the high-wrought Sea, and by force drawing their Shallops to the ſhore. This done, they arrived at *Bellſound*, where they took out their proviſion, conſidered their Tent, and with part of the materials of a leſſer Tent thereby, pieces of old Caſks, and old Shallops left there (as 'tis uſual) they made up their Houſe and Cabbins where they lodged two and two, and with marvellous induſtry provided themſelves with fire-wood and ſhelter againſt the extremity of the cold, their beds were the Deer skins dryed. Having thus fitted every thing in the beſt manner they could, on the 12. *Sept.* looking out into the ſound, they eſpyed two Sea-horſes lying aſleep on a piece of Ice; whereupon haſting to them with an old Harping-iron, they ſlew firſt the old one, and then the young, flead, roaſted, and eat them: not long after they killed another; but nights and cold increaſing upon them, and they viewing their proviſion, found it too ſmall by half: whereupon they agreed to one reaſonable meal a day, and to

faſt *Wedneſdays* and *Fridays*, except from the Greaves of the Whale, a loathſom meat; at which diet they continued three months. To repair their cloaths and ſhoes they made thread of rope-yarn, and needles of Whale-bone. *Octob.* 10. the nights being grown very long, all the Sea was frozen over, and then grief and ſear began to work upon them; but they prayed to God for ſtrength and patience in their miſeries, and by his aſſiſtance cheared up themſelves to uſe the beſt means for their preſervation: then for the preſervation of their Veniſon, and lengthning of their firing, they thought beſt to roaſt every day half a Deer, and to ſtow it in Hogſheads, which accordingly they did, leaving ſo much raw as would ſerve to roaſt every Sabbath day a quarter. Here another tryal of their patience befel them: Their Whale-fritters that had been drenched with Sea-water, and lay cloſe together, was grown mouldy and ſpoiled; and again ſurveying their Bear and Veniſon, they found it would not afford them five meals a week, ſo they were fain to cut off one meal more, and for three months after they ſed four days upon the mouldly Whale-fritters each week, and the other three on Bear and Veniſon. Beſides the want of meat they began to want light, no Sun appearing from the 14. of *October* to the 3. of *February*, but the Moon ſhined as here in *England*; againſt this having found a ſheet of Lead in the Coopers Tent, with rope-yarn and oyl they made a Lamp, which they kept continually burning to their great comfort. In the beginning of *January*, as the days began to lengthen, the cold began to ſtrengthen to that extremity, that it raiſed bliſters on their fleſh; and if at any time they touched iron, it would ſtick to their fingers like bird-lime; if they went out to fetch water, it would ſo pinch them, that they were ſore, as if they had been beaten: for drink, from the 10. of *January* to the 20. of *May* they had none but Snow-water, which they melted with hot Irons. The laſt of *January* they found their food would laſt but ſix weeks longer; but they had recourſe to God for a ſupply: and looking out one bright day, they ſaw a great ſhe-Bear with her Cub coming towards the Tent, her they ſlew with their Lances, the Cub eſcaping, they drew her into the Tent, and this Bear ſerved them twenty days. In *March* the days ſo lengthned, that the Fowl and Foxes came abroad, of which Foxes by Traps they catched fifty, and ſixty Fowl as big as Pigeons, and they had killed ſeven more Bears; ſo that with two or three meals a day their ſtrength was much increaſed. In *May* the firſt the weather grew warm, ſo that they went out to ſeek proviſion. In this month there came two Ships of *Hull* into the *Sound*, who knowing ſome men had been left there the year before, and being deſirous to know whether they were dead or alive, the Maſter manned a Shallop to go as near the ſhore as they could, and ſo over the Ice to the Tent. When theſe men came near the Tent, they haled them with the uſual word of the Sea, crying Hey, to which one of them in the Tent anſwered again Ho: which ſudden anſwer almoſt amazed them all; but perceiving them to be the very men left there, with joyful hearts they embraced one another. The men left their Tent, and went with them to their Ship, where they ſtayed till the *London* Fleet came, which was three days after. They went aboard the Admiral where Captain *William Goodler* was, who made them very welcome, gave them apparel to the value of twenty pounds, and after fourteen days refreſhment they grew all perfectly well. Thus they continued in the Fleet till the 20. of *Auguſt* when they ſet ſail, and at laſt came ſafe into the River of *Thames*, and the *Muſcovy* Merchants dealt very well by them. The names of theſe eight men were *William Fakely* Gunner, *Edward Pelham* Gunners Mate that wrote this ſtory, *John Wiſe* and *Robert Goodſellow* Sea-men, *Thomas Ayres* Whale-cutter, *Henry Bett* Cooper, *John Dawes* and *Richard Kellet* Land-men.

J. Huighen Linſchotens Voyages, l. 1. *c.* 92. *p.* 146, 147.

6. The Admiral St. *Jago* ſet out of *Portugal An.* 1585. with a good ſpeedy wind; ſhe came ſailing betwixt the Iſland of St. *Laurence* and the firm Land that runneth by the Coaſt to *Moſambique*, in which paſſage there are certain ſhallows called the *India*, which are of Coral very ſharp, black, white, and green, and very dangerous. The Pilot took the height of the Sun, and made his account they were paſt the ſhallows; and though many of the Sailors, and others in the Ship were againſt him, yet he commanded the Maſter to make all the ſail he could to *Moſambique* without any let or ſtay. They ſailed in that ſort till midnight when they fell upon the ſhallows, being of clear white Coral, and ſo ſharp, that with the force of wind and water that drove the Ship upon them, the Ship was cut in two pieees, as if it had been ſawn aſunder; ſo that the Keel and two Oarlops lay ſtill upon the ground, and the upper part being driven ſomewhat further, at the laſt ſtuck faſt, the Maſt being alſo broken; whereupon there was a mighty and lamentable cry, for there were no leſs than five hundred perſons in the Ship. The Admiral *Fernando de Mendoza*, the Maſter, the Pilot, and ten or twelve more preſently entred into the ſmall Boat, defending it with their drawn Swords, that no more ſhould enter, ſaying, they would go ſee if there were any dry place in the ſhallows whereon they might work to make a Boat of the pieces of the broken Ship, therein to ſail unto the ſhore, and ſo to ſave their lives, which put them that were behind in ſome ſmall comfort. But when they had rowed about and found no dry place, they durſt not return again to the Ship, leſt their Boat ſhould have been over-laden: wherefore they rowed towards Land, having about twelve Boxes of Marmalade, with a Pipe of Wine, and ſome Biskets, which in haſte they had thrown into the Boat; after they had been ſeventeen days upon the Sea, they fell with great hunger, thirſt, and labour on the Land where they ſaved themſelves. The reſt that ſtayed in the Ship, ſeeing the Boat came not again, it may well be thought in what caſe they were. At laſt one ſide of the upper part of the Ship, between both the upper Oarlops where the great Boat lay, burſt out, and the Boat being half burſt, began to come forth; but becauſe there was ſmall hope, no man laid hand thereon, but every man ſate looking one upon another. At laſt an *Italian* called *Cyprian Grimoaldo* roſe up, and taking courage unto him, ſaid, Why are we thus abaſhed? let us ſeek to help our ſelves, and ſee (if there be any remedy) to ſave our lives. Wherewith preſently he leapt into the Boat with an Inſtrument in his hand, and began to make it clean, whereat others took courage, ſo that there leapt at the leaſt fourſcore and ten perſons into it, and many hung by the hands upon the Boat ſwimming after it; but becauſe they ſhould not ſink the Boat, they were forced to cut off the fingers, hands, arms of ſuch as held thereon, and let them fall into the Sea, and many they threw over-board. Which done, they ſet

forward, committing themſelves to God, with the greateſt and pitifulleſt noiſe that ever was heard by thoſe left behind in the Ship. In this manner having rowed certain days, and having but ſmall ſtore of victuals, for that there were ſo many in the Boat, that it was ready to ſink, and becauſe it was very leaky, and not likely to hold out, they agreed to chuſe a Captain whom they would obey, and do as he commanded. They choſe a Gentleman, a *Meſticho* of *India*, who preſently commanded to throw ſome of them over-board, as the lot directed; amongſt theſe was a Carpenter, who not long before had helpt to dreſs the Boat, who deſired them to give him a piece of Marmalade and a cup of Wine; and when they had done, he willingly ſuffered himſelf to be thrown over-board into the Sea, and ſo was drowned. In this miſery and diſtreſs they were twenty days at Sea, and in the end got to Land, where they found the Admiral, and thoſe that were in the other Boat. But having eſcaped this danger, thoſe (in both Boats) fell into another; for they had no ſooner ſet foot on ſhore, but they were by the *Moors*, called *Caffares*, ſpoiled of all their cloaths, ſo that they left not ſo much as a ſingle rag upon any of their bodies. In the end having endured great hunger, and miſery, and other miſchiefs, they came unto a place where they found a Factor of the Captains of *Sofala* and *Moſambique*, who holp them as he might, and made means to ſend them unto *Moſambique*, and from thence they went into *India*, where I knew many of them; ſome of them dyed before they got to *Moſambique*. Of thoſe that ſtayed in the Ship ſome took Boards, Deals, and other pieces of Wood, and bound them together (which the *Portugals* call *Jangada's*) every man what he could catch, all hoping to ſave their lives; but of all thoſe there came but two men ſafe on ſhore: ſo that of all the five hundred, there were about ſixty perſons that ſaved themſelves, all the reſt, amongſt whom were thirty Women, ſome Jeſuits and Fryers, were all drowned in the Ship; and all this through the wilfulneſs and pride of a Pilot.

Okely his Ebenezer. § 8. *p.* 43, 44, *&c. ad finem.*

7. Great were the dangers and wonderful the deliverances of *William Okeley* and his Company, the relation of which from his own Book I have thus contracted: *An. Dom.* 1639. we took ſhip at *Graveſend* in the *Mary* of *London*, Mr. *Boarder* Maſter, bound for the Iſle of *Providence* in the *Weſt-Indies*; five weeks we lay in the *Downs* waiting for a wind, and then we ſet ſail, and came to Anchor near the Iſle of *Wight*; but by this time all our Beer in the Ship ſtunk, and we were forced to throw it over-board, and to take in Vinegar to mix with Water for our Voyage. The next Lords day we ſet ſail again, and coming between the Iſland and the main Land, we ſtuck faſt in the ſands, but the Tide coming in, heaved us off. The ſixth day after our ſetting ſail from the Iſle of *Wight*, we diſcovered three *Turks* Men of War, who chaſed us, and at break of day boarded and took us; having kept us cloſe Priſoners at Sea, at the end of five or ſix weeks they brought us to *Algiers*, where I was ſold for a Slave the firſt Market day to a Patron who told me, I muſt allow him two Dollars a month, and live aſhore where I would, and get it where I could, though I knew not where to levy the leaſt Mite of it. Wandring up and down, I light of an *Engliſh* man in his little ſhop that traded with Tabaco and a few other things, his Partner I became with a little money I had reſerved, and a ſmall modicum my Patron had allowed me for my ſtock: here I got money, and hired a Cellar where I laid up ſome other of my Goods; when weary of my ſlavery, I formed a deſign for my liberty, and communicated it to *John Anthony* Carpenter, *William Adams* Bricklayer, *John Jephs* Sea-man, *John* a Carpenter, and two others, men of able bodies, and uſeful in the intended project, which was to contrive the model of a Boat, which being formed in parcels, and afterwards put together, might be the means of our eſcape. They approved the propoſal, and in my Cellar we began our work, we provided firſt a piece of Timber of twelve foot long to make the Keel; but becauſe it was impoſſible to convey a piece of Timber of that length out of the City, but it muſt be ſeen and ſuſpected, we therefore cut it in two pieces, and fitted it for jointing juſt in the middle, then we provided ribs; after which to make the Boat water-tite, becauſe boards would require much hammering, and that noiſe was like to betray us, we bought as much ſtrong Canvas as would cover our Boat twice over: upon the convex of the Carine we provided alſo as much Pitch, Tar, and Tallow as would ſerve to make it a kind of Tarpawling Cere-cloth to ſwaddle the naked body of our Infant-boat; of two Pipe-ſtaves ſawed a-croſs from corner to corner we made two things to ſerve for Oars; and for our proviſion we had a little bread and two Leather-bottles full of freſh water; we alſo remembred to buy as much Canvas as would ſerve for a Sail. We carried out all theſe in parts and parcels, fitted them together in the Valley, about half a mile from the Sea, whither four of our company carried the Boat on their ſhoulders, and the reſt followed them. At the Sea-ſide we ſtript, put our cloaths into the Boat, and carried it and them as far into the Sea as we could wade, and then all ſeven got into the Sea; but finding ſhe was over-laden, two of the ſeven were content to ſtay on ſhore, having bid them farewel, we lanched out, *June* 30. 1644. the Bill of Lading was *John Anthony*, *William Adams*, *John Jephs*, *John*—— Carpenter and *William Okeley*; four of us wrought continually at the Oars, the fifth was to free the Boat of that water, which by degrees leaked through our Canvas: our bread was ſoon ſpoiled with ſoaking in the ſalt water, our freſh water ſtunk of the tann'd skins and Owze, yet we complained not. Three days with good husbandry our bread laſted us, but then pale famine ſtared us in the face, water indeed we might have, but it muſt be ſalt out of the Sea, or that which had been ſtrained through our own bodies, and that we choſe of the two; but we muſt not have that after a while, unleſs we would accept of the other firſt: and the miſery was, theſe did not aſſwage our thirſt, but increaſe it. The Wind too for ſome time was full againſt us; but God rebuked it, and made it our friend: a ſecond inconvenience was, that our labour was without intermiſſion; and a third, the extremity of the heat by day, the ſeaſon raging hot the beginning of *July*, and we wanted freſh water to cool the heat, our labour made it inſupportable to our bodies, and our little hope made it as grievous to our ſouls: one help we had, a poor one, he that emptied the Boat threw the water on the bodies of the reſt to cool them; but our bodies thus ſcorched and cooled roſe up in bliſters all over. Great pain we felt, great dangers we were in, great miſeries we endured, great wants we were under, and had nothing little but hope,

food, and ſtrength. If any ask by what directions we ſteered our courſe to *Mayork*, whither we deſigned, for the day a Pocket-dial ſupplied the place of the Compaſs, by night the Stars when they appeared, and when not, we gueſſed our way by the motions of the Clouds. Four days and nights were we in this woful plight, on the fifth all hope that we ſhould be ſaved was periſhed; ſo that we left off our labour, becauſe we had no ſtrength left, only emptied the Boat of water, when God ſent us ſome relief; as we lay hulling up and down, we diſcovered a Tortoiſe not far from us aſleep in the Sea; had *Drake* diſcovered the *Spaniſh* Fleet, he could not have more rejoiced: we took up our Oars, ſilently rowed to our prey, took it into the Boat with great triumph; we cut off her head, and let her bleed into a pot, we drank the blood, eat the liver, and ſucked the fleſh. It wonderfully refreſhed our ſpirits, and we picked up ſome crums of hope. About noon we thought we diſcovered Land, it's impoſſible to expreſs the joy of our raiſed ſouls at this apprehenſion: we wrought hard, and after further labour were fully ſatisfied that it was Land, and it was *Mayork*, we kept within ſight of it all day. The ſixth of *July*, and about ten a clock at night we came under the Iſland, and crept as near the ſhore as we could and durſt, till we found a convenient place where we might thruſt in our Weather-beaten Boat. When we were come to Land, we were not inſenſible of our deliverance; but though we had eſcaped the Sea, we might die at Land, we had no food ſince we eat the liver, and drank the blood of the Tortoiſe; therefore *John Anthony* and my ſelf were ſent out to ſcout abroad for freſh water, becauſe we ſpake ſome *Spaniſh*; we came to a Watch-Tower of the *Spaniards*, ſpake to him on the Watch, told him our condition, earneſtly begged ſome freſh water and ſome bread, he threw us down an old mouldy Cake; but ſo long as it was a Cake, hunger did not conſider its mouldineſs; then he directed us to freſh water which was hard by. We ſtood not telling ſtories, we remembred our brethren left with our Boat, and obſerving the Sentinels directions, came to a Well where there was a Pot with ſtrings to draw with, we drank a little water, and eat a bit of our Cake; but the paſſage was ſo diſuſed, that we had much ado to force our throats to relieve our clamorous ſtomachs. We return to our Boat, acquaint them with the good ſucceſs of our Embaſſy, and all prepare to make to the Well: ſo tying our Boat as faſt as we could to the ſhore, we left her to mercy. Now we are at the Well it hath water, and we have ſomething to draw, but God muſt give us a throat to ſwallow; for *William Adams* attempting to drink, after many eſſays was not able to ſwallow it, but ſtill the water returned; ſo that he ſunk down to the ground, faintly ſaying, I am a dead man; but after much ſtriving he took a little, ſo refreſhed with our Cake and water, we lay down by the Well-ſide till the morning: when it was clear day, we again went to the Watch-man, intreating him to direct us the ready way to the next Houſe or Town where we might find relief, he civilly pointed us to one about two miles off, and long it was e're our bliſtered feet could overcome the tediouſneſs of that little way. When we came the honeſt Farmer, moved with our relation, ſent us out bread and water, and Olives, and ſeeing us thankful Beggars enlarged his civility to us, called us into his houſe, and gave us good warm Bean-pottage, which ſeemed to me the moſt pleaſant food that I ever eat in my life. Thence we advanced to the City of *Mayork*, about ten miles from that place, that night we lay by a Well-ſide, and in the morning we entred the Suburbs; the Viceroy was informed of us, and we were commanded to appear before him: who after he had examined us, and heard our ſtory, ordered we ſhould be maintained at his own coſt, till we could have paſſage to our own Country; but our *Engliſh* Ships ſeldom trading thither, we petitioned the Viceroy for paſſage in the King of *Spains* Gallies, which were in the Road bound for *Alicant*, which he graciouſly granted us. After ſome other troubles we met with contrary winds, and it was five weeks e're we could reach the *Downs*, where we arrived in *Sept.* 1644. The Commander of the Ship was Captain *Smith* of *Redriff*. Mr. *Thomas Sanders* my Wiſe's Brother being in *Mayork* not long after we came thence, ſaw our Boat hung up for a Monument upon the ſide of the great Church there. Mr. *Robert Hales* was there 1671. and aſſures me, that he ſaw the naked ribs and skeleton of it then hanging in the ſame place.

CHAP. XXXIX.

Of Conſcience, the force and effects of it in ſome men.

LUcretius boaſts of his Maſter *Epicurus*, that when the minds of men were ſunk under the burden of Religion, this was he who firſt did dare to aſſert the freedom and liberty of Mankind, and that ſo ſucceſsfully, that Religion began to be deſpiſed, and man was made equal with Heaven it ſelf: but if we believe *Cotta* in *Tully*, he tells us, That *Epicurus* was ſo far from finding his beloved eaſe and pleaſure in his ſentiments, that never was School-boy more afraid of a Rod, than he was of the thought of a God and Death: *Nec quenquam vidi* (ſaith he) *qui magis ea timeret, quæ timenda eſſe negaret*, No man more feared the things which he taught ſhould be deſpiſed than himſelf. For whatever there is in the Air, there is certainly an Elaſtical power in the Conſcience, that will bear it ſelf up, notwithſtanding all the weight that is laid upon it. Men may ſilence for a while the voice of their own Conſcience, but it will find a time to ſpeak ſo loud, as to be heard in deſpite of its owner.

1. There were two Senators in great reputation at *Rome*, *Symmachus*, and *Boethius*, who had married the Daughter of the former. *Theodoricus*, King of the *Goths*, ſent for them to him, then at *Ticinum*, where he long kept them in priſon, becauſe they had oppoſed ſomething which he was deſirous ſhould be decreed in the Senate (poſſibly the allowance of Churches to the *Arrians*) Having thus deprived them of liberty, he expoſed their Goods to open ſale, and at laſt cauſed them both to be ſlain. Not long after their death, there was ſet before him on the Table at ſupper the head of a great fiſh, there did he think he ſaw the head of *Symmachus* with a horrible yawning, and threatning him with flaming eyes. Immediately therefore he was ſore affrighted, and trembling, cauſed himſelf to be carried to his bed. *Elpidius* the Phyſician was ſent for, but could not help him: he told his friends about him of that terrible reſemblance

Wierus de præſtig. Dæm. c. 15. *p.* 43.
Lavat. de Spectr. pars 1. *c.* 3. *p.* 14.
Cæl. Rhod. Antiq. lect. l. 27. *c.* 22. *pag.*
Burtons Melanch. par 3. *§.* 4. *p.* 627.

ſemblance of *Symmachus* which he had ſeen, and deploring his wicked cruelty, he ſoon after gave up the ghoſt.

Clarks mir. c. 29. pag. 103.

2. A certain Jeſuit in *Lancaſhire*, as he was walking by the way loſt his Glove, and one that came after him finding it, followed him apace, with an intention to reſtore it; but he fearing the worſt, and being purſued with a guilty conſcience ran away, and haſtily leaping over an hedge, fell into a Marl-pit on the other ſide, in which he was drowned.

Senecæ. Eraſm. Apotheg. l.9. Felth. Reſolv. cent. 1. c.25. p.44.

3. A *Pythagorean* Philoſopher had bought a pair of Shoes of a Cobler; but having no money at preſent, deſired him to ſtay for it till the morrow, and then he would return and pay him. He came with his money according to agreement, and then heard that the Cobler was newly dead; he therefore, without mention of the money, departed with a ſecret joy for the unexpected gain he had made that day; but finding that his conſcience would not ſuffer him to be quiet, he takes the money, goes to the Coblers ſhop, and caſting in the money there: Go thy ways, ſaid he; for though he is dead to all the World beſides, yet he is alive to me.

Full. Worth. pag. 223. London.

4. *Thomas Curſon* Armourer dwelt without *Biſhopſgate London*: it happened that a Stage-player borrowed a ruſty Musket of him, that had long lain leiger in his ſhop; now though his part was comical, he therewith acted an unexpected Tragedy, killing one of the ſtanders by, the Gun caſually going off on the Stage, which he ſuſpected not to be charged. Oh the difference in tenderneſs of conſcience! This poor Armourer was highly afflicted therewith, though done againſt his will, yea without his knowledge, in his abſence, by another, out of meer chance. Hereupon he reſolved to give all his Eſtate to pious uſes: no ſooner had he gotten a round ſum, but preſently he poſted with it in his Apron to the Court of Aldermen, and was in pain till by their direction he had ſetled it for the relief of the poor in his own and other Pariſhes, and he diſpoſed of ſome hundred pounds accordingly, as I was credibly informed by the then Church-wardens of the ſaid Pariſh.

Fitzh. of Relig. and Policy, part 1. c.34. p. 403. Stows Annals, p.460.

5. The wretched eſtate of King *Richard* the Third, after he had murdered his Nephews, is thus deſcribed by Sir *Thomas Moor*: I have heard, ſaith he, by credible report of ſuch as were ſecret with his Chamberers, that after this his abominable deed done, he never had quiet in his mind, he never thought himſelf ſure. When he went abroad his eyes whirled about, his body was privily fenced, his hand ever on his Dagger, his countenance and manner like one that was ever ready to ſtrike; he took no reſt a nights, lay long waking and muſing, ſore wearied with care and watching, rather ſlumbred than ſlept, troubled with fearful dreams, ſuddenly ſometimes ſtarted up, leapt out of his bed, ran about the Chamber, ſo was his reſtleſs heart toſſed and tumbled with the tedious impreſſion and ſtormy remembrance of his horrid and abominable deeds.

Dinoth. memorab. c. 8. p.583,584.

6. *Attalus* King of *Pergamus* had ſlain his Mother and alſo *Beronice* his Wife, for which he was ſo purſued with divine vengeance, that he never after had a joyful day: laying aſide his Royal Ornaments, he put upon him a poor and ſordid garment; he ſuffered the hair of his head and beard to grow, he came not to ſhew himſelf in publick to the people; there was nothing of mirth or feaſting at his Court, nor did he diſcover any ſigns of a ſound man. To conclude, he was ſo terrified with his conſcience, that yielding up the government of his Kingdom, he betook himſelf to the imployment of a Gardiner, digging up the earth, and ſowing ſeeds therein; from this he paſſed to the Art of graving in Braſs, and therein he ſpent his time. At laſt he purpoſed to make a Sepulchre for his Mother, and being intent upon the work, through the vehement heat of the Sun, he contracted a Feaver, and upon the ſeventh day following he dyed.

Sueton. l.6. c.34. pag. 254. Zuing. Theatr. vol. 1. l.2. p. 133.

7. After the Emperour *Nero* had ſlain his Mother *Agrippina* by the miniſtry of *Anicetus*, although he was confirmed by the gratulations of the Souldiers and loud applauſes of the Senate; yet neither preſently, nor ever after was he able to bear the conſcience of ſo great a guilt. He often confeſſed, that he was vexed with the Apparition of his Mother, with the ſcourges of Furies and burning Torches: inſomuch that by certain horrid Sacrifices by the Magicians he attempted to call up, and to appeaſe her Ghoſt. Being once preſent at the *Eleuſinian* Solemnities and Ceremonies, wherein the Cryer, as the manner was, proclaimed, That all impious and wicked perſons ſhould depart, he had not the confidence and aſſurance to remain. In the day time he was terrified with the noiſe of Trumpets that ſounded an Alarm, and certain tumultuous noiſes that were heard in the place where the bones of his Mother reſted. For this reaſon he quitted that quarter; and when, notwithſtanding he was purſued with the ſame noiſes, he paſſed from one place to another, never thinking himſelf ſecure from the contrivances of his enemies.

Bp. Spotſw. Hiſt. Ch. of Scotl. l.2. p. 27.

8. *Kenneth* the Third, King of *Scotland*, was a wiſe and valiant Prince, and might have been reckoned amongſt the beſt, if he had not ſtained his Fame with the Murder of Prince *Malcolme* his Nephew, whom he made away by poyſon (the ambitious deſire he had to ſettle the Succeſſion in his own Poſterity put him upon this villany) which he carried in ſo covert a manner, as no man did ſo much as ſuſpect him thereof (the opinion of his integrity being univerſally great) but as wicked facts can never be aſſured, though poſſibly they may be concealed; his mind was never after that time quiet, the conſcience of the crime vexing him day and night with continual fears. In the end (whether it was ſo in effect, or that his perplexed mind did form to it ſelf ſuch an imagination) whilſt he lay aſleep, he heard a voice ſpeaking to him on this ſort: Doſt thou think that the death of *Malcolme*, that innocent Prince, treacherouſly murdered by thee, is hidden from me, or that thou ſhalt paſs any longer unpuniſhed? No, there is a Plot laid for thy life, which thou ſhalt not eſcape; and whereas thou didſt think to tranſmit the Crown firm and ſtable to thy Poſterity, thou ſhalt leave the Kingdom broken, diſtracted, and full of trouble. The King awaked with the voice, was ſtricken with great terrour, and calling *Moveanus* his Confeſſor, laid open to him the grief of his mind, who adviſed him to beſtow alms on the poor, viſit the Graves of holy men, have the Clergy in greater regard than he accuſtomed, and perform ſuch other external ſatisfactions as were uſed in thoſe times. The King did thus: and as he was viſiting the Grave of *Palladius*, he was invited to lodge in the Caſtle of *Fettercarne*, where he was treacherouſly murdered.

Zuing. Theatr. vol. l.2. p. 133. Cedren.

9. *Conſtans* the Emperour being offended with his Brother-in-law, by the perſwaſion of *Paulus* the Patriarch of *Conſtantinople* made him a Deacon, and

afterwards cauſed him to be ſlain, although he had received the ſacred Myſteries at his hands. After which oftentimes in his ſleep he ſeemed to ſee his dead Brother in the habit of a Deacon, reaching out to him a cup filled with blood, and ſaying to him, Drink, Brother. The unhappy Emperour was ſo afflicted and terrified with the apprehenſions of this, and the ſtings of his own conſcience, that he determined to retire into *Sicily*, where alſo he dyed.

Zuing. Theatr. vol. 1. *l.* 2. *p.* 136.

10. *Hermannus*, Biſhop of *Prague*, when he lay a dying (with a heavy ſigh) complained, that he had ſpent a far greater part of his life in the Courts of Princes, than in the Houſe of the Lord; that he might have given check unto ſundry vices, but that with his Courtier-like life he had rather adminiſtred a further licence to ſin, while after the manner of others, he endeavoured to ſeem to Princes rather pleaſant than ſevere: and this fault (above others) he earneſtly deſired that God Almighty of his mercy would forgive him.

Burtons Melanch. part 3. §. 4. *pag.* 630.

11. Memorable is the Example of *Francis Spira*, an Advocate of *Padua*, *An.* 1543. who having ſinned in deſpite of conſcience, fell into that trouble and deſpair, that by no endeavours of learned men he could be comforted: he felt, as he ſaid, the pains of Hell in his Soul. *Friſmelica*, *Bullovat*, and other excellent Phyſicians could neither make him eat, drink, nor ſleep, no perſwaſions could eaſe him. Never pleaded any man ſo well for, as this man did againſt himſelf; and ſo he deſperately died.

Joſ. Jewiſh wars, l. 7. *c.* 31. *p.* 763.

12. *Catullus*, Governour of *Libya*, had fraudulently and unjuſtly put to death 3000 Jews, and confiſcated their Goods: now though neither *Veſpaſian* or *Titus* ſaid any thing to him, yet not long after he fell into a grievous diſeaſe, and was cruelly tormented not only in body, but alſo in mind: For he was greatly terrified, and ſtill imagined to ſee the Ghoſts of them whom he had ſo unjuſtly ſlain, ready to kill him, ſo that he cryed out, and not able to contain himſelf, leapt out of his bed, as though he had been tortured with torments and fire. And this diſeaſe daily increaſing, his guts and bowels rotting and iſſuing out of him, at laſt he died.

CHAP. XL.

Of Baniſhment, and the ſorts and manner of it amongſt the Ancients, &c.

THE Nature of man is to ruſh headily and at all adventures upon that which is forbidden him, and to account himſelf as a ſufferer wherein he is any way infringed of his liberty, although it be really to his advantage to be ſo reſtrained. This was perhaps the reaſon why

Sueton. l. 5. *c.* 23. *p.* 217.

1. The Emperour *Claudius* baniſhed ſome perſons after a new kind of faſhion; for he commanded that they ſhould not ſtir beyond the compaſs of three miles from the City of *Rome* wherein they lived.

Zuing. Theatr. vol. 3. *l.* 6. *p.* 795.

2. *Damon*, the Maſter of *Pericles*, was baniſhed by the *Athenians*, by a Decree of ten years Exile, for this only reaſon: That he was thought to have a wiſdom and prudence beyond what was common to others.

Cal. Antiq. lect. l. 4. *c.* 25. *p.* 184.

3. The *Epheſians* baniſhed *Hermodorus* the Philoſopher for this only cauſe, That he had the reputation of an honeſt man, and lived in great modeſty and frugality; the Tenor of their Decree was, That no man ſhould amongſt them be a good husband, or excel others, in caſe he did, he ſhould be forced to depart.

Heyl. Coſm. p. 588. *Pet. Gregor. de Repub. l.* 13. *c.* 12. *p.* 550.

4. Oſtraciſme was a form of Baniſhment for ten years; ſo called, becauſe the name of the party baniſhed was writ on an Oyſter-ſhell: it was uſed towards ſuch, who either began to grow too popular or potent amongſt the men of ſervice. This device allowable in a Democracy, where the over-much powerfulneſs of one might hazard the liberty of all, was exerciſed in ſpight oftner than deſert. It was frequent amongſt the *Athenians*, and by virtue hereof *Ariſtides*, *Alcibiades*, *Nicias*, and divers others were commanded to leave their Country for ten years.

Heyl. Coſm. p. 85. *Pet. Gregor. de Repub. l.* 13. *c.* 12. *p.* 550.

5. Petaliſm was a form of Baniſhment for five years, from the Greek word πέταλον, which ſignifies a leaf: it was practiſed chiefly in the City of *Syracuſe* upon ſuch of their Citizens as grew too popular and potent: the manner was to write his name in an Olive-leaf, and that once put into his hand, without more ado he was thereby expelled the City and its Territories for five years; yet could not this device ſo well ſecure them in the poſſeſſion of their ſo much deſired freedom, but that this City fell oftner into the power of Tyrants, than any one City in the World.

Mariana, p. 46. *Chetw. hiſt. collect. cent.* 5. *p.* 128.

6. The *Carthaginians* baniſhed *Hanno*, a moſt worthy perſon, who had done them great ſervices, not for any fault, but that he was of greater wiſdom and induſtry than the State of a free City might well bear, and becauſe he was the firſt man that tamed a Lion; for they judged it not meet to commit the liberty of the City to him who had tamed the fierceneſs of ſavage beaſts.

Zuing. Theatr. vol. 13. *l.* 3. *pag.* 2863.

7. *John Chryſoſtome*, Biſhop of *Conſtantinople*, was twice baniſhed by the procurement of *Eudoxia* the Wife of *Arcadius* the Emperour; and the chief, if not the only ground of this her ſeverity againſt him, was becauſe ſhe was not able to bear the free reprehenſions and reproofs of that holy man.

Alex. l. 3. *c.* 1. *p.* 119.

8. In the Iſland of *Seriphus*, as alſo amongſt ſome of thoſe Nations that live about the Mountain *Caucaſus*, no man is put to death, how great ſoever the crime is that he hath committed; but the ſevereſt of all puniſhments with them is, to interdict a man any longer abode in his Country, and to diſpoſe of him into baniſhment, where he is to continue all the reſt of his life.

Petrarch. In dialog. dialog. 67. *pag.* 209.

9. *Rutilius* was ſo little concerned with his baniſhment, that when he was recalled by one whoſe order it was death to diſobey, yet he deſpiſed his return, and choſe rather to continue in his Exile: perhaps it was for this reaſon, That he would not ſeem in any kind to oppoſe the Senate, or even the unjuſt Laws of his Country; or whether it was that he would be no more in ſuch condition, wherein it ſhould be in the power of others to baniſh him his Country as oft as they pleaſed.

CHAP.

CHAP. XLI.

Of the wiſe Speeches, Sayings, and Replys of ſeveral perſons.

A Wiſe man has ever been a ſcarce commodity in all places and times, whole *Greece* it ſelf could boaſt no more of this ſort than only ſeven; and a *Cato* and a *Lælius* was almoſt the total ſum of the *Roman* Inventory in this kind. Being ſo few, they muſt needs be the harder to be found; and ſeeing that the wiſeſt men are commonly the leaſt ſpeakers, hereupon it is that there is almoſt as great a penury of their Sayings, as of their perſons, and yet of theſe too every man will determine according to his own pleaſure: a liberty which the Reader ſhall not be refuſed to make uſe of in theſe few that follow.

Lord Remy his civil Conſiderat. c.68.p.176.

1. Cardinal *Pompeius Colomne* being imployed, uſed ſuch means (that Cardinal *Franciotto Urſin* being put by) *Clement* mounted to the See Apoſtolick. After *Clement* was Pope, *Pompeius* obtained of him many graces and honours; but aſſuring himſelf that nothing could be denied him, he was one time importunate in ſome ſuch matter, which the Pope judged to be unjuſt and inconſiſtent with his Holineſs honour to grant; ſo that *Pompey* failing of his expectation herein, began to reproach the Pope, and to tell him, that it was by his means that he was Pope. His Holineſs anſwered him, that it was true, and prayed him to ſuffer him to be Pope, and that he would not be it himſelf; for in proceeding in this manner, he took that from him which he had given him.

Cambd. Remains, pag. 208.

2. *Robert Winchelſea*, Archbiſhop of *Canterbury*, was baniſhed by King *Edward* the Firſt; but afterwards reſtored again by him, and all the Rents that had been ſequeſtred during his abſence repaid him, whereby he became the richeſt Archbiſhop that had been in that Seat before. Whereſore often recording his troubles, he would ſay: Adverſity never hurteth, where no iniquity overruleth.

Cambd. Remains, pag. 212.

3. The Emperour *Frederick* the Third, when he heard of the death of a great Noble man of *Auſtria*, who lived ninety three years moſt wickedly in fleſhly pleaſures, and yet never once in all that time afflicted with grief or ſickneſs, he ſaid This proveth that which Divines teach, That after death there is ſome place where we receive reward or puniſhment, when we ſee often in this World neither the juſt rewarded, nor the wicked puniſhed.

Fulgoſ. exempl. l. 7. c. 2. p. 897.

4. When *Theopompus* was King of *Sparta*, one was ſaying in his preſence, That it now went well with their City, becauſe their Kings had learned how to govern. The King prudently replied, That it rather came to paſs, becauſe their people had learned to obey; ſhewing thereby, that popular Cities are moſt injurious to themſelves by their factious diſobedience; which while they are addicted to, they are not eaſily well governed by the beſt of Magiſtrates.

Fulgoſ. exempl. l. 7. c. 2. p. 898.

5. *Dionyſius* the Elder reproving his Son, for that he had forcibly violated the chaſtity of the Wife of one of the Citizens of *Syracuſe*, asked him amongſt other things, If he had ever heard, that any ſuch thing had been done by him? No, ſaid the Son, but that was becauſe you had not a King to your Father: Neither, ſaid *Dionyſius*, will you ever have a King to your Son, unleſs you give over ſuch pranks as theſe. The event proved that he then ſaid the truth: For when this young man ſucceeded his Father, he was expelled the Kingdom of *Syracuſe* for his evil behaviour and manner of life.

Fulgoſ. exempl. l. 7. c. 2. p. 899.

6. *Ariſtippus* having loſt all his Goods by ſhipwrack, was caſt naked upon the ſhore of *Rhodes*, where yet by reaſon of his Learning, he found ſuch eſtimation, that neither he nor his Companions were ſuffered to want any thing that was convenient for them. When therefore ſome of his company were about to return home, they asked him, if he would command them any thing: Yes, ſaid he, tell my relations from me, that I adviſe them to procure ſuch riches for their children, as a tempeſt at Sea has no power over; ſhewing thereby how precious Learning is, which no ſtorms of adverſe Fortune can take away from us.

Fulgoſ. exempl. l. 7. c. 2. p. 902. Plut. in Pyrrho. pag. 391.

7. *Cineas* was in great honour with *Pyrrhus* King of *Epirus*, and he made uſe of him in all his weighty affairs, profeſſing to have won more Cities by his Eloquence than by his own Arms. He perceiving *Pyrrhus* earneſtly bent upon his Expedition into *Italy*, one time when he was at leiſure and alone, *Cineas* ſpake thus to him: The *Romans*, O *Pyrrhus*, have the reputation of a warlike people, and command divers Nations that are ſo, and if God ſhall grant us to overcome them, what fruit ſhall we have of the Victory? That's a plain thing, ſaid *Pyrrhus*; for then, ſaith he, no City will preſume to oppoſe us, and we ſhall ſpeedily be Maſters of all *Italy*, the greatneſs, vertue, and riches of which is well known to you. *Cineas* was ſilent a while, and then having, ſaid he, made *Italy* our own, what ſhall we then do? *Sicily*, ſaid he, is near, reaching out its hand to us, a rich and populous Iſland, and eaſie to be taken. It is probable, ſaid *Cineas*; but having ſubdued *Sicily*, will that put an end to the War? If God, ſaid *Pyrrhus*, give us this ſucceſs, theſe will be but the *Præludia* to greater matters; for who can refrain from *Africa* and *Carthage*, which will ſoon be at our beck? And theſe overcome, you will eaſily grant, that none of thoſe that now provoke us, will be able to reſiſt us. That's true, ſaid *Cineas*; for it is eaſie to believe, that with ſuch Forces we may recover *Macedon*, and give the Law to all *Greece*. But being thus become Lords of all, what then? *Pyrrhus* ſmiling, Then, ſaid he, good man, we will live at our eaſe, and enjoy our ſelves in compotations and mutual diſcourſes. When *Cineas* had brought him thus far: And what hinders, ſaid he, but that we may now do all theſe, ſeeing they are in our power, without the expence of ſo much ſweat and blood, and ſuch infinite calamities as we go about to bring upon our ſelves and others?

Lloyd. State Worthies, p. 207.

8. He was a wiſe man that ſaid: Delay hath undone many for the other World; Haſte hath undone more for this. Time well managed ſaves all in both.

Camer. oper. ſubciſiv. cent. 3. c. 31. p. 108.

9. A Chriſtian Matron being impriſoned by the Perſecutors, fell in labour there, the extremity of her pains enforced her to cry out extremely; whereupon the Keeper of the Priſon reproached her, and ſaid he, If you are not able to bear the pains of child-birth to day, what will you do to morrow when you come to burn in the flames? To day, ſaid ſhe, I ſuffer as a miſerable Woman under thoſe ſorrows that are laid upon my ſex for ſin; but to morrow I ſhall ſuffer as a Chriſtian for the Faith of Chriſt.

10. Sir

Fair warnings to the world, pag. 23, 24.

10. Sir *Francis Walſingham* Secretary of State in Queen *Elizabeths* Reign, towards the latter end of his life wrote to the Lord Treaſurer *Burleigh*, to this purpoſe: We have lived enough to our Country, to our Fortunes, and to our Soveraign, it is high time we begin to live to our ſelves and to our God. In the multitude of affairs that paſſed through our hands, there muſt be ſome miſcarriages for which a whole Kingdom cannot make our peace. And being obſerved to be more melancholy than uſual, ſome Court-humoriſts were ſent to divert him: Ah! ſaid Sir *Francis*, while we laugh, all things are ſerious about us; God is ſerious when he preſerveth us, and hath patience towards us, Chriſt is ſerious when he dyeth for us, the Holy Ghoſt is ſerious when he ſtriveth with us, the holy Scripture is ſerious when it is read before us, Sacraments are ſerious when they are adminiſtred to us, the whole Creation is ſerious in ſerving God and us; they are ſerious in Hell and Heaven, and ſhall a man that hath one foot in the grave jeſt and laugh?

Clarks mir. c.92.p.411.

11. When the Donatiſts upbraided St. *Auguſtine* with the impiety and impurity of his former life: Look, ſaid he, how much they blame my fault, ſo much I praiſe and commend my Phyſician.

Val. Max. l.7.c.2.pag. 191, 192.

12. When *Solon* beheld one of his friends almoſt overcome with grief, he led him up into an high Tower, and bad him thence look down upon all the houſes before and round about him; which when he ſaw he did: Now, ſaid he, think with your ſelf what various cauſes of grief have heretofore been under theſe roofs, are now, and will hereafter be, and thereupon deſiſt to lament thoſe things as proper to your ſelf, which are in common to all mankind. He uſed alſo to ſay, That if every man was to bring his evils and calamities to be caſt with thoſe of others upon one heap, it would fall out, that every man would rather carry home his own troubles again, than be contented to take up his part out of the whole heap.

Val. Max. l.7.c.2.pag. 194.

13. The *Samnites* had ſhut up the *Roman* Legions at the *Furca Caudina* in ſuch manner, as they had them all at their diſpoſal; whereupon they ſent their General to *Herennius Pontius*, a man in great reputation for wiſdom, to know of him what they ſhould do with them, who adviſed to ſend them all away without the leaſt injury. The next day they ſent again, who then adviſed to cut all their throats; they neglected both, by both uſing them ill, and ſuffering them to depart, whereby it came to paſs, that the *Romans* were incenſed to ruine them, as after they did.

Ibid.

14. *Mago* was ſent from *Anibal* to the *Carthaginian* Senate, to relate the greatneſs of the Victory at *Cannæ*; and as an inſtance thereof, he ſhewed three buſhels of gold Rings that were taken from the fingers of the dead *Roman* Gentlemen. *Hanno* a wiſe Senator demanded, If upon this ſucceſs any of the *Roman* Allies were revolted to *Anibal*? *Mago* ſaid, No. Then, ſaid he to the Senate, my advice is, That you ſend forthwith Ambaſſadors to treat of Peace. Had this prudent ſaying of his been followed, *Carthage* had not been overcome in the ſecond *Punick* War, nor utterly overthrown in the third, as it was.

CHAP. XLII.

Of ſuch perſons as were the firſt Leaders in divers things.

As there is a time for every thing that is under the Sun, ſo there is no Art, or Practice, no Cuſtom, or Calling, but had its firſt Introducer, and ſome one or other from whom it did commence. Now although many of theſe things are ſo mean, and the Authors of them ſo obſcure, that one would think they ſcarcely could merit a Memorial; yet I find that Hiſtorians of all ſorts have taken pleaſure to touch upon them as they paſſed: ſome of which I have thus collected.

Val. Max. l.2.c.1.pag. 34. *Alex. ab Alex. Gen. dier.* l.4. c.8.p.196.

1. *Sp. Carvilius* was the firſt in *Rome* that ſent his Wife a bill of divorcement by reaſon of her barrenneſs; who though he ſeemed to be moved thereunto for a tolerable reaſon, yet went not without reprehenſion; for it was believed, that even the deſire of children ſhould give place to matrimonial fidelity. Before this time there was no Divorce betwixt man and wife to the five hundred and twentieth year from the firſt building of the City.

Sabel. ex empl. l.6. c.2. p.314

2. Pope *Gregory* the Firſt was the firſt, who in his Pontifical Writings intituled himſelf thus, *Servus ſervorum Dei*, The Servant of the Lords ſervants, which has ſince been followed by moſt of the reſt, though they mean nothing leſs.

Sabel. ex empl. l.6. c.2.p.314.

3. *Paulus* born at *Thebes* in *Egypt* was the firſt, who betaking himſelf to the ſolitudes of the Deſart, was called an Eremite, wherein he has ſince been imitated by *Onophrius* and *Paphnuphius*, and multitudes of others, who have found out the like places of retirement from the cares and troubles of humane life.

Sabel. ibid. l.6.c.2.pag. 316.

4. *Valerius Poplicola* was the firſt in *Rome*, who made a funeral Oration in praiſe of the deceaſed, who thus in publick celebrated the memory of *Quiritius Junius* his Colleague in the Conſulſhip: and *Pericles* was the firſt in *Athens*, who thus alſo publickly extolled thoſe who were ſlain in the *Peloponneſian* War in defence of their Country.

Id. ibid. p. 317.

5. *Cleon* the *Athenian* Orator, was a vehement perſon in his time. It was he who firſt uſed vociferation in his Pleadings, ſtriking his hands upon his thighs, and paſſing from one ſide of the Pulpit to another; which after him obtained much amongſt the *Romans* and others.

Id. ibid. p. 317.

6. *Scipio Africanus* was the firſt Senator in *Rome*, who continually went with his beard ſhaven, whereas the whole City before uſed to nouriſh their beards. This cuſtom of his was the moſt ſtudiouſly followed by *Cæſar Auguſtus*, the beſt of all the *Roman* Princes.

Id. ibid. p. 317. *Plin. nat. hiſt.* l.7. c.10.p.191.

7. *Lucius Papyrius* was the firſt that ſet up a Sun-dial in *Rome*, which being only of uſe when the Sun ſhined, an hourly meaſure of time was found out by *Scipio Naſica*; whereas before that time the *Romans* knew no diſtinction in the time of the day.

Ib. ibid. p. 318. *Plin. hiſt.* l.8. c.16. p. 203.

8. *Hanno*, a noble *Carthaginian*, was the firſt of all men, who ſhewed a Lion ſubdued unto tameneſs by himſelf, for which he was publickly ſentenced, moſt men believing that the publick liberty was ill intruſted in ſuch hands, and to ſo dexterous a Wit, to which ſo great fierceneſs had given place.

9. *Marcus*

Sabel. l.6. c.3.p.325.

9. *Marcus Tullius Cicero* was the firſt amongſt the *Romans*, who by Decree of the Senate had the Title of *Pater Patriæ* given him, that is to ſay, Father of his Country. *Auguſtus Cæſar* received it afterwards as his moſt honourable Title; and the ſucceſſive Emperours ſought it with more ambition, than they had merit to obtain it.

Plin. hiſt. l.8. c.26. p. 210.

10. *M. Scaurus* was the firſt, who in his Plays and Sights ſet forth by him in his Edileſhip, made ſhew of an *Hippotamus* or Sea-horſe, and Crocodiles ſwimming in a Pool or Lake made only for the time of that Solemnity.

Plin. hiſt. l.8. c.16. p. 202.

11. *Q. Scævola*, the Son of *Publius*, was the firſt in *Rome*, who in his curule Edileſhip exhibited a fight and combat of many Lions together for to ſhew the people paſtime and pleaſure.

Plin. l.8. c.16.p.203.

12. The firſt that yoked Lions, and made them draw in a Chariot, was *Marcus Antonius*; it was in the time of the Civil War, after the Battel in the plains of *Pharſalia*; in this manner rode he with *Cytheris* the Curteſan, a common Actreſs in Inderludes upon the Stage.

Pet.Gregor. de Repub. l.3.c.3.§.8. p. 48.

13. *Minyas* the King of that People who take their name from him, was the richeſt of all his Predeceſſors, the firſt that impoſed a Tribute upon Goods, and the firſt that erected a Treaſury wherein to repoſe the Revenues of his Crown.

Full. worth. p.137,138.

14. *John Matthew* Mercer, born at *Sherington* in *Buckinghamſhire*, was Lord Major of *London*, *An.* 1490. he was the firſt Batchelor that ever was choſen in that Office, yea it was above an hundred and twenty years before he was ſeconded by a ſingle perſon ſucceeding him in that place, *viz.* Sir *John Leman* Lord Major 1616.

Plin. nat. hiſt. l.10. c.50.p.297.

15. The firſt that deviſed an Aviary was *M. Lenius Strabo*, a Gentleman of *Rome*, who made ſuch a one at *Brindis*, wherein he had incloſed birds of all kinds, and by his example we began to keep birds and fowl within narrow [illegible] and Cages as priſoners, to which Nature had allowed the wide Air to flye in at liberty.

Plin. l.9. c.17.p.246.

16. The *Scarus* was a fiſh that bore the price and praiſe of all others in *Rome*, the firſt that brought theſe out of the *Carpathian* Sea, and ſtored our Seas betwixt *Oſtia* and *Campania* with them, was *Optatus*, firſt the Slave, and then the Freedman, laſtly the Admiral of a Fleet under *Claudius* the Emperour.

Plin. l.9. c.55.p.267.

17. *Caius Hirtius* was the man by himſelf that before all others deviſed a Pond to keep Lampreys in; he it was that in the Triumph of *Julius Cæſar* lent him ſix hundred Lampreys to furniſh out his Feaſts, which he kept at that time, but on this condition to have the ſame weight and tale repaid him.

Cæl. Antiq. lect.l.6.c.6. p. 235.

18. The beſt way of making Oyls, and alſo of making Honey, was firſt found out and practiſed by one *Ariſtæus*.

Patric. de Regno, l.1. tit.9.p.42.

19. The firſt that built a houſe in *Athens* is ſaid to be *Doxius* the Son of *Cælius*, who taking his pattern from the Neſts of the Swallows, began the way of making houſes with clay, whereas before men dwelt in Caves and Caverns of the Earth, and I know not what kind of miſerable Huts.

Patric. de Regno, l.1. tit.7. pag. 104. Cæl. Rhod. l.13. c.29. p.613.

20. *Semiramis* was the firſt that cauſed the caſtration of young Males, and howſoever by this her unworthy act, ſhe has poſſibly loſt as much reputation as ſhe hath praiſe for the building of *Babylon*; yet ſhe is followed in this corrupted example of hers by moſt of the Eaſtern Monarchs, who delight to be attended by Eunuchs.

Plin. nat. hiſt. l.36. c.8. p. 574.

21. About *Syrene* in the Province of *Thebais*, there is a Marble (thereupon called *Syrenites*) which was alſo called *Pyrrhopœcilos*: of this ſtone in times paſt the Kings of *Egypt* made certain *Radii* or Obelisks, and conſecrated them to the Sun, whom they honoured as a God. They were inchaſed or had engraven upon them certain Characters and Figures, which were the *Egyptian* Hieroglyphicks, and therein a great part of their beſt Learning was contained. Theſe Obelisks were ſtones cut out of the ſolid Rock, framed of one entire ſtone, and of that mighty bigneſs, that ſome of them have been on every ſide four cubits ſquare, and in length an hundred foot, as was that of *Ramiſes* once King of *Egypt*. The firſt that ever began to erect theſe Obelisks, was *Mitres* King of *Egypt*, who held his Court in the Royal City of *Heliopolis*, the City of the Sun, and it is ſaid he was admoniſhed in a Viſion or Dream ſo to do.

Burtons Melanch. in epiſt. to Reader, p. 54.

22. *Edward* the Third our moſt renowned King to his eternal memory, brought cloathing firſt into this Iſland, tranſporting ſome Families of Artificers from *Gaunt* hither.

Liv. l.9. c. 1. p. Burtons Melanch. part 2.§.2. pag. 278.

23. *Cneius Manlius* (as *Livy* relates) *Anno ab Urb. condit.* 567. was the firſt brought out of *Aſia* to *Rome* ſinging Wenches, Players, Jeſters, Mimicks, and all kind of Muſick to their Feaſts.

*Cæl. Rhod. l.14. c.4. p. 634.

24. * *Solon* (as writeth *Philemon*) was the firſt who brought up Whores for the young men of *Athens*, that the fervour of their luſt being exonerated that way, they might deſiſt from the enterprize and thoughts of any thing that is worſe.

Plut. in Antonio, pag. 932.

25. *Antigonus* King of *Judæa* was beheaded by the command of *M. Antonius* the *Triumvir*, and this was the firſt King that ever was put to death in this manner.

Imperial. hiſt. p.538.

26. A Cardinal named *Os Porci* or Swine-ſnout in the days of *Ludovicus Pius* the Emperour, was choſen Pope; and becauſe it was a very unſeemly name for ſo high a Dignity, by a general conſent it was changed, and he was called *Sergius* the Second. This was the firſt, and from thence aroſe the cuſtom of the Popes altering their names after their Election to the Popedom.

Bp. Godwin p. 52.

27. *Honorius* the Fifth Archbiſhop of *Canterbury* was the firſt that divided his Province into Pariſhes, that ſo he might appoint particular Miniſters to particular Congregations: he dyed *Anno Dom.* 653.

Bp. Godwin p. 57.

28. *Cuthbert* the Eleventh Archbiſhop of *Canterbury* was the firſt that got liberty from the Pope of making Cemeteries or Burial places within Towns and Cities, for before within the Walls none were buried.

Bak. Chron. p. 529.

29. *Ralph Lane* was the firſt that brought Tabaco into *England* in the twenty eighth of the Reign of Queen *Elizabeth*, and in the year of our Lord 1585.

Plin. nat. hiſt. l.33. c.3. p.462.

30. *Servius Tullius* King of the *Romans* cauſed Braſs-money to be coined, and was the firſt that ſtamped it; for before his days they uſed it at *Rome* rude, in the maſs or lump. The mark he imprinted on his Coin was a Sheep, which in Latine they call *Pecus*, and from thence came the word *Pecunia*, which ſignifies money.

CHAP.

CHAP. XLIII.

Of the witty Speeches or Replys ſuddenly made by ſome perſons.

THE vein of wit doth not always anſwer a mans deſire, but at ſome times while we are writing or ſpeaking, ſomething doth caſually offer it ſelf unto our thoughts, which perhaps hath more of worth in it, than we are able to compaſs with the utmoſt vehemence of our meditation and ſtudy. Facetious men have many ſuch fortunate hits lighting on the ſudden upon that which is more graceful and pleaſant to the hearer, than their more elaborate endeavours would be.

Burtons Melanch. part 1. §. 2. *pag.* 111.

1. *Poggius* the *Florentine* tells a merry ſtory, condemning the folly and impertinent buſineſs of ſuch, eſpecially mean perſons, as ſpend their time in hunting and hawking, &c. A Phyſician of *Millain*, ſaith he, that cured mad men, had a pit of water in his houſe, in which he kept his Patients, ſome up to the knees, ſome to the girdle, ſome to the chin *pro modo inſaniæ*, as they were more or leſs affected. One of them by chance that was well recovered ſtood in the door, and ſeeing a Gallant ride by with a Hawk on his fiſt, well mounted, with his Spaniels after him, would needs know to what uſe all this preparation ſerved? he made anſwer, To kill certain Fowl; the Patient demanded again, What his Fowl might be worth, which he killed in a year? he replied five or ten Crowns; and when he urged him further, what his Dogs, Horſe, and Hawks ſtood him in? he told him four hundred Crowns: with that the Patient bade him be gone, as he loved his life and welfare: For (ſaid he) if our Maſter come and find thee here, he will put thee into the pit amongſt mad-men up to the very chin.

Chetw. hiſt. collect. cent. 1. *p.* 23.

2. Mr. *Bradford* ſaid of Popiſh Prelates magnifying the Church, and contemning Chriſt, That they could not mean honeſtly, that make ſo much of the Wife, and ſo little of the Husband.

Heyw. Hierarch. l. 4. *p.* 232.

3. One asked a noble Sea-Captain, Why having means ſufficient to live upon the Land, he would yet endanger his perſon upon the Ocean? He told him, That he had a natural inclination to it, and therefore nothing could divert him: I pray, ſaid the other, where dyed your Father? At Sea, ſaid the Captain. And where your Grandfather? At Sea alſo, ſaid he. And ſaid the other, Are you not for that cauſe afraid to go to Sea? Before I anſwer you, ſaid the Captain, I pray tell me, Where dyed your Father? In bed, ſaid he; and where your Grandfather? In his bed, ſaid he alſo; and, ſaid the Captain, Are you not afraid for that cauſe to go to bed?

Plut. in Them. pag. 121.

4. A certain Captain that thought he had performed much for his Country in the Fight with *Xerxes*, in an inſulting manner was comparing his deeds with thoſe of *Themiſtocles*, who thus returned: There was, ſaid he, a contention betwixt a Holy-day and the day after, the day after boaſted of the labours and ſweat which it was ſpent in, and that what was gained thereby, was expended by thoſe that kept Holy-day: True, ſaid the Holy-day, but unleſs I had been, thou hadſt not been, and ſo, ſaid he, Had I not been, where had you all been?

Heyl. Coſm. p. 179.

5. The *Spaniards* ſided with the Duke of *Mayenne*, and the reſt of thoſe Rebels in *France* which called themſelves the holy League; and a *French* Gentleman being asked the cauſes of their Civil Broils, with an excellent alluſion he replied, They were *Spavia* and *Mania*, ſeeming by this anſwer to ſignifie Σπάνια Penury, and Μανία Fury, which are indeed the cauſes of all inteſtine tumults; but covertly therein implying the King of *Spain* and the Duke of *Mayenne*.

Cambd. Remains, pag. 147.

6. Sir *Robert Cateline* Lord Chief Juſtice of the Kings Bench, in the firſt of Queen *Elizabeth*, had a prejudice againſt thoſe who wrote their names with an *alias*, and took exceptions at one in this reſpect, ſaying, That no honeſt man had a double name, or came in with an *alias*. The party asked him, What exception his Lordſhip could take at Jeſus Chriſt, *alias* Jeſus of *Nazareth*?

Full. worth. p. 201.

7. The Goldſmiths of *London* had a cuſtom once a year to weigh Gold in the Star-Chamber in the preſence of the Privy Council and the Kings Attorney. This ſolemn weighing by a word of Art they call the *Pixe*, and make uſe of ſo exact Scales therein, that the Maſter of the Company affirmed, that they would turn with the two hundredth part of a grain: I ſhould be loth, ſaid Attorney *Noy* (ſtanding by) that all my actions ſhould be weighed in thoſe Scales.

Full. worth. p. 257.

8. Dr. *Andrew Perne* Dean of *Ely*, was excellent at blunt ſharp Jeſts, and ſometimes too tart in true ones: he chanced to call a Clergy-man Fool (who indeed was little better) he replied, That he would complain thereof to the Biſhop of *Ely*: Do, ſaith the Dean, when you pleaſe, and my Lord Biſhop will confirm you.

Full. worth. p. 326.

9. *John Jegon* D. D. Maſter of *Bennet* Colledge in *Cambridge*, after made Biſhop of *Norwich* by King *James*, a moſt ſerious man, and grave Governour, yet withal of a moſt facetious diſpoſition. Take this inſtance: While Maſter of the Colledge he chanced to puniſh all the Undergraduates therein for ſome general offence, and the penalty was put upon their heads in the Buttery; and becauſe he diſdained to convert the money to any private uſe, it was expended in new whiting the Hall of the Colledge; whereupon a Scholar hung up theſe Verſes on the Screen.

Dr. Jegon Bennet *Colledge Maſter*
Brake the Scholars head, and gave the walls a plaiſter.

But the Doctor had not the readineſs of his parts any whit impaired by his age; for peruſing the Paper, *extempore* he ſubſcribed,

Knew I but the Wag that writ theſe Verſes in a bravery,
I would commend him for his wit, but whip him for his knavery.

Heyl. Coſm. p. 765.

10. When the Wars in Queen *Elizabeths* time were hot betwixt *England* and *Spain*, there were Commiſſioners on both ſides appointed to treat of Peace. They met at a Town of the *French* Kings. And firſt it was debated in what Tongue the Negotiation ſhould be handled. A *Spaniard* thinking to give the *Engliſh* Commiſſioners a ſhrewd guird, propoſed the *French* Tongue as moſt fit, it being a Language the *Spaniards* were well skilled in; and for theſe Gentlemen of *England*, I ſuppoſe, ſaith he, that they cannot be ignorant of the Language of their fellow-Subjects, their Queen is Queen of *France* as well as of *England*. Nay in faith, my Maſters, replied Dr. *Dale* (a civil Lawyer, and one of the Maſters of Requeſts) the *French* Tongue is too vulgar for a buſineſs of this

ſecrecy and importance, eſpecially in a *French* Town, we will therefore rather treat in Hebrew, the Language of *Jeruſalem*, whereof your Maſter is King, and I ſuppoſe you are therein as well skilled as we in the *French*.

Heyw. Hierarch. l.7. p.458.

11. The Inhabitants of *Tarracon*, as a glad preſage of proſperous ſucceſs, brought tydings to *Auguſtus*, how that upon his Altar a young Palmtree was ſuddenly ſprung up, to whom he made this anſwer: By this it appears, how often you burn Incenſe in our honour.

Camer. oper. ſubciſiv. cent.1. cap. 39. p.181.

12. *Thomas Aquinas* came to Pope *Innocent* the Third, in whoſe preſence they were at that time telling a great ſum of money: Thou ſeeſt *Thomas*, ſaid the Pope, that the Church need not ſay, as ſhe did at her beginning, *Silver and gold have I none*. *Thomas* without ſtudy replied: You ſay true, holy Father, nor can the Church ſay now, as the ancient Church ſaid to the ſame Cripple, *Ariſe, walk, and be whole*.

Full. worth. p.183.

13. There was in the Kings Wardrobe a rich piece of *Arras* preſenting the Sea-fight in 88. and having the lively Portraictures of the chiefeſt Commanders wrought on the borders thereof, on the ſame token, that a Captain who highly prized his own ſervice, miſſing his Picture therein, complained of the injury to his friend, profeſſing of himſelf, that he merited a place there as well as ſome therein, ſeeing he was engaged in the middle of the Fight: Be content, quoth his friend, thou haſt been an old Pirate, and art reſerved for another Hanging.

Full. worth. p.67.

14. A great Lord in the Reign of Queen *Elizabeth*, that carried a white Staff in his hand, as the Badge of his Office, was ſpoken to by her Majeſty to ſee that ſuch a man had ſuch a place conferred upon him: Madam, ſaid that Lord, the diſpoſal of that place was given to me by your Majeſty at ſuch time as I received this Staff. The Queen replied, That ſhe had not ſo beſtowed any thing, but that ſhe ſtill reſerved her ſelf of the *Quorum*: Of the *Quarum*, Madam, ſaid the Earl. At which the Queen ſomewhat moved, ſnatched his Staff out of his hand: And, Sir, ſaid ſhe, before you have this again, you ſhall underſtand, that I am of the *Quorum Quarum Quorum*; and ſo kept his Staff for two or three days, till upon his ſubmiſſion it was reſtored to him.

Full. worth. p.25.

15. *Alexander Nequam* (or *Bad* in *Engliſh*) was born at St. *Albans*, an excellent Philoſopher, Rhetorician, Poet, and a deep Divine, inſomuch that he was called *Ingenii Miraculum*. His name gave occaſion to the Wits of the Age to be merry with. *Nequam* had a mind to become a Monk in St. *Albans*, the Town of his Nativity, and thus Laconically wrote to the Abbot thereof for leave.

Si vis veniam, ſin autem, tu autem.

To whom the Abbot returned,

Si bonus ſis venias, ſi Nequam nequaquam.

Another paſs of Wit there was (as it is reported) betwixt him and *Philip Repington*, Biſhop of *Lincoln*, the Biſhop ſent this Challenge.

Et niger & nequam, cum ſis cognomine Nequam,
Nigrior eſſe potes, nequior eſſe nequis.
Both black and bad, whilſt Bad the name to thee,
Blacker thou mayſt, but worſe thou canſt not be.

To whom *Nequam* rejoyned,

Phi nota fœtoris, lippus malus omnibus horis,
Phi malus & lippus, totus malus ergo Philippus.
Stinks are branded with a phi, lippus *Latine for bleer eye,*
Phi *and* lippus *bad as either, then* Philippus *worſe together.*

Nequam to diſcompoſe ſuch conceits for the future, altered the Orthography of his Name into *Neckham*. He dyed in the Reign of *Henry* the Third, *An.* 1227.

Camer. oper. ſubciſiv. cent. 1. cap. 61. p.978.

16. The Pope having brought under his power the Marquiſate of *Ancona*, ſent his Legate to the *Venetians*, to know of them by what right they attributed to their Seigniory alone the Cuſtoms and other Juriſdictions in the *Adriatick* Sea, ſeeing they could ſhew no Grants or Charters for the ſame? They anſwered him cunningly, That they wondered why any man would require them to ſhew their Priviledges, ſeeing the Popes had the Original thereof, and kept them in their Cheſts as moſt precious Reliques. That it was an eaſie matter to find them, if they would look well upon the Donation of *Conſtantine*, on the back-ſide whereof their Priviledges were written in great Letters. This anſwer is fathered upon *Jerome Donatus*, Ambaſſador of *Venice*; when Pope *Alexander* the Sixth asked him merrily, Of whom the *Venetians* held thoſe Rights and Cuſtoms of the Sea? he anſwered him preſently, Let your Holineſs ſhew me the Charter of St. *Peters* Patrimony, and you ſhall find on the back thereof a Grant made to the *Venetians* of the *Adriatick* Sea.

Heyl. Coſm. p.137.

17. It was the ſaying of a merry-conceited Fellow, That in Chriſtendom there were neither Scholars enow, Gentlemen enow, nor Jews enow: and when anſwer was made, That of all theſe, there was rather too great a plenty than any ſcarcity, he replied, That if there were Scholars enow, ſo many would not be double or treble beneficed; if Gentlemen enow, ſo many Peaſants would not be ranked amongſt the Gentry; and if Jews enow, ſo many Chriſtians would not profeſs uſury.

Spart. p.89.

18. A certain *Roman* Knight came to *Hadrianus* the Emperour to requeſt a favour of him, but received a denial. The Knight was old, and had a very grey beard; but a few days after (having coloured his beard and hair black, and put himſelf into a more youthful garb) he preſented himſelf again unto the Emperour about the ſame buſineſs. The Emperour perceiving the fraud: It is, ſaid he, but a few days ſince, that I denied it to your Father, and it will not be fair for me now to grant it to the Son.

Plut. quæſt. conviv. lib. 4. p.78. Zuing. Theatr. vol.1. l.2. p.160.

19. King *Antigonus* came to viſit *Antagoras* a learned man, whom he found in his Tent buſied in the cooking of Congers: Do you think, ſaid *Antigonus*, that *Homer* at ſuch time as he wrote the glorious Actions of *Agamemnon*, was boiling of Congers? And do you think, ſaid the other, that *Agamemnon*, when he did thoſe Actions, was wont to concern himſelf, whether any man in his Camp boiled Congers or not?

Zuing. Theatr. vol.1. l.2. p.206.

20. *Raphael Urbinas*, an excellent Painter, was reprehended by two Cardinals, for that he had repreſented the faces of St. *Peter* and St. *Paul* with an unbecoming and unwonted redneſs upon them. He replied, That he had not expreſſed them in ſuch a paleneſs and leanneſs in their faces as they had contracted (while living) with their faſtings and troubles; but that he had imitated that adventitious redneſs which came upon them (now

they were amongſt the bleſſed) while they even bluſhed at the manners and life of their Succeſſours.

Zuing. Theatr. vol. 1. *l.* 2. *p.*207.

21. *Licinius Craſſus* is ſaid to have loved a Lamprey he kept in a Pond, in ſuch manner, that when it dyed he wept, and put on Mourning-apparel; whereupon his Colleague *Domitius* (being one daye in altercation with him) ſpitefully asked him, Are not you he who ſhed ſo many tears for the death of a Lamprey? The other as bitterly replied, And are not you he, who have buried three Wives without ſhedding ſo much as one tear?

*Full. Worth. p.*6. *Wales.*

22. I well knew that wealthy man, who being a great improver of ground, was wont to ſay, That he would never come into that place which might not be made better; to which one tartly returned, That it ſhould ſeem then, that he would never go to Heaven, for that place was at the beſt.

Full. worth. p. 155.

23. I remember when I was at *Cambridge*, ſaith the ſame Dr. *Fuller*, ſome thirty years ſince, there was a flying, though falſe report, That Pope *Urban* the Eighth was coopt up by his Cardinals in the Caſtle of St. *Angelo*; whereupon a waggiſh Scholar ſaid: *Jam veriſſimum eſt, Papa non poteſt errare.*

*Heyw. Hierarch. l.*7. *p.*460.

24. After the Battel of *Pharſalia* and the flight of *Pompey*, one *Nonnius*, a great Captain, thinking to encourage the Souldiers, bade them be of good comfort, for there were yet ſeven Eagles left: That were ſomething, ſaid *Cicero* (then preſent) if we were to fight againſt Jays.

*Full. Worth. p.*223.

25. King *James* came in progreſs to the houſe of Sir—— *Pope* Knight, when his Lady was lately delivered of a Daughter, which Babe was preſented to King *James* with a Paper of Verſes in her hand; which becauſe they pleaſed the King, I hope they will not diſpleaſe the Reader.

See, this little Miſtreß here
Did never ſit in Peters *Chair,*
Or a triple Crown did wear,
And yet ſhe is a Pope.
No Benefice ſhe ever ſold,
Nor did diſpenſe with ſins for gold,
She hardly is a ſevenight old,
And yet ſhe is a Pope.
No King her feet did ever kiß,
Or had from her worſe look than this;
Nor did ſhe ever hope
To ſaint one with a rope,
And yet ſhe is a Pope.

A female Pope you'l ſay, a ſecond Jone,
No ſure, ſhe is Pope Innocent, *or none.*

CHAP. XLIV.

Of Recreations ſome men have delighted in, or addicted themſelves unto at leiſure hours, or that they have been immoderate in the uſe of.

THE Bow that is always kept bent, will ſuffer a great abatement in the ſtrength of it: and ſo the mind of man would be too much ſubdued, and humbled, and wearied, ſhould it be always intent upon the cares and buſineſs of life, without the allowance of ſomething whereby it may divert and recreate it ſelf. But then as no man uſes to make a meal of Sweetmeats; ſo we muſt take care, that we be not exceſſive and immoderate in the purſuit of thoſe pleaſures we have made choice of: a thing that hath been incident to ſome who were otherwiſe Great men.

Burtons Melanch. par 1. §.2.*pag.* 111.

1. *Leo* the Tenth, that hunting Pope, is much diſcommended by *Jovius* in his Life, for his immoderate deſire of hawking and hunting; inſomuch that, as he ſaith, he would ſometimes live about *Oſtia* weeks and months together, leave Suitors unreſpected, Bulls and Pardons unſigned, to his own prejudice, and many private mens loſs; and if he had been by chance croſſed in his ſport, or his Game not ſo good, he was ſo impatient, that he would revile and miſcal many times men of great Worth with moſt bitter taunts, look ſo ſour, be ſo angry and waſpiſh, ſo grieved and moleſted, that it is incredible to relate it. But if on the other ſide he had had good ſport, with unſpeakable bounty and munificence he would reward his fellow Huntſmen, and deny nothing to any Suitors, when he was in that mood.

Burtons Melanch. part 2. §.2.*pag.* 258, 259.

2. It is reported of *Philip Bonus*, that good Duke of *Burgundy*, that at the Marriage of *Elionora*, Siſter to the King of *Portugal* at *Bruges* in *Flanders*, which was ſolemnized in the deep of Winter; when as by reaſon of unſeaſonable weather he could neither hawk nor hunt, and was tired with Cards and Dice, the Ladies dancing, and ſuch other domeſtick ſports, he would in the evening walk diſguiſed all about the Town. It ſo fortuned, as he was walking late one night, he found a Country-fellow dead drunk, ſnorting on a bulk, he cauſed his Followers to bring him to his Palace, and there ſtripping him of his old Cloaths, and attiring him after the Court-faſhion, when he awaked, he and they were all ready to attend upon his Excellency, and perſwading him he was ſome great Duke, the poor Fellow admiring how he came there, was ſerved in ſtate all the day long; after ſupper he ſaw them dance, heard Muſick, and the reſt of thoſe Court-pleaſures; but late at night when he was well tippled, and again faſt aſleep, they put on his old Robes, and ſo conveyed him to the place where they firſt found him. Now the Fellow had not made them ſo good ſport the day before, as he did when he returned to himſelf: all the jeſt was to ſee how he looked upon it. In concluſion, after ſome little admiration, the poor man told his Friends he had ſeen a Viſion, conſtantly believed it, and would not otherwiſe be perſwaded: and ſo the Jeſt ended.

*Plut. in Demet. p.*897. *Sabel. Ex. l.*2. *c.*9. *p.* 110. *Cauſins holy Court, tom.* 1. *l.*2.*p.*44.

3. *Hartabus* King of *Hircania* caught Moles, *Bias* King of the *Lydians* ſtabbed Frogs, *Æropus* King of the *Macedonians* made little Tables, Lanthorns or Lamps; and the Kings of *Parthia* uſed to ſharpen the points of Arrows and Javelins, and with that dexterity, as not only to delight themſelves, but alſo to gain the applauſe of others.

*Sabel. exempl. l.*2. *c.*9. *p.*110.

4. That *Mahomet*, who ſubverted the Empire of *Greece*, uſed to carve and cut out wooden Spoons, and even in that time wherein he gave Audience to Ambaſſadors, he was either employed that way, or elſe drew out ſomething with a Pencil upon ſome little Tablet that was before him for that purpoſe.

*Laert. l.*2. *p.* 41.

5. *Socrates* at leiſure hours uſed to play upon the Harp, and ſing to it, ſaying, It is not abſurd to learn that whereof a man is ignorant: beſides

he ſpent ſome time daily in dancing, ſuppoſing that exerciſe to conduce much to the health of the body.

Plut. in Demetrio, p. 897. Alex. Genial. dier. l. 3. p. 796.

6. *Attalus Philometor* made it his recreation to plant venemous and poyſonous herbs, not only Henbane and Hellebore, but Monks-hood, Hemlock, Dorycnium, an herb wherewith they poyſon the head of Arrows and Darts. Theſe he ſowed and planted in the Royal Gardens, and he made it a part of his entertainment to know the Juyce, Seeds, and Fruits of theſe Herbs, and to gather each of them in its due time.

Plut. in Demetrio, p. 897.

7. *Demetrius*, who was ſirnamed *Poliorcetes*, made it his recreation to invent new Engines for War, and his vulgar exerciſe was to frame ſuch things, Ships or otherwiſe, that both to his Friends and Enemies they ſeemed to have that magnificence and beauty, that ſtill they were judged worthy of a Royal hand.

Patrit. de Regno, l. 3. c. 9. p. 194.

8. *Alexander* the Great, when at liberty from his more weighty affairs, uſed often to play at Hand ball with ſuch as he made choice of for his Aſſociates in that recreation; and though he was exceeding liberal by nature, he was yet more ſo at theſe times, and rarely would he deny any thing to his fellow-Gameſters when they asked him. Hereupon it was, that *Serapion*, a modeſt and witty young man (when he had divers times played with him, and yet got nothing of the King, becauſe he never asked) one time ſtruck the Ball to all on the Kings ſide, but never to himſelf: which *Alexander* obſerving, Why, ſaid he, do you ſtrike the Ball to all the reſt, and never to me? Becauſe, replied he, you never ask. The King apprehended his meaning, and ſmiling, commanded great gifts to be brought him; whereat *Serapion* became more pleaſant, and ſtruck the Ball uſually to the King: I perceive, ſaid *Alexander*, that gifts are more acceptable to them that ask not, than to thoſe that ask.

Patrit. de Regno, l. 3. tit. 9. pag. 194.

9. *Julius Cæſar*, as he reſembled *Alexander* in other things, ſo alſo in this: He played at Ball too, and at ſuch times was ſo bountiful to thoſe that played with him, that once he gave 100000 Seſterces to each of them, ſave only to *Cæcilius*, to whom he gave only 50000: What, ſaid *Cæcilius*, do I alone play but with one hand? *Cæſar* ſmiling hereat gave order, that he ſhould receive the ſame ſum with the reſt.

Suet. l. 12. c. 3. p. 327. Sabel. exempl. l. 2. c. 9. p. 111.

10. *Domitianus* the Emperour in the beginning of his Reign, did every day reſerve ſome hours to himſelf, wherein he would ſit in private and alone; at which times his whole employment and the exerciſe wherein he much delighted, was to catch Flys, and to thruſt them through with a ſharp Bodkin or Needle: ſo that when one asked, If there was any perſon with *Cæſar* within? *Vibius Criſpus* not unaptly replied, That there was not ſo much as a Fly with him.

Patrit. de Regno, l. 3. tit. 10. pag. 197.

11. *Octavius Auguſtus*, after he had obtained the Empire, was noted for this, That he was overmuch addicted to playing at Dice; and, ſaith *Suetonius*, he could never wipe off that report that went of him for it: So that in the *Sicilian* War, when he was twice overcome, and had loſt both times a good part of his Ships, an Epigram was made of him, and in every mans mouth, part whereof was, *He plays at Dice daily, that at laſt he may overcome.* Yea when he was grown old he plaid and openly; nor only in the month of *December*, wherein greater licence was commonly taken, but upon other Feſtival days and their Eves: and doubted not in his Letters to his Children to boaſt of his Victories herein, and the money he had won. He was alſo delighted with meaner matters; for he would play with Nuts in the company of little children, the pretties for face and moſt talkative whereof he cauſed to be ſound out for him for this purpoſe, with which alſo he uſed to bathe himſelf, and to ſay laughing, That he ſwam amongſt his little fiſh.

Patrit. de Regno, l. 3. tit. 12. pag. 199.

12. The Game at Cheſs and Tables were ſuppoſed to be invented by *Diomedes* to paſs away the time with at the Siege of *Troy*. *Mutius Scævola*, the great Civilian, is ſaid to be much delighted herewith at his ſpare time from his ſtudies at Table or Board; for this Game was brought to *Rome* by *Pompey* amongſt his *Aſiatick* Spoils, three foot broad, and four foot long, made up of two precious ſtones, and all the men of ſeveral colours of precious ſtones.

Gaff. curioſ. c. 2. p. 37. Voſſ. Inſtit. orat. l. 3. p. 933.

13. Divers great Wits have for their recreation choſen the moſt barren ſubjects, and delighted to ſhew what they were able to do in matters of greateſt improbability, or where truth lay on the other ſide. Thus the deſcription of a War betwixt Frogs and Mice is written by *Homer*, the commendation of a Tyrant by *Polycrates*, the praiſe of Injuſtice by *Phavorinus*, of *Nero* by *Cardan*, of an Aſs by *Apuleius* and *Agrippa*, of a Fly and of a Paraſitical life by *Lucian*, of Folly by *Eraſmus*, of a Gnat by *Michael Pſellus*, of Clay by *Antonius Majoragius*, of a Gooſe by *Julius Scaliger*, of a Shadow by *Janus Douſa* the Son, of a Louſe by *Daniel Heinſius*, of an Ox by *Libanius*, and of a Dog by *Sextus Empiricus*.

Prid. Inſtit. of hiſt. interv. 7. §. 9. p. 129.

14. *Nicholaus* the Third, a *Roman*, and Pope of *Rome*, was ſo extremely delighted with hunting, that he incloſed a Warren of Hares on purpoſe for his Holineſs his recreation.

CHAP. XLV.

Of ſuch People and Nations as have been ſcourged and afflicted by ſmall and contemptible things, or by Beaſts, Birds, Inſects, and the like.

THE Sea called *Sargaſſo*, though four hundred miles from any Land, and ſo deep, as no ground is to be found by ſounding; yet abounds with an herb called *Sargaſſo*, like Sampire; ſo thick, that a Ship, without a ſtrong gale, can hardly make her way. As this great Sea is impedited by this contemptible weed; ſo there is nothing ſo ſmall and inconſiderable in our eyes, but may be able to afflict us, even then when we are in the fulneſs of our ſufficiency.

Gault. tab. chron. pag. 279. Luth. Colloq. menſal. pag. 245.

1. *Sapores* the King of *Perſia* beſieged the City of *Niſibis*; but S. *James* the holy Biſhop thereof, by his prayers to God obtained, that ſuch an infinite number of Gnats came into his Army, as put it into the greateſt diſorder: theſe ſmall creatures flew upon the eyes of their Horſes, and tormented them in ſuch manner, that growing furious, they ſhook off their Riders, and the whole Army was hereby ſo ſcattered, and brought into confuſion, that they were inforced to break up their Siege, and to depart.

Gault. tab. chron. pag. 599.

2. About the year of our Lord 872. came into *France* ſuch an innumerable company of Locuſts, that the number of them darkned the very

light

Zuing. Theatr. vol.3. l.2. p.634.

light of the Sun: they were of an extraordinary bigneſs, had a ſixfold order of wings, ſix feet, and two teeth, the hardneſs whereof ſurpaſſed that of a ſtone. Theſe eat up every green thing in all the fields of *France*. At laſt by the force of the winds they were carried into the Sea, and there drowned; after which, by the agitation of the waves, the dead bodies of them were caſt upon the ſhores, and from the ſtench of them (together with the Famine they had made with their former devouring) there aroſe ſo great a Plague, that it is verily thought every third perſon in *France* dyed of it.

Plin. nat. hiſt. l.8. c.29.p.212.

3. *Marcus Varro* writeth, that there was a Town in *Spain* undermined with Conies, another likewiſe in *Theſſaly* by the Mouldwarps. In *France* the Inhabitants of one City were driven out, and forced to leave it by Frogs. Alſo in *Africk* the people were compelled by Locuſts to void their habitations: and out of *Gyaros*, an Iſland, one of the *Cyclades*, the Iſlanders were forced by Rats and Mice to flye away. Moreover in *Italy* the City *Amyclæ* was deſtroyed by Serpents. In *Ethiopia*, on this ſide the *Cynomolgi*, there is a great Country lyeth waſte and deſert, by reaſon that it was diſpeopled ſometimes by Scorpions, and a kind of Piſmires called *Solpuga*. And if it be true that *Theophraſtus* reporteth, the *Treriens* were chaſed away by certain Worms called *Scolopendres*.

Heyl. Coſm. p.658. Zuing. Theatr. vol.3. l.2. p.634.

4. *Myas*, a principal City in *Ionia*, ſituate on an arm of the Sea, aſſigned by *Artaxerxes* with *Lampſacus* and *Magneſia* to *Themiſtocles*, when baniſhed his own Country. In after-times the water drawing further off the ſoil, brought forth ſuch an innumerable multitude of Fleas, that the Inhabitants were fain to forſake the City, and went with their bag and baggage to retire to *Miletus*, nothing hereof being left but the name and memory in the time of *Pauſanias*.

Camer. oper. ſubciſiv. cent.2c.13. p.49.

5. *Annius* writes, that an ancient City ſituate near the *Volſcian* Lake, and called *Contenebra*, was in times paſt overthrown by Piſmires, and that the place is thereupon vulgarly called to this day, The Camp of Ants.

Herod. l.4. p.258.

6. The *Neuri*, a people bordering upon the *Scythians* (one Age before the Expedition of *Darius* into *Scythia*) were forced out of their habitations and Country, by reaſon of Serpents: For whereas a multitude of Serpents are bred in the ſoil it ſelf, at that time there came upon them from the deſert places above them ſuch an abundance of them, and ſo infeſted them, that they were conſtrained to quit the place, and to dwell amongſt the *Budini*.

Diod. Sicul. l.3.c.3.pag.79.

7. In *Media* there was ſuch an infinite number of Sparrows that eat up and devoured the ſeed which was caſt into the ground, that men were conſtrained to depart their old habitations, and remove to other places.

Athen. Dipnoſ. l.9. c.14.p.400.

8. The Iſland of *Anaphe* heretofore had not a Partridge in it, till ſuch time an *Aſtypalæan* brought thither a pair that were male and female; which couple in a ſhort time did increaſe in ſuch wonderful manner, that oppreſſed with the number of them, the Inhabitants upon the point were enforced to depart from the Iſland.

Athen. Dipnoſ. l.9. c.14.p.400.

9. *Aſtypalæa* of old had no Hares in it; but when one of the Iſle of *Anaphe* had put a brace into it, they in a ſhort time ſo increaſed, that they deſtroyed almoſt all that the Inhabitants had ſowed; whereupon they ſent to conſult the Oracle concerning this their calamity, which adviſed them to ſtore themſelves with Grey-hounds, by the help of which they killed 6000 Hares in the ſpace of a year, and many more afterwards, whereby they were delivered from their grievance.

Plin. l.8. c.55.p.232. Zuing. Theatr. vol.3. l.2.p.633.

10. The Inhabitants of the *Gymneſian* Iſlands are reported to have ſent their Ambaſſadours to *Rome*, to requeſt ſome other place to be aſſigned them for their habitations; for that they were oppreſſed by the incredible number of Conies amongſt them. And the *Baleares*, through an extraordinary increaſe of the ſame creatures amongſt them, did petition the Emperor *Auguſtus*, that he would ſend them the aſſiſtance of a military force againſt theſe enemies of theirs, which had already occaſioned a famine amongſt them.

Zuing. Theatr. vol.3. l.2. p.634.

11. In the ſeventeenth year of the Reign of *Alexander* the Third, King of the *Scots*, ſuch an incredible ſwarm of Palmer-worms ſpread themſelves over both *Scotland* and *England*, that they conſumed the fruits and leaves of all Trees and Herbs, and eat up the Worts and other Plants to the very ſtalks and ſtumps of them. As alſo the ſame year by an unuſual increaſe and ſwelling of the Sea, the Rivers overflowed their banks, and there was ſuch an inundation, eſpecially of the *Tweed* and *Forth*, that divers Villages were overturned thereby, and a great number both of men and all ſorts of Cattel periſhed in the waters.

Speeds Maps p.31. Chetw. hiſt. collect. cent. 6. p.162.

12. In the year 1581. an Army of Mice ſo over-run the Marches in *Dengry* Hundred in *Eſſex* near unto *South-Minſter*, that they ſhore the graſs to the very roots, and ſo tainted the ſame with their venemous teeth, that a great Murrain fell upon the Cattel that afterwards grazed upon it.

Knowles Turk. Hiſt. p.1308. Clarks mir. cap.103. p.481.

13. About the year 1610. the City of *Conſtantinople* and the Countries thereabouts were ſo plagued with clouds of Graſhoppers, that they darkned the beams of the Sun, they left not a green herb or leaf in all the Country; yea they entred into their very Bed-chambers, to the great annoyance of the Inhabitants, being almoſt as big as Dormice, with red wings.

Plin. l.10. c.65.p.304. Juſtin. hiſt. l.15.p.172.

14. *Caſſander* in his return from *Apollonia* met with the people called *Abderitæ*, who by reaſon of the multitude of Frogs and Mice, were conſtrained to depart from their native ſoil, and to ſeek out habitations for themſelves elſewhere; and fearing they would ſeiſe upon *Macedon*, he made an agreement with them, received them as his Aſſociates, and allotted them certain grounds in the uttermoſt Borders of *Macedonia*, wherein they might plant and ſeat themſelves. The Country of *Troas* is exceedingly given to breed great ſtore of Mice, ſo that already they have enforced the Inhabitants to quit the place and depart.

[illegible] Oct-30. 1719
[illegible] 31-41. [illegible]

FINIS.

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THE WONDERS OF THE Little World:

Or, a General HISTORY of MAN.

IN Six BOOKS.

WHEREIN
By many thouſands of **Examples** is ſhewed what MAN hath been
FROM THE
Firſt Ages of the World to theſe Times.
In reſpect of his
Body, *Senſes*, *Paſſions*, *Affections*: His *Virtues* and *Perfections*, his
Vices and *Defects*, his *Quality*, *Vocation* and *Profeſſion*; and many
other particulars not reducible to any of the former Heads.
*Collected from the Writings of the moſt approved Hiſtorians, Philoſophers,
Phyſicians, Philologiſts and others.*

By **Nath. Wanley**, M. A. and Vicar of *Trinity* Pariſh in the
City of *Coventry*.

> *Quicquid agunt Homines Votum, Timor, Ira, Voluptas,*
> *Gaudia, Diſcurſus, noſtri eſt farrago libelli.* Juvenal. Satyr. 1.
>
> *Conamur tenues grandia.* Hor. lib. 1. ode. 6.

LONDON,
Printed for T. *Baſſet*, at the *George* in *Fleet-ſtreet*: R. *Cheſwel*, at the *Roſe* and
Crown in St. *Pauls* Church-yard: *J. Wright*, at the *Crown* on *Ludgate-hill*,
And T. *Sawbridge*, at the three Flowers *de Luce* in *Little Britain*. 1678.

Laert. l. 3. p. 79. *Plato* to viſit him:he prayed him that he would beat his Servant for him; in regard he himſelf was not at preſent ſo fit to do it: becauſe he was in paſſion. Another time he ſaid to one of his ſervants that he would beat him ſufficiently, but that he was angry.

Plut. moral. lib. de irâ cobib. p. 130. 10. *Polemon* by his patience, cured the diſtempered paſſion of another in this manner. There was a perſon of quality, an exceſſive lover of precious ſtones; who even doted upon fair and coſtly Rings, and ſuch like curious Jewels: this man one day, did rail at *Polemon* in a moſt outragious manner; and gave him very uncivil and provoking language. To all which the Philoſopher anſwered not one word: but looked very earneſtly upon one of the Signets the other had on his hand, well conſidering the faſhion and workmanſhip thereof: which when the party perceived, taking (as it ſhould ſeem) no ſmall contentment; aud being very well-pleaſed that he ſo peruſed his Jewel (quite forgetting his anger) not ſo *Polemon* (quoth he) but look upon the ſtone thus between you and the light, and you will think it much more beautiful.

Plut. Moral. lib. de irâ cobibend. p. 130. 11. *Ariſtippus* fell out upon a time (I know not how) with *Æſchines* his friend: and was at that time in a great Choler, and fit of Anger. *How now* Ariſtippus (quoth one who heard him ſo high, and at ſuch hot words) *where is your Amity and Friendſhip all this while? Why aſleep,* (ſaid he) *but I will waken it anon.* With that he ſtepped cloſe to *Æſchines*, and ſaid; *Do you think me every way ſo unhappy and incurable, that I did not deſerve one ſingle admonition at your hands? No marvel* (ſaid *Æſchines* again) *if I thought you (who for natural wit in all things elſe excel me) to ſee better in this caſe alſo than I, what is meet and expedient to be done:* And thus their ſtrife ended.

Plut. Moral. lib. de irâ cobib. p. 124. 12. *Arcadius* an Argive, never gave over reviling of King *Philip* of *Macedon*, abuſing him with the moſt reproachful terms; and arrived at laſt to that bold impudence, as to give him this kind of publick warning.

> *So far to fly until he thither came,*
> *Where no man knew or heard of* Philip*'s name.*

This man was afterwards ſeen in *Macedonia*; then the Friends and Courtiers of King *Philip* gave him information thereof, moving him to inflict ſome ſevere puniſhment upon him, and in no caſe ſuffer him to eſcape his hands. But *Philip*, on the contrary, having this Railer in his power, ſpake gently unto him, uſed him courteouſly and familiarly, ſent unto him in his Lodging Gifts and Preſents; and ſo ſent him away in ſafety. Afterwards he commanded thoſe Courtiers who had incited him againſt him, to enquire what words this man gave out of him amongſt the Greeks; they made report again, and told him that he was become a new man, and ceaſed not to ſpeak wonderful things in the praiſe of him. *Look you then,* ſaid *Philip* unto them, *am not I a better Phyſician than all you, and am not I more skilled in the cure of a foul-mouthed fellow than the beſt of you?*

Plut. Moral. lib. de irâ cohib p. 125. 13. King *Ptolemæus* jeſting and ſcoffing at a ſimple and unlearned Grammarian, asked him who was the Father of *Peleus? I will anſwer you, Sir,* ſaid he, *if you will firſt tell me who was the Father of* Lagus? This was a dry flout, and touched King *Ptolemæus* very near, in regard of the mean Parentage he was deſcended from: So that all about the King were mightily offended at it, as an intolerable frump. The King ſaid no more than this; *If it be not ſeemly for a King to take a jeſt or a ſcoff, neither is it ſeemly or convenient for him to give one to another man.*

CHAP. XXI.

Of ſuch as have well deported themſelves in their Adverſity, or been improved thereby.

THe Naturaliſts ſay there are a ſort of Shell-fiſh, which at a certain time open to receive the Dew of Heaven; and that being thus impregnate, then the more they are toſſed to and fro with the foaming billows of the Sea, the more orient and precious is the Pearl that is found in them. In like manner there are ſome men who are beholden to their Afflictions for their Vertues; and who had never ſhined with that luſtre, had not the black night of Adverſity come upon them. It is proverbial of *England*; Anglica *Gens, optima flens, peſſima ridens:* a particular example hereof we have in

1. *John Barret*, born at *Linne*, bred a Carmelite of White Friers in *Cambridge*, when Learning ran low and Degrees high in that Univerſity, ſo that a Scholar could ſcarce be ſeen for Doctors; till the Univerſity, ſenſible of the miſchief thereby, appointed Dr. *Cranmer* (afterwards Arch-biſhop of *Canterbury*) to be the Poſer General of all Candidates in Divinity. Amongſt whom he ſtopped *Barret* for his inſufficiency. Back goes *Barret* to *Linne*, turns over a new, yea many new leaves, plying his book to purpoſe, whoſe former ignorance proceeded from want of pains, not parts; and in ſhort time he became a tolerable, a good, an excellent, and admirable Scholar: And commencing Doctor with due applauſe, liv'd many years a painful Preacher in *Norwich*, always making honourable mention of Dr. *Cranmer*, as the means of his happineſs. Fullers Worthies, p. 258.

2. Pope *Pius* the fifth was long tormented with the Stone and Strangury; and in the ſharpeſt of his fits he was often heard to ſay with ſighs, *Lord, give me an encreaſe of ſorrow, ſo thou wilt but give me a proportionable encreaſe of patience.* Zuing. Theatr. vol. 1. l. 2. p. 174.

3. *Petrus*, the Abbot of *Claravalla*, through the vehemence of his diſeaſe loſt one of his eyes; and bare that Affliction not only with patience, but ſaid, he rejoyced, that of two enemies, he was now freed from the trouble of one of them. Zuinger. Theatr. v. 1. l. 2. p. 174.

4. *Alphonſus* King of *Naples*, was informed in his abſence by *Lupus Simonius* his Viceroy there, that one of thoſe two mighty Ships which the King had built (and ſeemed like Mountains) by the negligence of the Sea-men had taken fire, and was burnt down. He told the Meſſenger, that he well knew that Ship, though great and magnificent, would yet after ſome years be corrupted, or periſh by ſome accident or other: and that therefore the Viceroy, if he was wiſe, would bear that misfortune with an equal mind, as he himſelf did. Camerar. oper. ſubciſiv. cent. 2. cap. 27. p. 111.

5. *Telamon* hearing of the death of his beloved Son, being a man unbroken by all the Aſſaults of Fortune; with an unmoved countenance replyed, *It is well, for I knew he muſt die whom I had begotten.* Lon. Theatr. p. 707.

Zuin.Theat. vol. 3. l.2. p. 663.
Val. Max. l. 5. c. 10. p. 156.

6. *L. Paulus Æmilius* had four Children, two of them *Scipio* and *Fabius*, were brought into other Families by Adoption; the other two being boys, he yet retained with him at home; one of theſe being fourteen years of age, died five days before his Triumph, the other of twelve years deceaſed the third day after it: And whereas there was almoſt none of the people but ſeriouſly lamented the misfortune of his Houſe; he himſelf bare it with ſo great a ſpirit, that calling the people together, he rather gave them Conſolations, than admitted any from them: This was a part of his Oration to them; *Whereas, O Citizens, in this great felicity of yours, I was afraid leſt Fortune did meditate ſome evil againſt you: It was my prayer to the higheſt* Jupiter, *to* Juno *and* Minerva, *that if any calamity was impending upon the people of* Rome, *that they would inflict the whole of it upon my Family. All therefore, is well, ſince by the grant of my requeſt they have ſo brought it to paſs that you ſhould rather grieve for my adverſity, than that I ſhould lament your misfortune.*

Val. Max. l. 3. c. 7. p. 87.

7. When the Romans, by their continual War with *Hannibal*, and eſpecially by the calamity that befel them in tho loſs of that great Battel at *Cumæ*, had much exhauſted their Forces; yet they received their Adverſity with ſuch a greatneſs of mind, that they dared to ſend freſh Recruits to their Forces in *Spain*, even then when *Hannibal* was ready to knock at their Gates; and the Grounds whereupon the Camp of *Hannibal* ſtood was ſold for as much in *Rome* as if *Hannibal* had not been there. To demean themſelves in this ſort in their adverſe fortune, what was it but to enforce that angry Deity, for mere ſhame to be reconciled with them.

Cæl. Rhod. l.19. c.28. p. 918.
Ælian.var. hiſt. l. 4. p. 154.

8. *Hiero* the Tyrant of *Sicily* was at firſt a rude, unaccompliſhed, a furious and irreconcilable perſon, the ſame in all points with his Brother *Gelo*; but falling afterwards into a lingring Sickneſs, by which he had a long Vacation from publick cares and buſineſs; and employing that time in reading and converſe with learned men, he became a man of great Elegancy, and ſingular Improvements: And afterwards, when he was perfectly recovered, he had great familiarity with *Simonides*, *Pindar* the Theban, and *Bacchilides*.

Ælian.var. hiſt. l. 3. c.3. p.92.
Laert. l. 2. p. 46.

9. *Xenophon* was ſacrificing to the Gods; when as he ſtood by the Altar, there came to him a Meſſenger from *Mantinea*, who told him that his Son *Grillus* was dead in Battel, he only laid aſide the Crown from his head, but perſiſted in his Sacrifice; but when the Meſſenger added that he died Victorious, he reaſſumed his Crown, and without other alteration finiſhed what he was about.

Plut.Apoth. p. 410.

10. *Antigonus*, the Succeſſor of *Alexander*, had layen ſick of a lingering Diſeaſe, and afterwards when he was recovered and well again: *We have gotten no harm*, ſaid he, *by this ſickneſs, for it hath taught me not to be ſo proud, by putting me in mind that I am but a mortal man.*

Ælian.var. hiſt. l. 4. c.15. p.155

11. *Plato* affirms that *Theages* had no other occaſion to addict himſelf to the Study of Philoſophy, ſave only that leiſure he had afforded him by a Diſeaſe that retained him in his houſe; for whereas he was by that detained from the management of State Affairs, he was thereby in a manner compelled to the Love and Study of Wiſdom.

Ælian.var. hiſt. lib. 4. c.15. p.156

12. *Straton* the Son of *Corragus*, may ſeem to have fallen ſick to his own good fortune and advantage: for whereas he was deſcended of an Illuſtrious Family, and abounded with Wealth, yet he never uſed any exerciſe of his body, till ſuch time as he found himſelf to be afflicted with the Spleen. Then he was put upon it to ſeek a remedy, by Wraſtling, and other Exerciſes of the body. And whereas at firſt he made uſe of theſe for the recovery of his health, afterwards having attained to great perfection and proficiency in bodily Exerciſes, and intending to give ſome evidence thereof, in one day he overcame at Wraſtling and Whorlbats in the Olympick Games. He alſo was Victor in the next Olympiade: and ſo was he too in the Nemean, Iſthmian, and Pythian Games.

Plut. Moral in lib. de Apotheg. Reg. &c. p. 408.

13. *Philip* King of *Macedon* was uſed to ſay, that he took himſelf much beholden and bound unto the Athenian Orators; for that by whetting their tongues, and by giving out opprobrious and ſlanderous words againſt him, they were the means to make him a better man both in word and deed. *For*, ſaid he, *I ſtrain my ſelf, and every day do my beſt endeavour, as well in my ſayings as doings, te prove them lyars.*

Plut. Moral in lib. de Apotheg. Reg. p. 414.

14. *Antigonus* once in Winter time was driven to encamp in a place deſtitute of all proviſions neceſſary for the life of Man; by occaſion whereof certain Soldiers, not knowing that he was ſo nigh unto them, ſpake very preſumptuouſly of him, and reviled him to purpoſe; hut he opening the Cloth or Curtain of his Pavilion with his walking Staff, *If*, ſaid he, *you go not further off to rail at me; I will make you to repent it*; and ſo withdrew himſelf.

Plut. Moral lib. de Tran. Animi. p. 148.

15. *Diogenes* his hap was to be baniſhed, and driven out of his own Country; yet this Exile of his was ſo far from proving evil to him, that it was the chiefeſt occaſion of his improvement, as being thereby after a ſort thruſt upon and compelled to the Study and Profeſſion of Philoſophy.

Plut. lib. de Tranquil. animi. p148.
Plut. Apoth Reg. p. 416.

16. *Zeno* the Citiæan had but one ſmall Ship left him, and hearing news that both it and all therein was caſt away, drowned and periſhed in the midſt of the Seas; *O Fortune*, ſaid he, *thou haſt done well to drive us again to put on the poor and ſimple habit of a Scholar, and to ſend us back unto our Porch and School of Philoſophy.* By theſe loſſes of his he was afterwards ſo great a gainer through his improvement in Philoſophy, that few, if any of his time had a greater Reputation than he for Learning and Integrity; ſo that when he died, King *Antigonus* the Second, who eſteemed him above all other Philoſophers, ſaid of him, that the Theatre of his noble and glorious Acts was taken away; for he deſired that this man might above all others, be the Spectator and Approver of his Acts.

CHAP. XXXIII.

Of the willingneſs of ſome Men to forgive Injuries received.

VVHen *Ariſtotle* was asked what grew old ſooneſt and what lateſt? *Benefits*, ſaid he, *and Injuries.* The wiſe Philoſopher well underſtood that we are apt ſoon to forget a good turn, but our memories are wonderful tenacious of any wrong or injury that we conceive hath been done to us. Moſt men write down the one in Sand, where every blaſt of Wind obliterates the Record; but the other they take care to have engraven upon leaves of Adamant, in Characters that ſcarce Time it ſelf is able to deface. The Heroes hereafter

after mentioned were of nobler minds, and were doubtleſs, as mindful of Obligations as they were forgetful of Indignities.

Bak. Chron. p. 36, 37.

1. King *William* the Conqueror ſeldom remembred Injuries after Submiſſion; for *Edrick*, the firſt that rebelled againſt him, he placed in Office near about him. *Goſpatric*, who had been a factious man, and a plotter of Conſpiracies againſt him; he made Earl of *Gloceſter*, and truſted him with managing a War againſt *Malcolme* King of the Scots. *Euſtace* Earl of *Boleyne*, who in the King's abſence in *Normandy*, attempted to ſeize upon *Dover* Caſtle; he received after into great favour and reſpect. *Edgar*, who, as next Heir to the Saxon Kings, had often attempted by Arms to recover his right; he not only after twice defection pardoned, but gave him alſo an Allowance as a Prince: Only *Waltheof* Earl of *Northumberland* and *Northampton*, of all the Engliſh Nobility was put to death, in all the time of the Kings Reign, and not he neither till he had twice falſified his Oath of Allegiance.

Clarks mirr. c. 92. p. 410.

2. Doctor *Cranmers* gentleneſs in pardoning wrongs was ſo great, that it grew into a Proverb, do my Lord of *Canterbury* a ſhrewd turn, and then you ſhall be ſure to have him your friend while he lives.

Wieri oper. l. de irâ p. 834. Lon. Theatr. p. 372. Sabell. ex. l. 5. c. 3. p. 262.

3. *Auguſtus Cæſar* having taken *Lucius Cinna* the Nephew of *Cn. Pompeius* in Arms againſt him, not only gave him his life, but as a particular inſtance of his love, reſtored him his eſtate entire. This man was afterwards found in a conſpiracy againſt him, and being convicted of it he again gave him his life upon this condition, that he might ſay, *I have heretofore pardoned thee as an enemy, now I do the like to thee as a Traitor and a Parricide: From henceforth let there be a friendſhip begun betwixt us; and let us contend together, whether I have with greateſt ſincerity given thee a double pardon, or thou haſt received it.* After this he received him into the number of his friends, and made him Conſul Elect for the year following, an honour ſcarce to be given to them that had fought for the ſafety of his life, much leſs to ſuch as had ſought both openly and privately to deprive him of it.

Plut. in Lycurgo. p. 45.

4. *Lycurgus* had offended the money'd men in *Sparta*, and therefore as he was once in the *Forum* or Market place, there was a part of them that had raiſed up a faction againſt him, who proceeded to that violence as with clamours and ſtones to drive him from thence, and followed him as he withdrew himſelf. The firſt iu purſuit of him was *Alcander*, a young man, and ſomewhat of a hot and fierce, though otherwiſe of no ill diſpoſition, he as *Lycurgus* turned back to him, with his Staff ſtruck out one of his eyes, *Lycurgus* not daunted with the blow, but turning to the people, ſhewed his Citizens his face covered with blood, and deformed with the loſs of one of his eyes. This wrought ſo much of modeſty and ſorrow in the Aſſembly, that they yielded up *Alcander* to him, and throughly affected with this unhappy acccident, they waited upon him home. *Lycurgus* with commendations diſmiſſed them, led in *Alcander* yet neither did or ſpake a word of ill to him, but inſtead of that diſpoſing otherwiſe of thoſe that attended his body, commanded *Alcander* to wait upon him, and miniſter unto him. The young man did it with great ardor and obedience, and then being an eye witneſs of the ſobriety and meekneſs, and other virtues of the man, he began to admire him; and from thenceforth ſpake nothing but in his praiſes.

Fulgoſ. ex. l. 4. c. 1. p. 443.

5. *Lucius Muræna* though but the year before he had been accuſed by *Cato* of canvaſſing and bribery wherein his life had been in the utmoſt hazard, had he not been defended by *Cicero* the Father of Roman Eloquence, yet forgetting this he interpoſed his own body for the ſafety of *Cato*, when his death was intended by *Metellus* the Tribune of the people, and though he might have ſeen himſelf revenged by the hand of another, yet thought it more glorious to defend his enemy, than ſuffer it.

Clarks mirr. c. 92. p. 412.

6. *Anno* 1541. *Robert Holgate* afterwards Arch-Biſhop of *York*; obtained a Benefice where Sir *Francis Askew* of *Lincolnſhire* dwelt, by whom he was much moleſted and vexed with continual ſuits of law, upon which occaſion he was fain to repair to *London*, where being he found means to be the Kings Chaplain, and by him was made Arch-Biſhop of *York*, and Preſident of the Council in the North, during which time the ſaid Knight hapned to have a Suit before the ſaid Council, and doubted much that he ſhould find hard meaſure from the Arch-Biſhop, whoſe Adverſary he had been, but the other forgetting all forepaſſed injuries, afforded him all the favour that he might with juſtice.

Plut. in Timoleon. p. 254, 255.

7. When *Timoleon* the Corinthian had freed the Syracuſans and Sicilians, from the Tyrants that did oppreſs them, one *Demænetus* a buſie Orator took the boldneſs in an open aſſembly of the people, to charge him with I know not what miſcarriages; whilſt he was General in the Wars: *Timoleon* though he had power to puniſh him, yet anſwered him not a word, only turning to the people he ſaid, that he thanked the Gods for granting him that thing which he had ſo often requeſted of them in his prayers, which was that he might once ſee the Syracuſans to have full power and liberty to ſay what they would.

Wieri oper. l. de irâ p. 834.

8. *C. Julius Cæſar*, when perpetual Dictator and flouriſhing in the fame and glory of his great exploits; was aſperſed with an indelible infamy, by the verſes which *Catullus* of *Verona* had made and publiſhed of him and *Mamurra*, but upon his ſubmiſſion he not only did him no harm, but received him to his Table, and as a certain ſign of his being reconciled, he lodged with his Father as he uſed to do.

Juſtin. hiſt. l. 7. p. 68.

9. King *Philip* of *Macedon*, beſieged the City of *Methon*, and as he walked about viewing the place one from the Walls ſhot an Arrow at him, whereby he put out his right eye, which yet he took ſo patiently, that when the Citizens a few days after, ſent out to treat with him about the ſurrender, he gave them honourable terms, and after they had put the City into his hands, took no revenge of them for the loſs of his eye.

Wieri oper. l. de ira p. 842.

10. Pope *Sixtus* the Second, was accuſed by *Baſſus* a Patrician of many grievous Crimes, unto *Valentinianus* the younger, the Emperour, and his Mother *Placidia*; before whom he cleared his unſpotted innocency, which done he interceded with tears that *Baſſus* might not be ſent into exile according to his baniſhment, though he could not prevail with the Emperour therein: Afterwards when *Baſſus* was dead, he not only honoured his Funeral with his preſence, but alſo with his own hands helped to commit him to his interrment.

Lipſ. ex. politi. l. 1. c. 7. p. 91.

11. *Epaminondas* through the envy of the Nobles, was not choſen General in a war that needed a moſt ſkilful leader, nor was he only laid aſide, but another was choſen in his ſtead, who was but little ſeen in the military art: This brave man little moved with the indignity, liſted himſelf as a private Soldier. It was not long e're the ill con-

duct of the new General, had brought the Army into a real and almoſt inextricable ſtrait, and when all looked about enquiring for *Epaminondas*, he mindleſs of the injury of his former unworthy repulſe, came chearfully forth; and having delivered the Army from the hazard it was in, brought it back with ſafety into his Country.

Camer. oper. ſubciſ. cent. 2. c. 44. p. 187. 12. There was an ancient feud betwixt *Henry* of *Methimmia*, Duke of *Aſincica* of the Family of the *Guzmans*, and *Roderigo Ponze, de Leon*, Marqueſs of *Gades*, and whereas the Marqueſs had conſulted with others about the ſurpriſal of *Alama*, from the Moors of *Granado*, and had determin'd of the expedition, he would not that the Duke ſhould be acquainted with, or have any ſhare in the glory of that action. But he was ſpeedily beſieged by the King of *Granado* in that Town, and whereas he ſent all about for aſſiſtance, the Duke was again neglected: Notwithſtanding all which the gallant Duke burying in oblivion the memory of all forepaſt injuries, called together all the Soldiers in his government or that were mercenaries under him, entreated his friends; and ſo enflamed others with his exhortations, that having with great celerity muſtered a very great Army, he came to the ſeaſonable ſuccours of *Alama*, raiſed the Siege, and ſet the Marqueſs with all others with him, in freedom from the fears of any enemy; and afterwards when the Marqueſs came firſt to him, with acknowledgments of ſo great a benefit, and tendred him his greateſt thanks; *Let theſe things paſs, Marqueſs*, ſaid he; *neither indeed does it become good men to be mindful of former fallings out, and eſpecially in a cauſe where Religion is concern'd, but rather if any ſuch thing has heretofore been betwixt us, let us ſacrifice them to our Country and the Chriſtian name, and give them no longer any place in our remembrance: And ſince things have at this time ſo fortunately ſucceeded for us both, let us joyfully celebrate this day, and let it remain as an eternal witneſs of our reconciliation.* This ſaid they embraced, lodged together that night, and lived ever afterwards in a mutual and ſincere friendſhip.

Zuing. Theatr. vol. 2. l. 2. p. 305. 13. *Alphonſus* the elder King of *Sicily*, uſed to wear upon his fingers Rings of extraordinary price, and to preſerve the luſtre of the ſtones, when he waſhed uſed to give them to him that ſtood next to hold: He had once delivered them to one who ſuppoſing the King had forgotten them converted them to his own uſe, *Alphonſus* diſſembled the matter, put on others and kept his wonted courſe, after ſome days being to waſh, the ſame man ſtood next him that had the former, and put forth his hand as to receive the Kings Rings, who pulled his hand back and whiſpered him in the ear, that when he ſhould reſtore the former, he would truſt him with theſe: A Speech worthy of a liberal and humane Prince, and one endued with ſo great a mind as he was.

Plin. nat. hiſt. l. 7. c. 44. p. Zuing. Theatr. vol. 2. l. 3. p. 314. 14. *Q. Metellus* that fortunate man, in the flower of all his glory, was ſeiz'd upon by *Catinius Labeo* Tribune of the people, and dragg'd to the Mount *Tarpeius* to be thrown headlong from thence and ſcarce was there another Tribune to be found to intercede for his life, at laſt he eſcaped (by anothers mediation) the fury of his adverſary; whom in his Cenſorſhip he had removed from the Senate: And yet though there were ſo many of the family of the *Metelli*, in great authority and power in the ſtate, the villany of this Tribune was overpaſſed both by him that was injured and all the reſt of his Relations.

CHAP. XXXIV.

Of ſuch as have patiently taken free Speeches, and Reprehenſions from their Inferiors.

THe fair ſpeeches of others commonly delight us, although we are at the ſame time ſenſible they are no more than flatteries and falſhoods; nor is this the only weakneſs and vanity of our nature, but withal it is very ſeldom that we can take down the pill of Reproof without an inward reſentment; (eſpecially from any thing below us) though convinced of the neceſſity and juſtice of it: Great therefore was the wiſdom of thoſe men, who could ſo eaſily diſpenſe with any mans freedom in ſpeaking, when once they diſcern'd it was meant for their reformation and improvement.

1. A ſenior Fellow of St. *John's* College in *Cambridge*, (of the oppoſite faction to the Maſter) in the preſence of Dr. *Whitaker* in a common place fell upon this ſubject, what requiſites ſhould qualifie a Scholar for a Fellowſhip, concluded that Religion and Learning were of the *Quorum* for that purpoſe, hence he proceeded to put the caſe, if one of theſe qualities alone did appear, whether a Religious Dunce were to be choſen before a Learned Rake-Hell, and reſolv'd it in favour of the Latter: This he endeavoured to prove with two arguments. Firſt, becauſe Religion may but Learning cannot be counterfeited: He that chuſeth a Learned Rake-Hell is ſure of ſomething, but who electeth a Religious Dunce may have nothing worthy of his choice, ſeeing the ſame may prove both Dunce and Hypocrite. His ſecond was, there is more probability of a Rake-Hells improvement to Temperance, than of a Dunces converſion into a Learned Man. Common place being ended, Dr. *Whitaker* deſired the company of this Fellow, and in his Cloſet thus accoſted him, *Sir, I hope I may ſay without offence, as once* Iſaac *to* Abraham, *here is wood and a knife but where is the Lamb for a burnt offering, you have diſcovered much keenneſs of language and fervency of affection, but who is the perſon you aim at, who hath offered abuſe to this Society.* The other anſwered, *If I may preſume to follow your Metaphor, know Sir, (though I am a true admirer of your moſt eminent worth) you are the ſacrifice I reflected at in my diſcourſe, for (whilſt you follow your ſtudies and remit matters to be managed by others) a company is choſen into the College of more zeal than knowledge (whoſe judgments we certainly know to be bad, though others charitably believe the goodneſs of their affections) and hence of late there is a general decay of Learning in the College.* The Dr. turn'd his anger into thankfulneſs, and expreſſed the ſame both in loving his perſon and practiſing his advice, promiſing his own preſence hereafter in all elections, and that none ſhould be admitted without his own examination, which quickly recovered the credit of the houſe, being repleniſhed with hopeful Plants before his death, which fell out in the 38th of Q. *Eliz. Anno* 1593. *Full. hiſt. of the univerſ. of Cambridg p. 97.*

Xiphil. in Auguſto. p. 59. Dio Caſſius. l. 55. p. 632. 2. *Auguſtus Cæſar* ſitting in judgment, *Mæcenas* was preſent, and perceiving that he was about to condemn divers perſons, he endeavoured to get up to him, but being hindred by the Crowd, he wrote in a Schedule, *Tandem aliquando ſurge Carnifex*; *Riſe Hangman*, and then as if he had wrote ſome other thing, threw the Note into *Caſars* Lap: *Caſar* immediately aroſe, and came down without condemning any perſon to death: and ſo far was he from taking this reprehenſion ill: that he was much troubled he had given ſuch cauſe.

Zuing. The. vol.3.l.3. p.598. Plut. Mor. in l. Apoth. Reg. Er. p. 409,410.

3. A poor old Woman came to *Philip* King of *Macedon*, & intreated him to take cogniſance of her cauſe, when ſhe had often interrupted him with her clamors in this manner: the King at laſt told her he was not at leiſure to hear her: *No* (ſaid ſhe) *be not then at leiſure to be King*; the King for ſometime conſidered of the Speech; and preſently he heard both her, and others that came with their complaints to him.

Stow. Ann. p.344.

4. One of the Servants of Prince *Henry* (Son to *Henry* the fourth) whom he favored, was arraigned at the Kings Bench for Fellony; whereof the Prince being informed, and incenſed by lewd perſons about him, in a rage he came haſtily to the Bar where his ſervant ſtood as Priſoner; and Commanded him to be unfettred and ſet at liberty; whereat all men were amazed: only the Chief Juſtice, who at that time was *William Gaſcoign*; who exhorted the Prince to be ordered according to the Ancient Laws of the Kingdom, or if he would have his ſervant exempted from the rigour of the Law: that he ſhould obtain (if he could) the gracious Pardon of the King his Father; which would be no derogation to Law or Juſtice. The Prince no way appeaſed with this anſwer, but rather inflamed, endeavoured himſelf to take away the Priſoner. The Judge conſidering the perilous Example and inconveniency that might thereupon enſue; with a bold Spirit and Courage, Commanded the Prince upon his Allegiance to leave the Priſoner, and to depart the place. At this Commandment, the Prince all in a fury, and chafed; in a terrible manner came up to the place of Judgment: men thinking that he would have ſlain the Judge; or at leaſt done him ſome harm. But the Judge ſitting ſtill without moving: declaring the Majeſty of the Kings place of Judgement and with an aſſured bold countenance; ſaid thus to the Prince. *Sir, Remember your ſelf I keep here the place of the King your Sovereign Lord and Father, to whom you owe double Allegiance; and therefore in his name I charge you to deſiſt from your wilfulneſs and unlawful enterprize, and from henceforth give good example to thoſe which hereafter ſhall be your own Subjects; and now for your contempt and diſobedience, go you to the priſon of the* Kings Bench *whereunto I commit you, until the pleaſure of the King your Father be further known.* The Prince amazed with the words and gravity of that worſhipful Juſtice, laying his Sword aſide and doing reverence, departed and went to the *Kings Bench* as he was commanded. When the King heard of this action, he bleſſed God that had given him a Judge, who feared not to miniſter Juſtice, and alſo a Son, who could patiently ſuffer and ſhew his obedience thereunto.

Zuing. The. vol.7.l.2. p.1701. Heid. ib. Sphing. c. 10. p.281. Polyſ. f.223.

5. *Fridericus* was conſecrated Biſhop of *Utrecht*, and at the feaſt the Emperour *Ludovicus Pius* ſitting at his right hand, admoniſhed him that being mindful of the profeſſion he had newly taken upon him, he would deal juſtly and as in the ſight of God in the way of his Vocation, without reſpect of perſons, *Your Majeſty gives me good advice*, ſaid he, *but will you pleaſe to tell me whether I had beſt to begin with this Fiſh upon my Trencher at the head or the tail? At the head*, ſaid the Emperour, *for that is the more noble part. Then Sir*, ſaid the Biſhop, *in the firſt place renounce you that inceſtuous marriage you have contracted with* Judith. The Emperour took this reprehenſion ſo well, that he diſmiſſed her accordingly.

Chetw. hiſt. Coll. Cent. 1. p.12.

6. *Alexander* the great having taken a famous Pyrate, and being about to condemn him to death, asked him, *Why doſt thou trouble the Seas: And why*, ſaid he, *doſt thou trouble the whole world? I with one Ship ſeek my Adventures, and therefore am called a Pyrate, thou with a great Army warreſt againſt nations, and therefore art called an Emperour, ſo that there is no difference betwixt us but in the name. Alexander* was not diſpleaſed with this freedom, but in conſideration of what he had ſaid, he diſmiſſed him without inflicting any puniſhment upon him.

Speed. h p.275. iſt.

7. *Theodoſius* the Emperour having cruelly ſlaughtered ſome thouſands of the Theſſalonians for ſome inſolency of the Citizens to the Statues of his Wife, coming to *Millain* would have entred the Church to have communicated with other Chriſtians, but was reſiſted and forbid by St. *Ambroſe*, in which eſtate the Emperour ſtood for eight Months, and then with great humility and ſubmiſſion acknowledging his offence, was abſolved and again received into the Congregation, and notwithſtanding St. *Ambroſe* had reproved him with great liberty, and oppoſed him with as much reſolution, yet the good Emperour both obeyed willingly, and reverenced exceedingly that great Prelate.

Polychron. f.147.

8. There came a young man to *Rome*; who in the opinion of all men exceedingly reſembled the Emperor *Auguſtus*, whereof he being informed ſent for him; being in preſence, he asked him if his mother had never been at *Rome*, the ſtranger anſwered No, but his Father had; the Emperor took patiently this ſharp reply, and ſent him away without harm.

Parei. Med. hiſt. tom.1. p. 380. Lat. comp. hiſt. c.11. p.45. Prz. Mell. tom.2.

9. *M. Antoninus Pius*, uſed to take well, the free, and facetious ſpeeches of his friends; even ſuch as ſeemed to be uttered with too great a freedom and liberty. Coming once to the houſe of *Omulus* his friend, and beholding there at his entrance, divers Columns of Porphyry; he enquired whence they were brought? *Omulus* told him, that it became him that ſet his foot into another mans houſe, to be both deaf and dumb: he meant he ſhould not be curious and inquiſitive. The Emperor was delighted with this freedom, ſo far was he from reſenting it, in ſuch manner as ſome others would have done.

Plut. Mor. l. de Apoth. Reg. &c. p.409,410

10. *Philip* King of *Macedon*, with great patience admitted ſuch liberty and freedom in ſpeaking to him. He had in one battel taken a conſiderable number of Priſoners, and was himſelf in perſon to ſee them ſold in port ſale. As he ſate in his Chair, his Clothes were turned or tucked up higher then was decent and ſeemly; when one of the Priſoners who was upon ſale, cry'd unto him: Good my Lord I beſeech you pardon me, and ſuffer me not to be ſold amongſt the reſt, for I am a friend of yours, and ſo was to your Father before you; And prethee good fellow ſaid *Philip*, whence grew this great friendſhip betwixt us: and how is it come about? Sir, ſaid the Priſoner I would gladly give you an account of that privately in your ear. Then *Philip* commanded that he ſhould be brought unto him; he thus whiſpered in his ear; Sir, *I pray you let down your mantle a little lower before, for ſitting thus in the poſture as you do; you diſcover that which were more meet to be unſeen.* Hereupon *Philip* ſpake aloud unto his Officers. *Let this man ſaid he go at liberty, for in truth he is one of our good friends, and wiſheth us well; though I either knew it not before, or at leaſt had forgotten it.*

11. *Deme-*

Plut.Mor. l.de Apoth. Reg.p.415.

11. *Demetrius* won the City of *Athens* by aſſault, before much diſtreſſed for lack of Corn, but being Maſter of the Town, he cauſed the whole body of the City to be aſſembled before him, unto whom he declared, that he beſtow'd upon them freely, a great quantity of Grain; but in this his ſpeech to the people, he chanced to commit an incongruity in Grammar, when one of the Citizens, ſet thereby to hear him aroſe, and with a loud voice pronounced that word aright. *For the correction of this one Solecism* (ſaid he) *I giv*[illegible]*nto thee beſides my former gift* 5000 *Medimnes or meaſures of Corn more.*

CHAP. XXXV.

Of the incredible ſtrength of mind wherewith ſome Perſons have ſupported themſelves in the midſt of torments, and other hardſhip.

A Young Gentleman immediately before he was to enter into a battel was obſerved to be ſeiſed with a ſudden ſhaking and ſhivering all over his body; Whereupon one asked him what was the matter? My fleſh, ſaid he, trembles at the foreſight of thoſe many and great dangers whereinto my reſolved and undaunted heart will undoubtedly carry it. The ſtrength of ſome mens hearts hath not only prevailed over the weakneſs of their fleſh; but reduced it to a temper capable of enduring as much, as if it had been braſs, or ſomething that (if poſſible) is yet more inſenſible.

Busb. Ep.4. p. 226.

1. When we were come within ſight of the City of *Buda*, there came by the Command of the *Baſſa* ſome of his family to meet us with divers *Chiauſes* But in the firſt place a Troop of Young Men on Horſeback made us turn our eyes to them, becauſe of the Novelty of their Equipage which was thus: Upon their bare heads (which was in moſt of them ſhaven) they had cut a long line in the Skin in which wound they had ſtuck feathers of all kinds, and they were dew'd with drops of blood: yet diſſembling the pain, they rode with as much mirth and chearfulneſs as if they had been void of all ſenſe, juſt before me there walked ſome on foot, one of theſe went with his naked arms on his ſide, in each of which he carried a knife which he had thruſt through them above the Elbow. Another walked naked from his Navel upward, with the skin of both his loins ſo cut above and below, that he carried a Club ſtuck therein as if it had hung at his Girdle, another had faſtned a Horſe-ſhoo with divers Nails upon the Crown of his Head; but that was old done, the Nails being ſo grown in with the fleſh that the ſhoo was made faſt; In this Pomp we entred *Buda*, and was brought into the *Baſſa*'s Palace, in the Court of which ſtood theſe generous contemners of pain, as I chanced to caſt my eye that way, what think you of theſe men ſaid the *Baſſa*? Well ſaid I: but that they uſe their fleſh in ſuch manner as I would not uſe my cloaths as being deſirous to keep them whole: he ſmiled and diſmiſſed us.

Nicet.Chon Ann.l.2.de imp.Andro. p 40.41. Cauſ.H.C. in Treat.of paſſ.p.38. Knowl. Turk.hiſt. p.53. Sabel.Ex. l.8.c.4. p.436.

2. *Andronicus Comnenus* fell alive into the hands of his enemy; who having loaden him with injuries and contumelies, abandoned the miſerable Emperor, to the people for the puniſhment of his perfidiouſneſs. By theſe he had redoubled buffets given him with implacable violence: his hair was torn off, his beard pull'd away, his teeth were knocked out; and not ſo much as women, but ran upon his wretched body to torture and torment it; whilſt he replyed not a word; ſome days after his eyes being digg'd out, and his face disfigured with blows, they ſet him on an old botchy Camel, without ought elſe to cover him, then an old ſhirt, this Spectacle ſo full of horror, nothing mollify'd the peoples hearts, but deſperate men ruſh'd upon him as thick as flies in Autumn; ſome covered him all over with dirt and filth, others ſqueez'd ſpunges filled with ordure on his face, others gave him blows with clubs on the head, others prick'd him with Awls and Bodkins, and divers threw ſtones at him, calling him mad Dog. A wicked woman of the dregs of the vulgar, threw a pail of ſcalding water upon his head, that his skin pilled off: Laſtly they haſtned to hang him on a gibbet, by the feet, expoſing him to a ſhameful nakedneſs in ſight of all the world, and they tormented him to the laſt inſtant of death: at which time he received a blow from a hand which thruſt a Sword through his mouth into his bowels: all theſe and greater inhumanities the aged Emperor underwent with that invincible patience, that he was heard to ſay no other thing then, *Lord have mercy on me, and why do ye break a bruiſed reed?*

Barth.hiſt. Anat.Cent. 3.hiſt.15. p.36,37.

3. *Janus Auceps*, a wicked perſon, lived in a lone houſe by the way ſide, without the Eaſt-gate of *Copenhagen*: this man in the night, had murdered divers perſons, and knock'd them on the head with an Ax. At laſt he was diſcovered, taken, and condemned to a terrible death, He was drawn upon a ſledge through the City, he had pieces of fleſh pulled off from his body with burning Pincers; his legs and arms were broken, his tongue was pulled out of his mouth: thongs of his skin, were cut out of his back, his breſt was opened by the ſpeedy hand of the Executioner: his heart pulled out and thrown at his face. All this the ſtout hearted man, bare with an invincible courage; and when his heart lay panting by his ſide; in the midſt of ſuch torments as he yet underwent; he moved his head, and looked upon the by-ſtanders, with a frowning aſpect, and ſeem'd with curioſity to contemplate his own heart, till ſuch time as his head was cut off.

Plut.in Publ.p.108

4. *Mutius Scævola*, having reſolv'd to kill *Porſena* King of the *Hetruſcans*, who at that time was the enemy of *Rome*; he came into his Camp, and Tent, with a purpoſe to Execute his deſign: but by miſtake inſtead of the King be ſlew his Secretary, or Captain of the Guard; being taken, and adjudged to death, to puniſh this error of his Arm, he thruſt his right hand into the fire, and without change of countenance, held it therein, till it was quite burnt off. At which invincible patience and conſtancy of his King *Porſena* was ſo amazed, that he raiſed his Siege before *Rome*, and alſo made peace with the *Romans*.

Plut.paral. p.906. Camer.op. ſubciſ.Cent. 1.c.3.p. 221. Fulg.l.3. c.3.p.347.

5. When *Xerxes* was arrived at the *Cape* of *Artemiſium* with above 500000 fighting men, the Athenians ſent out *Ageſilaus* the brother of *Themiſtocles*, to diſcover his Army. He coming in the habit of a *Perſian*, into the Camp of the *Barbarians*;

ſlew *Mardonius* one of the Captains of the guard of the Kings body, ſuppoſing he had been *Xerxes* himſelf, whereupon being taken, he was fettred, and brought before the King, who was then offring ſacrifice upon the Altar of the Sun, into the fire whereof, *Ageſilaus* thruſting his hand, and there enduring the torment, without ſigh or groan, *Xerxes* commanded to looſe him. All we *Athenians* ſaid *Ageſilaus*, are of the like courage, and if thou wilt not believe it, I will put alſo my left hand into the fire, the King amazed at his reſolute Speech, Commanded him to be carefully kept, and looked too.

Lipſ.monit. l.1.c.7. p.110.

6. *Iſabella* wife of *Ferdinand* King of *Spain*, was a woman of that firm temper of mind, that not only in the times of her ſickneſs; but alſo in the ſharpeſt pains of her travail: ſhe ever ſuppreſt, both voice and ſighs. A moſt incredible thing, but that *Marinaus Siculus* affirms, that he was aſſured of the truth hereof, by Ladies of unqueſtionable verity, who attended upon her in her Chamber.

Verul.hiſt. life and death Art. 15.tit.32. p.364.

Purch.pilg. tom.l.8.c. 12.§ 2. p.989.

7. The Lord *Verulame* mentions a certain tradition of a man, who (being under the Executioners hand for High Treaſon) after his heart was plucked out of his body, and in the hand of the Executioner, was yet heard to utter three or four words of Prayer; and *Purchas* ſpeaking of the humane ſacrifices in *New Spain:* where the heart is offered to the Sun; ſaith thus, there happened a ſtrange accident in one of theſe ſacrifices reported by men of worthy credit. That the Spaniards beholding the ſolemnity, a young man whoſe heart was newly plucked out: and himſelf turned down the ſtairs, when he came to the bottom, he ſaid to the Spaniards in his Language, Knights they have ſlain me.

Marſham προπυλαῖον ad Monaſt. Angl.ſ.9.

8. *Gregorius Nazianzenus*, tells of the *Pontick Monks*, that ſome of them torture themſelves with chains of Iron: ſome as if they were wild beaſts; ſhut up themſelves in narrow and ſtrait Cells, and ſee no body; remain in ſilence; and faſting for the ſpace of twenty days and nights together. O Chriſt (goes he on) be thou propitious to thoſe ſouls: that are Pious and devout I confeſs, but not ſo prudent and adviſed as they might be.

Verul.de Augm. ſcient.l.4. c.4.p.258.

9. This is a notable Example of Tollerance, which happened in our times in a certain *Burgundian*, who was the Murderer of the Prince of *Orange*, this man though he was ſcourged with Rods of Iron; though his fleſh was torn off with red hot and burning Pincers: yet be gave not ſo much as a ſingle ſigh or groan. Nay further, when part of a broken Scaffold fell upon the head of one that ſtood by as a ſpectator; this burned villain in the midſt of all his torments laughed at that accident; although not long before the ſame man, had wept when he ſaw the curls of his hair cut off.

Val.Max. l.3.c.3. p.76.

10. After the Ancient cuſtom of the Macedonians, there were certain Noble youths, that miniſtred unto *Alexander* the Great, at ſuch time as he ſacrificed to the gods: one of which having a Cenſer in his hand, ſtood before the King: it chanced that a burning coal, fell upon his Arm, and although he was ſo burnt by it, that the ſmell of his burnt fleſh, was in the Noſes of them that ſtood by: yet he ſuppreſſed his pain with ſilence; and held his Arm immoveable; leaſt by ſhaking the Cenſer he ſhould interrupt the ſacrifice, or leaſt by his groaning he ſhould give *Alexander* any diſturbance. The King alſo delighted with this patience of the youth; that he might make the more certain experiment of his tollerance, on ſet purpoſe continued and protracted his ſacrifice, and yet for all this the youth perſiſted in his reſolute intention.

Val.Max. l.3.c.3. p.77,78.

11. *Anaxarchus* was variouſly and cruelly tormented by the Tyrant *Nicocreon*; and yet by all his cruelties could never be reſtrained from urging of him with opprobrious terms and the moſt reproachful language. At laſt the Tyrant being highly provok'd threatned that he would cauſe his tongue to be cut out of his mouth. Effeminate yong man ſaid *Anaxarchus*, neither ſhall that part of my body be at thy diſpoſal. And while the Tyrant (for very rage) ſtood gaping before him, he immediately bit off his Tongue with his Teeth; and ſpat it into his mouth. A Tongue that had heretofore bred admiration in the ears of many, but eſpecially of *Alexander* the Great; at ſuch time as it had diſcours'd of the State of the earth, the properties of the Seas, the motion of the Stars, and indeed the Nature of the whole World: in a moſt prudent and eloquent manner.

Fab.Chron. p.519. Chet.hiſt. coll.Cent. 12.p.321.

12. *William Colingborn, Eſq*, being condemned for making this Rhime on King *Richard* the third,

The Cat, the Rat; *and* Lovel *our Dog*
Rule all England *under the Hog.*

was put to a moſt cruel death; for being hang'd and cut down alive, his bowels rip't out and caſt into the fire, when the executioner put his hand into the bulk of his body, to pull out his heart; he ſaid, *Lord Jeſus yet more trouble?* and ſo dy'd, to the great ſorrow of much people.

Val.Max. l.3.c.3. p.78.

13. Amongſt the Indians the meditation of patience; is adhered to, with that obſtinacy, that there are ſome, who paſs their whole life in nakedneſs, one while hardning their bodies in the frozen rigours, and piercing colds of Mount *Caucaſus:* and at others expoſing themſelves to the flames, without ſo much as a ſigh or groan. Nor is it a ſmall glory that they acquire to themſelves, by this contempt of pain, for they gain thereby the reputation, and Title of Wiſe Men.

Fulg.Ex. l.3.c.3. p.365,366

14. Such Examples as I have already recited, I have furniſhed my ſelf with, either by reading, or by the relation of ſuch as have ſeen them: but there now comes into my mind, a moſt eminent one, whereof I can affirm that I my ſelf was an eye witneſs, and it was this. *Hieronymus Olgiatus* was a Citizen of *Millain*, and he was one of thoſe four that did Aſſaſſinate *Galeatius Sforza*, Duke of *Millain*. Being taken he was thruſt into Priſon, and put to bitter tortures; now although he was not above two and twenty years of age, and of ſuch a delicacy and ſoftneſs in his habit of body; that was more like to that of a Virgin, than a man, though never accuſtomed to the bearing of Arms, by which it is uſual for men to acquire vigour and ſtrength; yet being faſtned to that rope upon which he was tormented, he ſeemed as if he ſat upon ſome Tribunal; free from any expreſſion of grief, with a clear voyce, and an undaunted mind, he commended the exploit of himſelf and his Companions; nor did he ever ſhew the leaſt ſign of repentance. In the times of the intermiſſions of his torments, both in Proſe and Verſe, he celebrated the praiſes of himſelf and his Confederates. Being at laſt brought to the place of Execution, beholding *Carolus* and *Francion* two of his aſſociats to ſtand as if they were almoſt dead with fear; he exhorted them to be couragious, and requeſted

the Executioners that they would begin with him, that his fellow ſufferers might learn patience by his example. Being therefore laid naked, and at full length upon the hurdle, and his feet and Arms bound faſt down unto it, when others that ſtood by were terrified with the ſhew and horror of that death that was prepared for him; he with ſpecious words, and aſſured voyce extolled the gallantry of their action, and appeared unconcerned with that cruel kind of death, he was ſpeedily to undergo; yea when by the Executioners knife he was cut from the ſhoulder to the middle of the breaſt, he neither changed his countenance nor his voyce; but with a Prayer to God, he ended his life.

Fulgoſ. Ex. lib.3.cap.3. p.352. Sabell. Ex. lib.5.cap. 8.p.301.

15. *Caius Marius* the Roman Conſul having the chief veins of his legs ſwelled (a Diſeaſe of thoſe Times) he ſtretched out one leg to be cut off by the hand of the Chirurgeon; and not only did he refuſe to be bound (as 'tis cuſtomary with ſuch Patients) or to be held by any man; but not ſo much as by any word or ſign did he bewray any ſence of pain all the time of the operation, no more than if the inciſion had been made in any other body, or that he himſelf had been utterly voyd of all ſence. But afterwards, when his Chirurgeon propounded to him the ſame method of cure for his other leg; (in regard the Diſeaſe was rather deforming than extreamly dangerous) *Marius* told him, that the matter ſeemed not to him of that importance, as that upon the account thereof, he ſhould undergo ſuch tormenting pain. By which words he diſcovered, that during the time of the inciſion of his leg, he had indured very great pain; but that through the ſtrength and tollerance of his mind, he had diſſembled and ſuppreſt what he felt.

Fulgoſ. Ex. lib.3.cap.3. p. 348.

16. This was alſo an Example of great patience in this kind, which *Strabo* mentions in his Geography from the Authority of *Nicholaus Damaſcenus*; *viz.* that *Zarmonochaga*, the Ambaſſador from the *Indian* King, having finiſhed his Negotiation with *Auguſtus* to his mind, and thereof ſent account to his Maſter, becauſe he would have no further trouble for the remaining part of his life, (after the manner of the *Indians*) he burnt himſelf alive, preſerving all the while, the countenance of a man that ſmiled.

CHAP. XXXVI.

Of the Fortitude and Perſonal Valour of ſome Famous Men.

Cauſ.H.C. tom.1.lib. 1.p.7.

THere is a Precious Stone by the *Greeks* called *Ceraunia*, as one would ſay the Thunderſtone, for it is bred among Thunders, and is found in places where Heaven all ſwollen with anger, hath cleft the Maſter-pieces of the Worlds *Magazine*, ſaith *Cauſſine*, ſuch is the valiant man; bred up ſo long in dangers till he hath learned to contemn them. And if the Poet be a Prophet you ſhall hear him ſay.

He that ſmiling can gaze on
Styx *and black wav'd* Acheron,
That dares brave his ruine, he
To Kings, to Gods, ſhall equal be.

At leaſt if he fall in a Noble Cauſe he dies a Martyr, and the Brazen Trumpet of Fame, ſhall proclaim this glorious memorial to late Poſterity, as it hath done for thoſe that follow.

Dinoth. memor. lib.3. p.239. Zonar. Anal. tom.2.

1. *Sapores* the *Perſian King* beſeiged *Cæſaria* in *Cappadocia*, a Captive Phyſician, ſhewed him a weak place of the City, where he might enter, at which the *Perſians* gaining entrance, put all indifferently to the Sword. *Demoſthenes* the Governour of the City, hearing the Tumult, ſpeedily mounted, and perceiving all loſt, ſought to get out, but in the way fell upon a Squadron of the Enemy, that gathered about him to take him alive, but he ſetting Spurs to his Horſe, and ſtoutly laying about him with his Sword, ſlew many, and opening himſelf a way through the midſt of them eſcaped.

Fulgoſ. Ex. lib.3.cap.2. p.301.

2. When *L. Sylla* beheld his Army put to the worſt by *Archelaus* the General of *Mithridates*, he alighting from his Horſe, laid hold of an Enſign, and ruſhing with it into the midſt of his Enemies; cry'd out, 'tis here *Roman* Souldiers, that I intend to die; but for your parts when you ſhall be asked, where it was that you left your General, remember it was in *Orchomenum*. The Souldiers moved with this Speech of his, returned to their Ranks, renewed the Fight, and became the Victors in that Field, where they were ſo near an overthrow.

Plin. nat. hiſt. lib.7. cap.28. p. 170. Solin. cap. 6. p.191.

3. *Manlius Capitolinus* when as yet he was not full ſeventeen years of Age, won the Spoyls of two Enemies, he was the firſt amongſt the *Romans* that was honoured with a Mural Crown; by his Valour he gained thirteen Civick Galands, and thirty other Military Rewards; he had thirty and three Scars, the remainders of moſt honourable wounds that were to be ſeen in the fore-part of his body, beſides a wound in his ſhoulder, and another in his hip. He ſaved *P. Servilius* the Maſter of the Horſe, when he was ſurrounded with a Troop of his Enemies, and was he who defended and preſerved the Capitol, when the *Gauls* had little leſs than become the Maſters of it.

Dinoth. memorab. lib. 3. p.235. Fulgoſ. Ex. lib.3.cap.2. p.304.

4. *Pyrrhus* King of *Epirus* fighting in the firſt ranks againſt the *Mamertines*, had received a wound, and retired to have it bound up; but when he heard that the Enemies courage was encreaſed by that accident, and that one of the braveſt amongſt them, had called for him by name, he returned to the Battle, and having found out him, who had given him the Challenge, he gave him ſuch a blow upon the head with his ſword, he threw him dead at his feet; by which action the Enemy being diſmayed, left him the better of the day.

Juſtin. hiſt. lib.2. p.41. Sabell. Ex. lib.4.cap.6. p.306.

5. The *Athenians* under the command of *Miltiades*, had charged the Army of *Darius* at *Marathon* ſo home, that they were enforced to run away to their Navy, where it was that one *Cynegirus* an *Athenian*, ſhewed ſuch incomparable valour, for being in purſuit of the *Perſians* to their Ships; when ſome of them were putting off from the ſhore, he caught hold of one of the Ships with his right hand, holding it till his hand was cut off; then did he lay hold of it with his left hand till that alſo was cut off, and yet then he catched hold of it with his teeth, nor did he leave it till ſuch time as the fleeting breath had withdrawn it ſelf from his body, and thereby diſappointed the reſolute intentions of his mind.

Fulgoſ. Ex. lib.3. cap. 2. p.302.

6. In the Naval fight betwixt *Metellus* and *Aſdrubal*, *L. Glaucus*, a Knight of *Rome*, having laid hold upon *Aſdrubal*'s Ship, by no wounds could be beaten from thence, till he left both his hands together with the Ship. *Bruſon. facet. & Ex. lib.2. cap. 43. p. 152.*

Fulgoſ. lib. 3.cap.2. p. 305.

7. *Philopœmen*, the *Megapolitan* was in the Ar-

my of *Antigonus* King of *Macedon*, when he fought againſt *Cleomenes* the King of *Sparta*, and with a too forward, yet Military ardour, not expecting the Signal, ruſhed forth againſt the Enemy, where fighting he was ſhot through both thighs with an Arrow, and thereby was at were fettered; for there was no pulling it out, he therefore ſo opened and ſtrained one thigh one way, and the other the contrary, that he brake the Arrow, and ſo pulled out both pieces, and no whit diſcouraged thereby, preſſed yet ſo boldly upon the adverſe part, that he was the principal cauſe of that days Victory, falling on the ſide of *Antigonus*.

Zonar. Annal.tom. 3. *p.* 162. *Dinoth. memorab.* 239. *lib.* 3. *p.* 239.

8. In the Reign of *Johannes Zimiſca*, Emperor of *Greece*; the *Ruſſians* and *Scythians* with an Army of 300000 Souldiers, waſted *Thrace*, againſt whom *Bardus Sclerus*, a ſtout and valiant Perſon was ſent; he having fortunately fought againſt a part of that Army, when he had drawn them within the compaſs of an Ambuſh he had placed for them, elevated with this Succeſs, he refuſed not a pitch'd fight with the reſt, and whie he was riding in the battle in the midſt of his Souldiers, exhorting them both by words and deeds, to quit themſelves like men, a *Scythian* of a vaſt Stature above the reſt, having ſpied him, ruſhed upon him and gave him a terrible blow upon the head, which the excellent temper of his Helmet reſiſted: But *Sclerus*, ſtruck with that force upon the head of the *Scythian*, that he clave the *Barbarian* in two parts, the *Scythians* aſtoniſhed, with the prodigious effect of ſo potent an Arm, committed themſelves to flight, and the *Grecians* obtained a Signal Victory.

*Plin.hiſt. lib.*7. *cap.* 28. *p.*170. *Solin.cap.* 6. *p.*191. *Sabellic. Ex.lib.*4. *cap.* 6. *p,* 208. *Bruſon.facet.& Ex. lib.*2. *cap.* 43. *p.*152.

9. *L. Siccius Dentatus* a Tribune of the People, when *Sp. Tarpeius*, and *A. Æternius* were Conſuls, is reported to have ſerved in an hundred and twenty pitch'd Battles, eight times he was victorious in ſingle Combats, wherein himſelf had been the Challenger; he carried on the fore-part of his body forty five Scars, made by honourable Wounds; he wan the Spoil of thirty four ſeveral Enemies, and had given him by his Captains for his proweſs, and good ſervice, eighteen headleſs Spears, twenty five Capparisons and Furnitures of great Horſes, eighty three Chains, one hundred and ſixty Bracelets to adorn his Arms, twenty ſix Crowns or triumphant Chaplets, whereof fourteen were Civick, for reſcuing ſo many *Roman* Citizens in jeopardy of death, eight of beaten Gold, three other mural, for mounting firſt upon the Enemies Walls; and laſt of all one obſidional, for forcing the Enemy to break up his Seige, and depart.

*Plin. hiſt. lib.*7. *cap.* 28. *p.*170. *Solin.cap.* 6. *p.* 192. *Sabellic. Ex. lib.*4. *cap.*6. *p.* 209. *Fulgoſ. Ex. lib.*3. *cap.* 2. *p.* 301.

10. *M. Sergius*, the ſecond time he went into the Field, his hap was to looſe his right hand, and in two other Services he was wounded no fewer than three and twenty times, by means whereof he had little uſe of either hand, and his feet ſtood him in little ſtead. How be it thus maimed and diſabled as he was to be a Souldier, he went many a time after to the Wars, attended with one Slave only, and performed his devoir; twice was he taken Priſoner by *Annibal*; and twice brake he Priſon and made his eſcape. Notwithſtanding that, for twenty Moneths ſpace, he was every day ordinarily kept bound with Chains and Fetters; four times fought he with his left hand only, until two Horſes one after another were killed under him, after with a right hand of iron faſtned to his arm, and in *France* he forced twelve fortified Camps of the Enemies. *Bruſon. facet. & Ex. lib.* 2. *cap.* 43. *p.* 152.

*Plut.in Poplic.p.*105. *Val.Max. lib.*3. *c.*7. *p. Sabell. Ex. lib.*4. *cap.*6. *p.* 207. *Lonicer. Theatr.p.* 311. *Liv.hiſt. l.* 2. *p.* 25.

11. *Porſenna* King of the *Hetrurians* had ſo beaten the *Romans*, that *Poplicola*, the *Roman* Conſul having received many Wounds, and the reſt forced to fly to *Rome* it ſelf for ſafety; the enemy preſt hard upon the Reer of them, and were now entring upon the Bridge, which gave them a fair entrance into *Rome*, when there ſtood *Horatius Cocles*, who ſingly maintained the fight againſt the whole Forces of the Enemy, till ſuch time as his Companions had cut down the Wooden Bridge behind him, and then armed as he was, he leap'd into *Tyber*, and ſwam ſafe to the bank on the other ſide, having only received a wound in his Buttock, by an *Hetruſian* Javelin. *Poplicola* the Conſul admiring his Valour propoſed it to the People, that each of them ſhould give him as much as ſhould maintain him for a day, and that they ſhould allot him as much Land, as he could compaſs in one day with a Plough, which they yielded to, and beſides erected for him a Brazen Statue in the Temple of *Vulcan*, with thoſe Honours endeavouring to alleviate the lameneſs he had contracted by his wound.

*Plut.in Caio.p.*7.15. *Sueton. in Julio.p.*41. *Heyl. Coſmogr. p.* 599. *Sabell.Ex. lib.*4. *cap.*6. *p.*206.

12. Under the Walls of *Durazzo*, firſt called *Epidamnum*, and afterwards *Dyrrhachium*, was the firſt bickering betwixt the Souldiers of *Cæſar* and *Pompey*, not only to the preſent loſs, but to the utter diſcomfiture of *Cæſar* (as himſelf confeſſed) if the Enemies Captain had known how to overcome: at this Seige the Valour of *Caſſius Sceva*, was famous, who alone ſo long reſiſted *Pompey*'s Army, that he had 130 Arrows ſticking in his Shield, loſt one of his eyes, was wounded in the thigh and ſhoulder, yet gave not over till *Cæſar* came to his reſcue.

Plut. in Æmylio. p. 266. *Juſtin.hiſt. lib.* 33. *p.* 285. *Dinoth.memor.lib.*3. *p.*236.

13. In the Battle againſt *Perſeus*, *M. Cato*, Son to the Orator of that Name, fighting bravely amongſt the thickeſt of the Enemies, was beaten from his Horſe; and then fought on foot, when a Party of the Enemy had ſurrounded him, and when they preſſed upon him on every ſide to bear him down, he ſtood unappalled, and gallantly ſuſtained their Aſſaults: But while he fiercely ſet upon one of greateſt Stature amongſt them, his Sword flew out of his hand into the midſt of them, to recover which protecting himſelf with his Shield, and opening his way, he preſſed betwixt the points of their Swords in the view and to the wonder of both Armies; when having recovered his Sword he retreated to his Companions, with the applauſe of all men, full of Wounds and as full of Glory; the reſt in imitation of his Valour, falling fiercely upon the Enemy obtained a great Victory.

*Diodor. Sicul.lib.*17. *p.*570,571. *Oroſ. hiſt. lib.*3. *cap.* 19. *p.*94. *Dinoth.memor.lib.*3. *p.* 234. *Juſtin.hiſt. lib.* 12. *p.* 145.

14. *Alexander* the Great had beſieged a City of the *Oxydracæ*, and reſolving to carry it by Storm, had broke in at a Gate, and forced the Enemy to fly into the Caſtle; here, while the reſt of the *Macedonians* were buſied in undermining the Walls; he not enduring delay, caught up a Ladder, and rearing it up againſt the Wall, and holding his Shield over his head, began to mount it, all which he performed with that celerity, that before the Guard of the place had obſerved it, he had gained the top; they durſt not approach to deal with him hand to hand, but at a diſtance threw Javelins and Darts at him, in ſuch a number as that he was ſore preſſed by them. The *Macedonians* ſought to mount upon two Ladders they had advanced, but their number and weight that aſcended, cauſed them to break under them. Then was *Alexander* left deſtitute of any Aſſiſtance, but ſcorning to retire by the way that he came, arm'd as he was leap'd into the midſt of his Enemies, and made a bold and couragious reſiſtance. On his right hand he had a Tree that grew near the Wall, and on the left the Wall it ſelf, to keep him from being invironed,

vironed, and there he fought it with the ſtouteſt of them; many a blow he received upon his Helmet and Shield; at laſt he had a wound under the Pap with an Arrow, with the pain of which he was forced to the Earth. Then the *Indian* that had given him the wound, careleſly approaching too near him, to ſtrike him as he lay, received *Alexander*'s Sword into his Bowels, and tumbled down by his ſide; the King catching hold of a Bough that hung downwards, again recovering his ſtanding, and then began to challenge the beſt of them to the fight. In this poſture he was found by *Penceſtes*, who by this time had got over the Wall, and after him a multitude of others, by which means the Caſtle was taken, and moſt of them put to the Sword.

Baker's Chron.p.45. Dinoth.lib. 3.p.240. Polyd. Virg. lib.8.

15. In the Reign of *William* the Firſt, a private *Norwegian* Souldier, himſelf alone upon a Bridge, reſiſted the whole Army of the *Engliſh*, ſlew forty of them, and maintained the place for divers hours together, till one getting under the Bridge, found means to thruſt up a ſpear into his body, and ſo killed him.

Oroſ. hiſt. lib.6. cap. 16. p.262. Vell.Patercul.lib.2.p. 31. Dinoth.lib 7.p.237. Appian. bell. civil. lib.2.p.75.

16. *Caius Cæſar* was renowned as a valorous Perſon, and one that deſpiſed all danger, he alone divers times reſtored the fight, oppoſing thoſe of his Army that fled, and retaining them, often thruſting into the thickeſt of his Enemies, ſtriking terrour into them, and inflaming the courage of his own, when at *Munda* in *Spain* he fought againſt the Sons of *Pompey*; he was the firſt that aſſaulted the Enemy, and when his Souldiers hardly endured the brunt, he alone fought in the Front of them, two hundred Javelins were thrown againſt him, yet he moved not a foot. The Souldiers moved with anger and ſhame, renued the fight, and at laſt late towards Evening obtained through hisÁroweſs a Noble Victory, by the death of thirty thouſand men of the adverſe Party.

Baker's Chron.p.50.

17. King *William* the Second, being reconciled to his Brother *Robert*; he aſſiſted him to recover the Fort of Mount Saint *Michael* which their Brother *Henry* did forcibly hold in *Normandy*: during which Seige ſtraggling one time alone upon the ſhore; he was ſet upon by three Horſemen, who aſſaulted him ſo fiercely, that they drove him from his Saddle, and his Saddle from his Horſe. But he catching up his Saddle, and withal drawing out his Sword, defended himſelf till reſcue came, and being afterward blamed for being ſo obſtinate to defend his Saddle. *It would have angred me (ſaid he) to the very heart, that the Knaves ſhould have bragged they had won the Saddle from me.*

Baker's Chron.p.47, 48.

18. *Maloolme* King of the *Scots*, in the time of King *William* the Second was a moſt valiant Prince, as may appear by an Act of his, of an extraordinary ſtrain. For hearing of a Conſpiracy and Plot to murther him, whereof one was Author, whoſe name is not recorded. He diſſembled the knowledge of it, till being abroad one day a hunting, he took the fellow apart from the Company, and being alone; *Here is now*, ſaid he, *a fit time and place, to do that manfully, which you have intended to do treacherouſly; draw your Weapon and if you now kill me none being preſent, you can incur no danger:* With which Speech of the King the Fellow was ſo daunted, that preſently he fell down at his feet, confeſſed his fault, humbly asked forgiveneſs, and being granted him was ever after ſerviceable and faithful to the King.

Herodian. lib.7. p. 324,325. *Dinoth.memor.lib.3. p.238.*

19. *Maximinus* the Emperor in an expedition that he made againſt the *Germans* when he came to huge and vaſt Mariſhes (into which the *Germans* had retreated) the *Romans* fearing to follow ſo far; he himſelf mounted on his Horſe, was the firſt that entred the Mariſh, and their ſlew many of the *Barbarians* that with great obſtinacy reſiſted him. The Army confounded with ſhame, that the Emperor alone ſhould ſuſtain the Aſſault of the Enemy, entred the Mariſh alſo, where they fought it with that gallantry, that few of the *Barbarians* eſcaped their Swords; the Emperor himſelf ſtill bravely fighting in the head of them.

Juſtin.hiſt. lib. 25.p. 244. Dinoth.leb. 3. p.235, 236.

20. *Ptolomeus* the Son of *Pyrrhus* King of *Epirus* was of that valourous heart and ſtrength of body, that he dared accompanied only with ſixty Souldiers, to aſſault the City of *Corcyra* manned with a Garriſon and took it. The ſame Perſon in a Naval fight, leaping out of a Boat into a Galley of the Enemies, reduced it under his power: And at the Seige of *Sparta*, a City famous for Military Glory; he brake into the midſt of the City, beating down all the Ranks of Souldiers that oppoſed his Entrance.

Patric. de regno.lib.1. t.t.11.p. 47.

21. *Lyſimaohus* the *Macedonian*, had ſent Poyſon to *Caliſthenes* to put an end to his miſerable life; for *Alexander* upon the account of his too great liberty of Speech, had cauſed his hands, noſe, ears, lips to be cut off and thruſt into a Cage with a Dog for his company, to be carried about to the terrour of others: When *Alexander* underſtood this of *Lyſimachus* he was ſo incenſed againſt him, that he commanded he ſhould diſarmed be expoſed to a Lion of extraordinary fierceneſs. He wrapping his Cloak about his hand (when the Lion came gaping upon him) thruſt it into his Mouth, and plucking out his Tongue by the roots, left the Lion dead at his foot. *Alexander* admiring his virtue and conſtancy forgave him his fault, and not only ſo, hut held him in much better eſteem than before, and gave him both more honour, and a better command about him.

Fuller's holy war. lib. 2. cap.1.p. 44.

22. *Godfrey* of *Bovillon* was brought up in that School of Valour, the Court of *Henry* the Fourth, the Emperor: Whilſt he lived there, there happened an intricate Suit betwixt him and another Prince about Title of Land; and becauſe Judges could not untye the knot, it was concluded the two Princes ſhould cut it aſunder with their Swords in a ſingle Combat. *Godfrey* declined the Fight as much as in him lay, as conceiving any private Title for Land not ground enough for a Duel. Notwithſtanding he yielded to the Tyranny of Cuſtom, and after the faſhion of the Countrey entred the Liſts; when at the firſt Encounter his Sword brake, but he ſtruck his Adverſary down with the Hilt, yet ſaved his life, and gained his own Inheritance. Another parallel act of his Valour was, when being Standard-bearer to the Emperor, he with the Imperial Enſign, killed *Rodulphus* the King of *Saxony* in ſingle Fight, and fed the Eagle on the bowels of that Arch-Traytor.

Plut.in Cæſare.p.715.

23. *Acilius* was a Soldier of *Cæſar*'s, who being in a Naval Fight at *Maſſilia*, threw himſelf into a Ship of the Enemy's; where having loſt his right hand, together with his Sword, he yet retained his Shield in his left hand; with which he ſo laid upon the faces of his Enemies, that he alone put them all to flight, and took the Ship.

Plut. in Ageſil.p.619.

24. When *Epaminondas* with his Troops was entred *Sparta*, there was one *Iſada*, a young man, a proper and beautiful perſon; who coming out of the Bath, naked as he was both of Cloaths and Armour, with a Lance in one hand and a Sword in the other, threw himſelf into the midſt of the Enemies, wounding and over-throwing all that oppo-

ſed him. When the Fight was over, no wound was found upon him; whether ſome Tutelar God had taken care of his Vertue, or that he ſeemed to the Enemy to be ſomething more great and auguſt than a man. They ſay that the *Ephori* rewarded this valorous exploit of his with a Crown; but ſoon after impoſed upon him a Fine of one thouſand Drachmes, for daring to expoſe himſelf in the Fight in ſuch manner without Armor.

Plut. in Marcello. p. 363.

25. *Lucius Bantius* of the City of *Nola*, was a man of great Nobility and Vertue, had fought with great reſolution at the Battel of *Cannæ*; and having ſlain a number of Enemies with his own hands, he was at laſt found in a heap of dead bodies, all covered with Javelins. *Hannibal* himſelf aſtoniſhed at his valour, not only ſent him home without Ranſom, but honoured him alſo with Preſents, and contracted a Friendſhip with him. Whereupon, at his Return to *Nola*, he ſought to make it of *Hannibal*'s Party. *Marcellus* the Conſul had underſtanding hereof; and not enduring to cut off a man, who had expoſed himſelf to ſo many dangers in the behalf of the Romans, and ſo highly merited of them; and withal, knowing how to treat a high Spirit with ſuch humanity and diſcourſe, as to aſſure him to himſelf: One time when *Bantius* came with others to ſalute him, he asked who he was? when he heard it was *Lucius Bantius*, (which he knew before) as one ſeized with admiration and joy; *What*, ſaid he, *are you that* Bantius *of whom the Romans diſcourſed ſo much above all thoſe that fought at* Cannæ; *who alone, they ſay, deſerted not the Conſul, but received on your own body thoſe Javelins that were aimed at him? Bantius* not denying it, but ſhewing him his ſcars: *Since then*, ſaid he, *that you bear about you ſo many tokens of your good will to us, why would you not let me ſee you ſooner? do you think us ſo ill natured, as not to eſteem of that Vertue that is in honour with our very Enemies?* Here he embraced the young man, and preſented him with a gallant Horſe and five thouſand Drachmes. From thenceforth he was moſt faithful to the intereſt of *Marcellus*, and the people of *Rome*.

Joſeph. Jewiſh wars, l. 7. *c.* 1. *p.* 728.

26. The Emperor *Titus* encouraged his Soldiers to aſſault a Wall of the Tower of *Antonia* in *Jeruſalem*; but all being diſmayed at the extremity of the danger, *Sabinus* a Syrian undertook it, a man of excellent ſtrength and courage, yet ſo ſmall of ſtature, that one would have deemed him unfit to be a Soldier. This man offered himſelf to *Cæſar* with eleven more that envied his Vertue. He took his Shield in his left hand, and holding it above his head, with his drawn Sword in his right hand, about the ſixth hour of the day he went unto the Wall. On every ſide the Jews upon the Wall caſt an infinite number of Darts at him, and rowled down upon him huge Stones that ſtrook down ſome of the eleven that followed him: But *Sabinus* did not remit his force, till ſuch time as he had aſcended the top of the Wall, and put the Enemies to flight; for they, terrified with his ſtrength and courage, and indeed ſuppoſing that more had come up after him, they fled. Thus the gallant man failed not of his purpoſe, yet was he ſtricken with a Stone, and thrown down flat upon his face moſt violently, with a great noiſe; ſo that now the Jews ſeeing him alone, and lying upon the ground, returned again, and ſhot him on every ſide. He kneeling upon his knees, and covering himſelf with his Shield, did firſt of all revenge himſelf upon his Enemies, and wounded many that came near him; till that with wounding them he was ſo weary, that he could ſtrike no longer; und ſo at laſt was ſlain with Arrows. Thoſe of his Company having almoſt reached the top of the Wall, were ſlain with Stones, or wounded and carried into the Camp.

Joſeph. Jewiſh wars, l. 7. *c.* 3. *p.* 729.

27. The Romans having won the Tower *Antonia*, the Jews fled into the Inner Temple, and there maintained fight from the ninth hour of the night to the ſeventh hour of the day; at which time the Romans had the worſt of it. This was obſerved by *Julian* a Centurion, (born in *Bithinia*) who at that time ſtood by *Titus* in *Antonia*; he therefore preſently leaped down thence, and all alone purſued the Jews who had the Victory in the Inner Temple: And the whole multitude fled, deeming him by his force and courage not to have been a man; in the midſt of them he ſlew all he lighted upon, whilſt for haſte the one overturned the othe. This deed ſeemed admirable to *Cæſar*, and terrible to his Enemies. Yet did the deſtiny befal him which no man can eſcape; for having his Shooes full of ſharp Nails, as other Soldiers have, running upon the Pavement, he ſlipped and fell down, his Armour in the fall making a great noiſe; whereat his Enemies who before fled, now turned again upon him. Then the Romans in *Antonia* fearing his life, cryed out; but the Jews, many at once, ſtrook him with Swords and Spears. He defended many blows with his Shield, and many times attempting to riſe, they ſtrook him down again; yet as he lay he wounded many: neither was he quickly ſlain, becauſe the nobler parts of his body were all armed, and he ſhrunk in his neck a long time; till other parts of his body being cut off, and no man helping him, his ſtrength failed. *Cæſar* ſorrowed to ſee a man of that force and fortitude ſlain in the ſight of ſuch a multitude. The Jews took his dead body, and did beat back the Romans, and ſhut them in *Antonia*; only the brave *Julian* left behind him a renowned memory, not only amongſt the Romans and *Cæſar*, but alſo amongſt his Enemies.

CHAP. XXXVII.

Of the fearleſs Boldneſs of ſome Men, and their deſperate Reſolutions.

Some men have within them a Spirit ſo daring and adventurous, that the preſence and more than probability of any diſaſter whatſoever, is not able to conjure down. To deſperate Diſeaſes they apply as deſperate Remedies; and therein Fortune ſometimes ſo befriends them, that they come off as ſucceſsfully with their Preſumptions and Temerities as others who mannage their Counſels with the greateſt care and conduct they are able.

Manſlo's Travels, l. 3. *p.* 280.

1. A Dutch Sea-man being condemned to death, his Puniſhment was changed, and he was ordered to be left at St. *Hellen*'s Iſland. This unhappy perſon repreſenting to himſelf the horrour of that Solitude, fell upon a reſolution to attempt the ſtrangeſt action that ever was heard of. There had that day been interred in the ſame Iſland an Officer of the Ship: The Sea-man took up the body out of the Coffin; and having made a kind of Rudder of the upper board, ventured himſelf to Sea in it. It

happened fortunately to him to be ſo great a Calm that the Ship lay immoveable within a League and half of the Iſland; when his Companions ſeeing ſo ſtrange a Boat float upon the Waters, imagined they ſaw a Spectre, and were not a little ſtartled at the reſolution of the man, who durſt hazard himſelf upon that Element in three boards ſlightly nailed together, though he had no confidence to find or be received by thoſe who had ſo lately ſentenced him to death. Accordingly it was put to the queſtion whether he ſhould be received or not; ſome would have the Sentence put in execution, but at laſt mercy prevailed, and he was taken aboard, and came afterwards to *Holland*; where he lived in the Town of *Horn*, and related to many how miraculouſly God had delivered him.

Raleigh's Hiſt. world, l. 2. c. 22. §. 9. p. 472. Heyl. Coſm. p. 741. De Serres hiſt. France, p. 447.

2. The French King *Charles* the Eighth, through the weakneſs of *Peter de Medices* in his Government, had reduced the City of *Florence* unto ſuch hard terms, that he had the Gates of it ſet open to him; he entred it (not profeſſing himſelf friend or foe to the Eſtate) in a triumphant manner, himſelf and his Horſe armed with his Lance upon his thigh. Many Inſolences were committed by the French, ſo that the Citizens were driven to prepare to fight for their Liberty. *Charles* propounds intolerable Conditions, demanding high ſumms of money, and the abſolute Rule of the State as by right of Conqueſt, he having entred armed into it. But *Peter Caponi* a principal Citizen, catching theſe Articles from the King's Secretary, and tearing them before his face, bad him ſound his Trumpets, and they would ring their Bells. Which bold and reſolute words made the French better to bethink themſelves; and came readily to this Agreement, that for forty thouſand pounds, and not half that money to be paid in hand, *Charles* ſhould not only depart in peace, but reſtore whatever he had of their Dominion, and continue their aſſured friend.

Lon. Theatr. p. 576. Crantz. hiſt. Saxon. l. 3. c. 24. p. 91. Camerar. oper. ſubciſiv. cent. 1. c. 22. p. 118

3. *Henry* Earl of *Holſatia*, ſirnamed *Iron* (becauſe of his ſtrength) being gotten into great favour with *Edward* the Third, King of *England*, by reaſon of his Valour was envied by the Courtiers; who one day (in the abſence of the King) counſelled the Queen, that for as much as the Earl was preferred before all the Engliſh Nobility, ſhe would make tryal whether he was ſo nobly born as he gave out, by cauſing a Lyon to be let looſe upon him, ſaying that the Lyon would not ſo much as touch *Henry* if he was Noble indeed. They got leave of the Queen to make this Tryal upon the Earl. He was uſed to riſe before day, and to walk in the baſe Court of the Caſtle, to take the freſh Air of the morning. The Lyon was let looſe in the night; and the Earl having a night Gown caſt over his Shirt, with his Girdle and Sword, and ſo coming down the Stairs into the Court, met there with the Lyon, briſtling his hair and roaring; he nothing aſtoniſhed, ſaid with a ſtout voice, *Stand, ſtand you Dog*. At theſe words the Lyon couched at his feet, to the great amazement of the Courtiers, who looked out of their holes to behold the iſſue of this buſineſs. The Earl laid hold of the Lyon, and ſhut him within his Cage, he left his Night-cap upon the Lyon's back, and ſo came forth without ſo much as looking behind him. *Now*, ſaid the Earl (calling to them that looked out at the Windows) *let him amongſt you all that ſtandeth moſt upon his Pedigree, go and fetch my Night-cap*; but they aſhamed, withdrew themſelves.

Crantz. hiſt. Saxon. l. 3. c. 24. p. 91. Lon. Theatr. p. 577. Camerar. oper. ſubciciv. cent. 1. c. 22. p. 118

4. In the Court of *Matthias* King of *Hungary*, there was a Polonian Soldier in the King's Pay, who boaſted much of his valour, and who in a bravado would often challenge the Hungarians to wraſtle, or ſkirmiſh with the Sword or Pike, wherein he had always the better. One day as he ſtood by a great Iron Cage in which a Lyon was kept, the greateſt and fierceſt that had been ſeen of a long time, he began to ſay to thoſe that were in his company, *Which of you dares to take a piece of fleſh out of this Lyon's throat when he is angry*: None daring to take it in hand; *You ſhall ſee*, added the Polonian, *the proof of my Speech*. All that day following the Lyon had not any meat given him, the next day they threw him the fore Quarters of a Sheep; the Lyon begins to grunt, to couch down at his Prey, and to eat greedily: Herewith the Polonian enters; and locking the Lyon betwixt his legs, gives him a blow with his fiſt upon the Jaw, crying *hah, you Dog, give me the fleſh*. The Lyon amazed at ſuch a bold voice, let go his hold, ſhewing no other Countenance, but caſting his eye after the Polonian that carried the fleſh away.

Plut. Paral. in Camillo, p. 141. Liv. hiſt. l. 5. p. 102. Zon. Annal. tom. 2. p. 61

5. The City of *Rome* being taken by the Gauls, and thoſe that fled to the Capitol beſieged; in this diſtreſs ſome of the Romans that were fled to *Veientum* brought that ſame *Camillus*, whom before they had ungratefully forced into Exile, to take upon him the Supreme Command. He anſwered, that while thoſe in the Capitol were ſafe, he took them for his Country, and ſhould obey their Commands with all readineſs, but ſhould not obtrude himſelf upon them againſt their will. But all the difficulty was to ſend to them that were incloſed in the Capitol; by the way of the City it was impoſſible, as being full of Enemies. But amongſt the young men of *Ardea*, where *Camillus* then was, there was one *Pontius Cominius*, of a mean Birth, but deſirous of Glory and Honour, who offered himſelf to this piece of ſervice. He took no Letters to them, leſt, being taken, the deſign ſhould be betrayed to the Enemy: But in meat habit, and pieces of Cork under it, he performed part of his journey by day-light; as ſoon as it grew dark, being near the City, becauſe the Bridge was kept by the Enemy he could not that way paſs the River; with his light Garment, therefore, bound about his head, and bearing up himſelf upon his Cork, he ſwam over the River; and perceiving by the fire and noiſe that the Guards were awake, he ſhunn'd them, and came to the Carmental Gate; there all was ſilent, and the Capitoline Hill was moſt ſteep, and hard to aſcend: By this way he climbs up, and at laſt came to the Sentinels that watched upon the Walls; he ſalutes them, and tells them who he was. He was taken up, led to the Magiſtrates, acquaints them with all his buſineſs: They preſently create *Camillus* Dictator, and by the ſame way diſmiſs *Pontius*; who with the ſame wonderful difficulty eſcaped the Enemy as before, and came ſafe to *Camillus*, and *Camillus* to the ſafety of his Countrey.

Alvarez. Semed. hiſt. China, part. 1. c. 22. p. 109, 110.

6. In the Reign of *Tham* King of *China*, there was a *Colao*, an Officer not unlike that of our Duke, who having been Tutor to the King, was very powerful with him, and to preſerve himſelf in his Grace and Favour, ſtudied more to ſpeak what would pleaſe the King, then to tell him the truth for the good of his Eſtate. The *Chineſes* forbare not to ſpeak of it amongſt themſelves, and to tax the flattery of this *Coloa*; once ſome Captains of the Guard were diſcourſing this Point at the Palace, when one of them being a little warmed with the Diſcourſe, ſecretly withdrew himſelf, went into the Hall where the King was, and kneeling down upon his knees before him; the King asked

what he would have? *Leave*, ſaid he, *to cut off the head of a flattering Subject. And who is that*, ſaid the King? *Such a one who ſtands there*, replied the other. The King in a rage; *What*, ſaid he, *againſt my Maſter dareſt thou to propound this, and in my Preſence too? Take him away, and ſtrike off his head.* When they began to lay hands upon him, he caught hold of a wooden balanſter, and as there were many pulling of him, and he holding with a great deal of ſtrength, it brake: by this time the King's heat was over; he commands they ſhould let him go, and gave order that the balanſter ſhould be mended, and that they ſhould not make a new one, that it might remain a witneſs of the Fact, and a memorial of a Subject, that was not afraid to adviſe his King, what he ought to do.

Lipſ. Monit. l. 1. c. 7. p. 96. 7. *Phocion* the *Athenian* was a man that ſtood with unmoveable conſtancy againſt the Multitude, the Nobles, Fortune and Death it ſelf. There was once an Oracle recited at *Athens*; *viz.* that there was amongſt them one ſingle man that ever diſſented from the agreeing opinions of all the reſt. All the people were enraged, and enquired after that man. *Now, pray*, ſaid *Phocion*, *ſurceaſe your enquiry, I am the man you ſeek for; for not one thing of all that you do did ever pleaſe me.*

Bak. Chron. p. 144. 8. In a Parliament at *Salisbury*, in the twenty fifth year of King *Edward* the Firſt, the King requires certain of his Lords to go to the Wars in *Gaſcoigne*, which needed a preſent Supply, by reaſon of the death of his Brother *Edmund*; but all the Lords made excuſes each for themſelves: Whereupon the King in great rage threatned they ſhould either go, or he would give their Lands to others that would. Upon this *Humphry Bohune*, Earl of *Hereford*, High Conſtable; and *Robert Bigod* Earl of *Norfolk*, Marſhal of *England*, made their Declaration, that if the King went in Perſon they would attend him, otherwiſe not: which Anſwer offended the King more; and being urged again, the Earl Marſhal proteſted he would willingly go thither with the King, and march before him in the Van-guard, as by right of Inheritance he ought to do. But the King told him plainly he ſhould go with any other, though he went not himſelf in perſon. *I am not ſo bound*, ſaid the Earl, *neither will I take that Journey without you.* The King ſwore, *By God, Sir Earl, you ſhall go or hang. And I ſwear by the ſame Oath*, ſaid the Earl, *that I will neither go nor hang*; and ſo departed without leave.

Dinoth. memorab. l. 3. p. 160. 9. *Avidius* being General of the Army, when a part of the Auxiliaries without his privity had ſlain three thouſand of the Sarmatians upon the Banks of the *Danubius*, and returned with a mighty Spoil; the Centurions expecting mighty Rewards, for that with ſo ſmall Forces they had overthrown ſo great a number; but he commanded them to be ſeized, and crucifyed. *For*, ſaid he, *it might have fallen out that by a ſudden eruption of the Enemy from ſome Ambuſh, the whole Army might have been hazarded.* But upon this Order of his a Sedition aroſe in the Army, when he ſtraight goes forth into the midſt of the Mutineers unarmed, and without any Life-Guard; where unappalled, he ſpake in this manner: *Kill me if you dare, and give a glorious inſtance of your corrupted Diſcipline.* When they ſaw his undaunted boldneſs they all grew quiet, and willingly ſubmitted themſelves to Diſcipline; which thing not only preſerved the Romans themſelves in obedience, but ſtruck ſuch an awe into the Barbarians, that they ſent Ambaſſadors to *Antonius* to grant them Peace for an hundred years; for they were aſtoniſhed above meaſure to find ſuch Authority in Military Laws, as that by the Judgment of the Roman General even they were condemned to die, who had glorioully (though unlawfully) overcome.

Plut. in Alexandr. p. 675. Val. Max. l. 3. c. 8. p. 92. Q. Curtius libr. Zon. Annal. tom. 1. f. 32. Zuing. Theatr. vol. 1. l. 1. p. 119. 10. *Alexander* the Great being in *Cilicia*, was detained with a violent Diſeaſe; ſo that when all other Phyſicians deſpaired of his health, *Philip* the Acarnanian brought him a potion, and told him if he hoped to live he muſt take that. *Alexander* had newly received Letters from *Parmenio*, wherein he adviſed him to repoſe no truſt in *Philip*, for he was bribed to deſtroy him by *Darius* with a mighty Summ of Gold. *Alexander* held the Letters in the one hand, took the Potion in the other, and having ſupped it off, ſhewed *Philip* the Contents of them; who, though incenſed at the ſlander caſt upon him, yet adviſed *Alexander* to confide in his Art; and indeed he recovered him.

Lipſ. monit. l. 1. c. 7. p. 110, 111. 11. *Charles* the Fifth, Emperor of *Germany*, had his Forces and Camp at *Ingolſtadt*, and was compaſſed about with a huge number of Confederated Enemies, yet would he not fight, whether becauſe ſome Forces he expected were not yet come, or that he foreſaw a ſafe and unbloody Victory: In the mean time the Enemy, that abounded with great Guns, thundered amongſt his Tents in ſuch manner, that ſix thouſand great Shot was numbred in one day; ſo that the Tents were every where boared through, the Emperor's own Tent eſcaped not the fury of the Guns; men were killed at his back, on each ſide of him, and yet the Emperor changed not his place, no nor his carriage, nor his Countenance. And when his Friends entreated him that he would ſpare himſelf, and all them in him; ſmiling, he bad them be of good courage, for no Emperor was ever killed with a great Gun. Theſe things are ſhort in the relation, but ſo mighty to conſider of, as to deſerve the memory and applauſe of Ages to come. The like conſtancy and gravity in all his actions and behaviour accompanied him throughout his whole life.

Bak. Chron. p. 133. 12. In the Reign of King *Henry* the Third was *Simon Montford* Earl of *Leiceſter*; a man of ſo audacious a Spirit that he gave King *Henry* the lye to his face, and that in the preſence of all his Lords, and of whom it ſeems the King ſtood in no ſmall fear; for paſſing one time upon the *Thames*, and ſuddenly taken with a terrible Storm of Thunder and Lightning, he commanded to be ſet on Shore at the next Stairs, which happened to be at *Durham*-houſe, where *Montford* then lay; who coming down to meet the King, and perceiving him ſomewhat frighted with the Thunder, ſaid unto him; *Your Majeſty need not fear the Thunder, the danger is now paſt. No* Montford, ſaid the King, *I fear not the Thunder ſo much as I do thee.*

Speed's hiſt. p. 440. 13. *Malcolme* King of Scots beſieging *Alnwick* Caſtle, an Engliſh Knight unarmed, only having a light Spear in his hand, on the end of which he bare the Keys of the Caſtle, came riding into the Camp; where being brought to the King, couching his Spear as though he intended to preſent him with the Keys, ran him into his left eye, left him dead; hence ſome ſay came the name *Pierceye*: the Knight by the ſwiftneſs of his Horſe eſcaped.

CHAP.

CHAP. XXXVIII.

Of the immoveable Conſtancy of ſome perſons.

THis admirable Vertue is to the Soul as the Balaſt to the Ship, it keeps it ſteady and preſerves it from fluctuation and uncertainty, at ſuch times as any tempeſt of adverſity ſhall aſſault it. It holds the middle place betwixt levity and obſtinacy of the Mind, and being now to give ſome examples thereof, let none be diſpleaſed that I make choice of one of the other Sex to begin with, ſeeing a more illuſtrious one is not very eaſily to be met with.

Olear. voyages and Travels of Embaſſadors. l. 3. p. 132, 133.

1. The Baron *de Raymond* having married the Daughter of an Engliſh Gentleman called *William Barnſley*, ſoon after to comply with the great Duke of *Moſcovy*, he changed his Religion: Now the Law of the Country is, that if in a family the Husband or Wife be of theirs, the reſt ſhall be inforced to profeſs it, ſo that by this Law his Wife was to follow his example: Her Husband firſt uſed all the mild means imaginable, but finding ſo great a conſtancy on the other ſide, was forced to recur to the Authority of the great Duke and Patriarch. Theſe offered her at firſt great advantages, but ſhe though but fifteen years of age, (and the handſomeſt Stranger in the Country) caſt her ſelf at the Dukes feet, praying him rather to take away her life, than to force her to a belief ſhe was not ſatisfied of in her Conſcience. The Father uſed the ſame ſubmiſſion but the Patriarch put him off with Kicks, told him that ſhe was to be treated as a Child, and baptized whether ſhe would or no. Accordingly ſhe was dragg'd to a Brook where ſhe was rebaptiz'd, notwithſtanding her proteſtations ſhe made againſt it, when they plunged her in the water ſhe drew in along with her one of the Religious Women, when they would oblige her to deteſt her former Religion ſhe ſpit in their faces, and would never abjure. After her Baptiſm ſhe was ſent to *Stuatka* where her Husband was Governour, where ſhe ſtaid the three years of his Government: Thoſe expired he returned to *Moſco* and there dyed, ſhe then thought ſhe might profeſs the Proteſtant Religion, but that would not be permitted, her two Sons were taken from her, and ſhe with a little Daughter was ſent to the Monaſtery of *Beloſſora*, where ſhe lived five years amongſt the Nuns, in all which time ſhe was not ſuffered to ſpeak with any, and but once (by the means of a German) heard of her friends. The Patriarch dying ſhe got out of the Monaſtery, and his Succeſſor allowed her Liberty of Conſcience at her own houſe, and to give and receive viſits: I often viſited this virtuous Lady in this condition, and have heard that ſhe dyed ſome two years ſince, conſtant in her Religion to the laſt gaſp. I may add, that her Father *William Barnſley* dyed in *England* not long ſince, aged one hundred twenty ſix years, after he had married a ſecond Wife at one hundred: The former Hiſtory commenced *Anno Dom.* 1636.

Plut. paral. in Poplicolâ p. 104.

2. *Tarquinius* the Son of *Demaratus*, in the Sabine War had vowed a Temple to *Jupiter Capitolinus Tarquinius Superbus* the Son of him that had vowed it, built it but dedicated it not, as being expelled *Rome* before it was perfectly finiſhed. *Poplicola* one of the Conſuls, had a great deſire to dedicate this Temple, but the dedication thereof fell to *M. Horatius* his Colleague in the Conſulſhip: All were aſſembled in the Capitol for this purpoſe, *Horatius* had commanded ſilence, other Rites were performed, and now (as the cuſtom is) holding a Poſt in his hands, he was beginning to ſpeak the words of dedication, when *M.* the brother of *Poplicola* who had long waited at the door for this occaſion, ſpake aloud, *Conſul, thy Son is dead of a Diſeaſe in the Army.* The Aſſiſtants were perplexed at this news, but *Horatius* not moved in the leaſt; *Diſpoſe then,* ſaid he, *of his Carcaſs as you pleaſe, I ſhall not mourn at this time:* and ſo performed the reſt of his dedication. His news was not true, but merely feigned by *Marcus* to divert *Horatius* from the Dedication in favour of his Brother: But however the conſtancy of the man is memorable, whether he in a moment diſcerned the fraud; or whether though he believed it yet was unmoved.

Fulgoſ. ex. l. 3. c. 8. p. 420.

3. *Pomponius* a Knight of *Rome* was in the Army of *Lucullus* againſt *Mithridates*, where (upon ſome engagement) he was ſorely wounded and made a priſoner, being brought into the preſence of that King, he was asked by him whether when he had taken care for the cure of his wounds he would be his friend? *Pomponius* with the conſtancy worthy of a Roman replyed; *That if he would be a friend to the people of* Rome *he would then be his, otherwiſe not.*

Val. Max. l. 3. c. 8. p. 91.

4. *Sylla* had ſeized upon the City of *Rome*, had driven out his enemies thence, and being in Arms had called the Senate together for this purpoſe, that by them he might ſpeedily have *C. Marius* adjudged the enemy of the people of *Rome*. There was no man amongſt them found, who had the courage to oppoſe him in this matter; only *Q. Scævola* the Augur being asked his opinion herein, would not declare his aſſent with the reſt. And when *Sylla* began to threaten him in a terrible manner; *Though* ſaid he, *you ſhew me all theſe armed Troops wherewith you have ſurrounded this Court, and though you threaten me with death it ſelf, yet ſhall you never bring it to paſs that to ſave a little old blood, I ſhould judge* Marius *an enemy, by whom this City and all* Italy *it ſelf hath been preſerved.*

Ælian. var hiſt. l. 9. c. 7. p. 237.

5. It was the ſaying of *Xantippe* concerning *Socrates* her Husband, that although there were a thouſand perturbations in the Common-Wealth, yet did *Socrates* always appear with the ſame manner of countenance, both going ont and returning into his houſe: For he had a mind equally prepared for all things, and ſo well and moderately compoſed, that it was far remote from grief and above all kind of fears.

Val. Max. l. 3. c. 8. p. 92.

6. *C. Mevius* was a Centurion in the Army of *Auguſtus*, in his war againſt *Anthony*, wherein after he had done many gallant things he was at laſt circumvented by an unexpected ambuſh of the enemy, taken priſoner and carried to *Alexandria*. Being in the preſence of *Antonius*, he was by him asked how he ſhould deal with him? *Cauſe,* ſaid he, *my Throat to be cut, for neither by the obligations of ſaving my life, nor by the puniſhment of any kind of death, can I ever be brought to ceaſe from being* Cæſars *Soldier, and begin to be thine.* But by how much the greater conſtancy he ſhewed a contempt of life, by ſo much the more eaſily did he obtain it, for *Antonius* in the admiration of his vertue, preſerved him.

Bp. Cowpers Serm. p. 103.

7. *Modeſtus* the Deputy of *Valens* the Emperour, ſought to draw S. *Baſil*, after many other Biſhops, into the hereſie of *Arrius*, he attempted it firſt with careſſes, and all the ſugar'd words that might be expected from one that was not pneloquent: Diſappointed in his firſt eſſay, he reinforced his former perſwaſions with threats of exile and torments,

yea and death it ſelf, but finding all theſe equally in vain, he returned to his Lord with this character of the man: *Firmior eſt quam ut verbis, præſtantior quam ut minis, fortior quam ut blanditiis vinci poſſit.* That is, *he is ſo ſolid that words cannot overcome him, ſo reſolute that threats cannot move him, and ſo ſtrong, that Allurements cannot alter him.*

Ælian.var. hiſt.l.3.c.4. p.92. 8. *Dion* the Son of *Hyparinus*, and Scholar of *Plato*, was buſied in the diſpatch of publick affairs, when it was told him that one of his Sons was fallen out of the window into the Court-Yard, and was dead of the fall. *Dion* ſeemed to be nothing moved herewith, but with great conſtancy continued in the diſpatch of what he was about.

Ælian.var. hiſt.l.3.c.5. p.93. 9. *Antigonus* the ſecond, beheld when his Son was born dead upon the ſhoulders of ſome Soldiers that had thus brought him from the Battle, he looked upon him without change of countenance, or ſhedding a tear, and having praiſed him that he dyed like a brave Soldier and a valiant man, he commanded to bury him.

Felth. Reſolves. cent. 2.c.11.p. 182. 10. When the aged *Polycarpus* was urged to reproach Chriſt, he tells the pro-Conſul *Herod*, that fourſcore and ſix years he had ſerved him, and never was harmed by him, with what conſcience then could he blaſpheme his King that was his Saviour: And being threatned on with fire if he would not ſwear by *Cæſars* fortune, he tells him that it was his ignorance that made him expect it, For, ſaid he, *if you know not who I am, hear me telling you that I am a Chriſtian:* And when at the fire they would have faſtned him to the Stake, the brave Biſhop cryes out to let him alone as he was, for that God who had enabled him to endure the fire, would enable him alſo without any chains of theirs to ſtand unmoved in the midſt of flames: ſo with his hands behind him unſtirred he took his Crown.

Gaulter.tab. chron.p. 287. 11. *Valens* an Arrian Emperour, coming to the City of *Edeſſa*, perceived that the Chriſtions did keep their Aſſemblies in the fields, (for their Churches were demoliſhed) whereat he was ſo enraged that he gave the Preſident *Methodius* a box on the ear, for ſuffering ſuch their meetings: commanding him to take along with him a cohort of Soldiers, and to ſcourge with Rods and knock down with Clubs as many as he ſhould find of them. This his order being divulged, there was a Chriſtian woman who with her Child in her Arms, ran with all ſpeed towards the place, and was got amongſt the ranks of thoſe Soldiers that were ſent out againſt the Chriſtians, and being by them asked whither ſhe went and what ſhe would have? She told them that ſhe made ſuch haſt, leſt ſhe and her little Infant ſhould come too late, to be partakers of the Crown of Chriſt amongſt the reſt of thoſe that were to ſuffer. When the Emperour heard this he was confounded, deſiſted from his enterprize, and turned all his fury againſt the Prieſts and Clergy.

Luth.Colloq. menſ.p.248. 12. *Henry* Prince of *Saxony*, when his Brother *George* ſent to him that if he would forſake his faith and turn Papiſt, he would leave him his Heir. But he made him this anſwer, *Rather than I will do ſo, and deny my Saviour Jeſus Chriſt, I and my* Kate *each of us with a ſtaff in one hand, will beg our bread out of his Countryes.*

Val. Max. 3.c.8. p.9. 13. *Quintus Metellus Numidicus*, when he perceived whereunto the dangerous endeavours of *Saturninus* the Tribune of the people tended, and of what miſchievous conſequence they would prove to the Common-Wealth, unleſs they were vigorouſly oppoſed, rather than he would ſuffer the Law he propoſed to paſs by his Suffrage, he choſe to go into baniſhment. What greater conſtancy can there be than that of this man, who rather than to conſent to a hurtful law, would be forced from his Country, wherein he had attained to the principal dignity and honour.

CHAP. XXXIX.

Of the great Confidence of ſome men in themſelves.

THis manner of confident behaviour, if founded in extraordinary military skill and vertue, in an uncommon integrity and uncorruptneſs of manners, or ſome ſpecial improvement and proficiency in learning, for the moſt part hath an happy event, 'tis far otherwiſe when it proceeds from an humour of immoderate boldneſs or impudent boaſting. If theſe that follow had unwonted and unuſual ſucceſſes, it was becauſe they were men of as admirable virtues.

1. The Roman Army in *Spain* was oppreſſed, and the greater part of it cut off by the Punick forces, all the Nations of that Province had embraced the friendſhip of the Carthaginians, and there was now no commander of ours, that dared to undertake in an affair of that deſperation, when *P. Scipio* at that time but twenty four years of age, ſtepped up and promiſed that he would go, which confidence of his gave hopes to the people of *Rome* both of ſafety and victory. The ſame confidence he uſed in *Spain*, for when he beſieged the Town of *Badia*, and that ſeveral perſons ſtood before his Tribunal, he adjourned to a houſe within the Walls of the City, commanding them to make their appearance there upon the next day. Soon after he took the City, and at the time and in the place aſcending his Tribunal he did them Juſtice. With the ſame confidence, though forbidden by the Senate, he paſſed out of *Sicily*, into *Affrica*, and when there having taken ſome Spyes that *Hannibal* had ſent into his Army, he neither puniſhed them, nor enquired of the Forces or order of the Carthaginians, but leading them through all his Troops, he asked if they had ſeen as much as they deſired, and ſo ſent them away in ſafety. Alſo when *M. Nævius* Tribune of the People, (or as others ſay the two *Petilii*) had accuſed him to the people; he came into the *Forum* with a great Retinue, and mounting the Deſk he put a Triumphant Crown upon his Head, and thus ſpake. *This day ye Romans, I forced* Carthage *whoſe hopes were then too high, to ſtoop to your commands, and therefore it is but equal, that you with me ſhould go to the Capitol to render thanks to the Gods.* Glorious was the event of theſe words, for the whole Senate, and all the Order of Knights, and the Body of the Commons, accompanied him to the Reſidence of *Jupiter*. The Tribune muſt now deal with the people in their Abſence, for he was deſerted and left alone in the *Forum*, to his great reproach, ſo that to diſguiſe his ſhame, he was forced to follow the reſt unto the Capitol, and inſtead of an accuſer, became the honourer of *Scipio*. *Val.Max. l. 3.c.7.p.83. 84.*

There

Val.Max. lib.3.cap.7. p.75.

2. There was a great ſcarcity and dearth at *Rome* when *C. Curatius* Tribune of the People, cauſed the Conſuls to appear in preſence of the people, there he would have it enacted, that touching the buying of Corn, and for the ſending Legats to diſpatch that Affair, they ſhould propoſe it to the Senate. *P. Naſica* apprehending this inconvenient he oppoſed it: whereat the people about him began to clamor, he on the other ſide unappall'd, thus roundly took them up: I pray you Romans ſaid he, hold your tongues, for I my ſelf do better underſtand what is profitable for the Commonwealth, then any or all of you. At the hearing of theſe words, all the people, with a ſilence full of veneration, ſhewed they had a greater reſpect unto his Autority, then they had unto their own ſood.

Val.Max. lib.3.cap.7. p.85.

3. *P. Furius Philus* the Conſul, when the Province of *Spain* fell to him by lot, and that *Q. Metellus* and *Q. Pompeius* both Conſular Perſons, and both his vehement enemies, had often upbraided him, with his going thither as a place he moſt deſired to go to; he compelled them both to go with him as his Legates; A noble confidence this was, I had almoſt ſaid, ſome what raſh too: that dared to have two ſo ſharp hatreds ſo near him, and to endure his enemies in ſuch place about him, as was ſcarce ſafe to him had they been his friends.

Val.Max. lib.3.cap.7. p.86.

4. *L. Craſſus*, in his Conſulſhip, had the Province of *Gallia* fallen to him by lot, whither when *C. Carbo* came (whoſe father he had condemn'd) as a ſpy upon all his actions, he not only did not remove him thence as he might have done, but he alſo did aſſign him a place in his tribunal, nor did he take cognizance of any affair, but in his preſence and by his advice. So that fierce and vehement *Carbo*, got nothing by this Journey of his into *Gallia*; but only to underſtand, that his guilty Father had been ſent into Exile, by the Sentence of a moſt upright Perſon.

Val.Max. lib.3.cap.7. p.86.

5. Theſe were alſo Examples of the Publick Confidence, that in the War againſt *Pyrrhus*, when the *Carthaginians* of their own accord ſent one hundred and twenty Ships to *Oſtia*, as a Guard for the *Romans*; the Senate then voted that Legats ſhould be ſent to their Admiral to tell him that the *Romans* were wont to make ſuch Wars, as they were able to manage with their own Forces; and that therefore he ſhould return with his Navy. In like manner when after the Battle at *Cannæ*, the *Roman* ſtrength was almoſt exhauſted, yet even at that time they dared to ſend recruits to their Army in *Spain*. Hence it was, that the very place where the Enemies Camp was, (*Hannibal* being then at the Gates of *Rome*) was ſold for no leſs, than if the *Carthaginians* had not been there. Thus to behave themſelves in adverſity; what was it but to make Fortune (aſhamed of her former perſecutions) to return to their aſſiſtance.

Val.Max. lib.3.cap.7. p.88.

6. *Hannibal* was an Exile with *Pruſias* King of *Bythinia* and adviſed the King to give Battle, when the King told him, that the Entrails of the Sacrifice did not portend well at that time, ; *And what*, ſaid he, *wilt thou rather give credit, to the Liver of a Calf, than to an old and experienced Commander?* If you look upon the words they are ſhort and conciſe, but conſidering the ſenſe they are copious and full. For he therein laid before him at once the two *Spains* taken from the *Romans*; the Forces of *Gaul* and *Liguria* reduced under his Power, a new Paſſage made over the tops of the *Alps*; the Memorial of his Victory at the Lake *Thraſimene*; the Noble Monument of his Glorious Atchievements at *Cannas*, the Poſſeſſion of *Capua*, and the endangering of all *Italy* it ſelf; all which conſidered, he could not bear that the Entrails of a ſingle Sacrifice ſhould be preferred to the glory he had acquired by a long experience. And indeed for the exploration of warlike ſacrifices, and a right eſtimation of Military Affairs; more was to be allowed to the breaſt of *Hannibal*, than to all the little fires, and all the Altars of *Bithinia*, *Mars* himſelf being the Judge.

Chetw.hiſt. collect.cent. 4.p.97.

7. *Cæſar* being in diſguiſe with three Servants entred a Brigandine, intending to croſs the Sea, but coming down the River to enter the Sea, it was ſo troubled and tempeſtuous that the Pilot not daring to paſs further would have returned. Then *Cæſar* diſcovered his Face, and ſaid, *Fear not, thou carrieſt* Cæſar *and his Fortune*.

Melch. Adam.in vit. Germ. medic.p.35.

8. *Paracelſus* was exceedingly ſharp and vehement againſt the Followers of *Galen*, and looked upon them in a manner as Perſons of no value at all: So that ſome where he thus breaks out upon them, and at the ſame time moſt highly applauds himſelf. *Take you notice of this*, ſaith he, *that the very fooliſheſt hair which grows upon the hinder part of my head* (for he was ſomewhat bald behind) *knows more than you and all your Writers, and the Buckles upon my Shoos are more learned than your Maſters* Galen *and* Avicenna; *and this Beard of mine has more experience than all your Univerſities put together; and I am apprehenſive of the very hour, wherein the Sows will drag you through the dirt.* He hiſſed at all the Ancients, not excepting *Hippocrates*, *Galen* and *Ariſtotle* himſelf; and he boaſted that they being exploded (who by the conſent of ſo many Ages had been the Princes of Philoſophy and Phyſick) he was now come, who was a Philoſopher according to the Light of Nature, and not the Dictates of men, and that in Phyſick he was the moſt abſolute Monarch.

Fulgoſ. Ex. lib.3.cap.7. p.401.

9. There were continual Contentions betwixt *Nicias* and *Cleon*, in the Adminiſtration of the Commonwealth at *Athens*: but *Nicias* had the reputation of the moſt skilful and experienced Commander. It fell out that the *Greeks* being overthrown by the *Athenians*, four hundred *Spartans* retired themſelves into the Iſland *Stagyra*: The *Athenians* paſſionately deſired to have theſe men in their hands, and therefore beſieged them in the Iſland with their Forces; but whereas the extremity of the Weather, the Fortification of the Place, and the Valour of the Defendants kept them from being Maſters of their wiſhes; all the fault was laid upon *Nicias* who had the Chief Command in the buſineſs. *Cleon* often contended with him about it, and at laſt grew ſo fervent therein, that he openly ſaid, *That if the Supreme Command in that expedition ſhould be committed to him alone, he would render them a very good account of it in a ſhort time.* This Province was therefore decreed to *Cleon* alone, and ſuch a marvellous confidence he had, that at his departure from *Athens* he gave out, that within the compaſs of twenty days, he would have thoſe beſeiged *Lacedemonians* in his hands either dead or alive. Fortune favoured this boldneſs of his, and that which *Nicias* an experienced Leader thought very difficultly to be compaſſed at all, that *Cleon* brought to paſs within the time he had deſigned; and having ſeiſed the Place, and ſlain ſome of the Defendants, he brought the reſt Priſoners to *Athens*.

Fulgoſ. Ex. lib.3.cap.7. p.402.

10. *Ageſilaus* King of *Sparta* was then in his Youth, when to the terrour of all the *Grecians*, the Fame went that the *Perſians* were reſolved upon the Invaſion of *Greece* with a Mighty Army. At this time *Ageſilaus* made offer to his Citizens, that

with a ſmall Army, he would not only defend his Country but would alſo paſs over into *Aſia*, and there obtain of the *Perſians* a notable Victory, or at leaſt an honourable Peace. The *Spartans* conceiving good hope from this confidence of his, gave him the leading of ten thouſand Souldiers well armed; with theſe Forces *Ageſilaus* went into *Aſia*, overthrew the *Perſians* in Battle; whence being recalled by his Citizens, joyful and victorious he brought home his Army ſo intire, that he had loſt very few of them.

Fulgoſ. Ex. lib.3.cap.7. p.405.

11. *Antigonus* had newly taken upon him the Name and Dignity of King of *Macedon*, when it was told him that the People were openly diſcontented therewith, he conſcious to himſelf of his manifold virtues, in the ſight of the People, layd down his Crown and Scepter; then he recited the Heads of thoſe things which he had performed with great Valour and Glory; after which he openly admoniſhed them, that if they knew any man more worthy of the Kingdom than himſelf, that they ſhould at their pleaſure diſpoſe of Crown and Scepter to that Perſon. With this confidence of mind, he ſo moved the People, that all of them (of their own accord) adviſed him to reaſſume the Kingdom, and beſought him thereunto with moſt earneſt entreaties; which yet he conſtantly refuſed to do, till they had taken condign puniſhment of the Authors of the Sedition.

Fulgoſ.Ex. lib.3.cap.7. p.406.

12. *Cato* the Elder ſhewed no leſs confidence, when he moved for the Cenſorſhip againſt his Competitors; for being got up into a Place whence he might be conveniently heard, he ſpake openly in theſe Terms: *That the manners of the* Romans *ſtood in need of a ſharp and ſevere, and not a faint hearted Phyſician: That hereupon ſuch as were vitious, becauſe they knew him, did ſhun his Cenſorſhip, and gave their Votes to his Competitors, that they might have none to look into, and correct their Miſcarriages. If therefore the* Roman *people, had any regard for Virtue and deteſtation of Vice; if they deſired the manners of* Rome *ſhould be reſtored to their ancient frugality; they ſhould then make choice of him and* Valerius Flaccus *to be their Cenſors.* The People were moved with this Oration, and preferring him before others, voted him the Cenſorſhip; which he adminiſtred with that integrity, that the People erected him a Statute in the *Forum*, with this Inſcription; *That* Cato *the Cenſor had merited the Honour of that Statue; far that by his prudence he had reduced the looſe manners of the* Romans, *to their priſtine Frugality and Virtue.*

Fulgoſ.Exs lib.3.cap.7. p.418.

13. *Balthazar Coſſa* applied his mind to his Studies for ſome time with great diligence at *Bononia*; thence he put himſelf upon the way towards *Rome*, and being asked why he would go to *Rome*? *That* (ſaid he) *they may chooſe me Pope*; and this he ſaid in good earneſt, not long after he was made Cardinal by *Alexander* the Fifth, and ſucceeded him in the Popedom by the name of *John* the Twenty Fourth.

CHAP. XL.

Of the Great Reverence ſhewed to Learning and Learned Men.

Cauſſ. holy C. tom.1. l. 2.p.59.

THeſmopolis was a Stoick Philoſopher, and was kept in the Houſe of a Great *Roman* Lady; ſhe once called him aſide, and uſed much Diſcourſe with him concerning his Capacity, his Virtue and Worth; ſhe reſolved to beſtow a great Office upon him, and what ſhould it be, but to take charge of her Little Bitch, which was ready to Whelp. The inconſiderable rudeneſs of this Lady ſhews ſhe then took more care of her Bitch, than ſhe had formerly taken of her ſelf, and had Learned Men never met with more Worthy Patrons; the World (though never ſo well inlightned by the Sun) had been but a wide Dungeon of uncomfortable darkneſs; but the beſt of it is, they have found fairer reſpects from the greateſt of Princes, yea and the moſt barbarous Nations.

Martin. Martinii bel.Tartar. p.284.

1. *I dwelt*, ſaith *Mrtinus Martinius*, *in the City of* Venxus, *in a fair Houſe; the City and People being all in a tumult, by reaſon of the* Tartar*'s approach: Aſſoon as I underſtoed it, I fixed over the faireſt Gate of the Houſe, a Red Paper, very long and broad, with this Inſcription upon it. Here dwells the* European *Doctor of the Divine Law; likewiſe at the entrance of the greater Hall I ſet out my greateſt and faireſt bound Books, to theſe I added my Mathematical Inſtruments, Perſpective, and other Optick Glaſſes, and what elſe I thought might make the greateſt ſhew; and withal I placed the Picture af our Saviour upon an Altar erected for that purpoſe; by which fortunate Stratagem, I not only eſcaped the violence and plunder of the common Souldiers, but was invited and kindly entertained by the* Tartarian *Vice-Roy.*

Lipſ.mon. lib.1.cap.8. p.117. Plin.lib.7. cap.29. p. 171. Lonicer. Theat. p. 307. Sabell. Ex. lib.7.cap.5. p.389. Lipſ.monit. lib.2.p. 407.

2. *Alexander* the Great having found amongſt the Spoils of King *Darius*, his Perfumier, or Caſquet of ſweet Ointments, richly embeliſhed with Gold, coſtly Pearls, and Precious Stones; when his Friends about him ſhewed him many uſes that curious Cabinet might be put to: *It ſhall ſerve*, ſaid he, *for a Caſe for* Homer*'s Works*: alſo in the forcing and Saccage of the City of *Thebes*, he gave expreſs commandment, that the Dwelling Houſe, and the whole Family of *Pindarus* the Poet ſhould be ſpared; he cauſed alſo the City where *Ariſtotle* his Maſter had been born to be rebuilt, and ſeeing a Meſſenger coming to him with a chearful countenance, as one that brought him good News: *What*, ſaid he, *canſt thou tell me that* Homer *is alive again?*

Plin.lib.7. cap.30. p. 171. Solin.cap. 7.p.197. Sabell.Ex. lib.7.cap.5. p.388.

3. *Dionyſius* the Tyrant though otherwiſe proud and cruel, being advertized of the coming of *Plato*, that great Philoſopher: ſent out a ſhip to meet him adorned with goodly ſtreamers: and himſelf mounted a chariot drawn with four white horſes, gave him the reception of a great King, at the Haven where he diſembarked and came on ſhore.

Plin.lib.7. cap.30. p. 171. Solin.cap. 7.p.197. Sabell. Ex. lib.7.cap.5. p.390.

4. *Pompey* the Great, after he had ended the War with *Mithridates*, went to viſit *Poſidonius* that Renowned Profeſſor of Learning, and when he came to his houſe, gave ſtraight Commandment to his Lictours that they ſhould not (after their uſual manner with all others) rap at the door. This Great Warrior to whom, both the Eaſt and Weſt parts of the World had ſubmitted:

veyl'd

veil'd as it were the *Roman faſces*, and the Enſigns of his Authority, before the door of this Philoſopher.

Plin.l.7. c.30.p.172

5. The Kings of *Ægypt* and *Macedon* gave a ſingular teſtimony, how much they honoured *Menander* the Comical Poer, in that they ſent Embaſſadors for him; and a Fleet to waft him for his more ſecurity: though he more eſteemed of his private ſtudies, then all the honours deſigned for him, by the bounty and favour of theſe great Princes.

Plin.l.7. c.30.p.172

6. In the firſt Publick Library that ever was erected in *Rome*, there was alſo ſet up the Statue of *M. Varro* that Learned man; and for his greater Honor, it was alſo done while he himſelf was yet living.

Zuing. Theat.vol.1 l.1.p.39.

7. *Pomponius* ſaith in his fourth book of the *Pandects*; By reaſon of the deſire I have to learn, (which to this ſeventy and eight year of mine age, I have ever looked upon as the beſt account to deſire to live,) I am mindful of this ſentence, which is ſaid to be one of *Julians*; Though I had one foot in the grave, yet ſhould I have a deſire to learn ſomething.

Zuing.vol. 1.l.1.p.39.

8. *Clandius Cæſar* eraz'd the name of a *Greek* Prince, out of the Roll of the Judges, becauſe he underſtood not the Latine Language, and ſent him to travel.

Lipſ.monit. l.1.c.8. p.115.

9. *Solon* the *Athenian*, travelled as far as *Ægypt*, *Cyprus*, nay ſurvey'd all *Aſia*, and this for no other reaſon, then the deſire he had to encreaſe his knowledge: which was ſo great and conſtant, that it was his ſaying, By learning every day ſomething, I am grown old. About the time of his death, when he lay languiſhing npon his bed, he raiſed up his head to hearken to ſome friends of his diſcourſing at his bed ſide, and when they asked him to what purpoſe, he did ſo? he gave that Noble anſwer, that I may die the more Learned.

Lipſ.monit. l.1.c.8. p.121.

10. *Theodoſius* the younger, continually turn'd over the Greek, and Latine Hiſtorians: and that with ſuch eagerneſs, that whereas he ſpent the day in Civil and Military affairs; he ſet apart the night for the Lecture of them, and that neither himſelf might be diſturbed in his reading; nor any of his ſervants conſtrain'd to watch with him: he cauſed a Candleſtick to be made with that artifice, as to ſupply the light with oyl, of its own accord, as oft as there was any want.

Lipſ.monit. l.2.c.18. p.411.

11. The Greek Emperor *Leo*, was exceeding bountiful to Learned Men, and when once an Eunuch of his told him, that ſuch expences were fitteſt to be made upon his men of War. I would ſaid he it might come to paſs in my time, that the Salaries of the Soldiers might be ſpent upon the Profeſſors of the Liberal Arts.

Lipſ.monit. l.1.c.8.p. 123,124.

12. *Alphonſus* that great King of *Naples* was wont to ſay, he had rather ſuffer the loſs of his Kingdoms (and he had ſeven) then the leaſt part of his Learning: nor did he love it only in himſelf, but others, it is to this King that we are indebted, for *Laurentius Valla*, *Antonius Panormitanus*, *Bartholomæus Faccius*, *Georgius Trapezuntius*, *Joannes Auriſpa*, *Jovianus Pontanus*, and a conſiderable number of Juniors to them: He ſet up Univerſities and erected or adorned Libraries up and down in his Kingdoms, and a choice book was to him the moſt acceptable preſent of all other: In his Enſigns he carried Pourtray'd an Open Book, importing that knowledge drawn from thence became Princes, when he heard the King of *Spain* ſhould ſay, that Learning was below Princes he ſaid angrily; it was the voice of an Ox and not a Mau: As for himſelf, he read *Cæſar* and *Livy* with great diligence; he tranſlated the Epiſtles of *Seneca* into Spaniſh with his own hand; ſo converſant in the Sacred Writings, that he ſaid he had read over the Old and New Teſtament with their gloſſes fourteen times: all this he did being ſtricken in years; for he was fifty before he intermedled with ſtudies, his improvement therein having been neglected in his younger time, and yet we may ſay of this Prince, how great a man was he both at home and abroad? a greater both in virtue and fortune, *Europe* hath not ſeen.

Lipſ.monit. l.1.c.8. p.127.

13. The Emperor *Charles* the fifth, being at *Genoa*; was entertained with an Oration in Latin, and when he found that he could not fully comprehend the ſenſe of it, with a ſad countenance he made this ingenuous confeſſion, that he now underwent the puniſhment, of his youthful negligence, and that his Maſter *Hadrianus* was but too true a Prophet, when he told him (as he often had) that one day he would ſurely repent it: *Paulus Jovius* who was then preſent, and an ear witneſs, hath related thns much of that great Prince.

Burt.Mel. par.3.§ 1. p.392. Heidſ.in Sphin.c.15. p.534,535.

14. It is reported of *Magdalene* Queen of *France*, and wife to *Lewis* the Eleventh by birth a Scottiſh Woman, that walking forth in an Evening, with her Ladies, ſhe eſpied *M. Alanus* one of the Kings Chaplains: an old hard favored man, lying faſt aſleep in an Arbor, ſhe went to him, and kiſſed him ſweetly. When the young Ladies laught at her for it; ſhe reply'd that it was not his perſon, that ſhe did bear that Reverence and reſpect unto, but the Divine beauty of his ſoul.

Chetw.hiſt. coll.Cent. 3.p.82.

15. The Great *Theodoſius* uſed frequently to ſit by his Children, *Arcadius* and *Honorius*, whileſt *Arſenius* taught them: he commanded them to give their Maſter the ſame reſpects as they would unto himſelf, and ſurprizing them once ſitting and *Arſenius* ſtanding he took from them their Princely Robes, and reſtored them not till a long time after, nor withont much entreaty.

Chetw.hiſt. collect.Cent. 3.p.83.

16. *Marcus Aurelius* ſhewed great piety and reſpect to his teachers and inſtructers: he made *Proculus* Proconſul, and took *Junius Ruſticus* with him, in all his expeditions, adviſed with him in all his publick and private buſineſs, ſaluted him before *Præfecti prætorio*, deſigned him to be ſecond time Conſul, and after his death, obtained of the Senate publickly to erect his Statue.

Speed.hiſt. p.250.

17. *Claudius Tacitus* the Emperor a great favourer of Learned Men, commanded the works of *Tacitus* the Hiſtorian to be carefully preſerved in every Library, throughout the Empire, and ten times every year to be tranſcribed at the publick coſt; notwithſtanding which many of his works are loſt.

CHAP. XLI.

Of the exceeding intentneſs of ſome men upon their Meditations and Studies.

THe Greek Writers extol to the heavens the Gallantry of one *Cynægirus* an *Athenian*; who in the famous battel at *Salamine* againſt the Perſians, laid hold upon one of their Ships with his right hand, and that cut off, with his left, when that alſo was loſt he endeavoured to retain it with his teeth: No leſs is the conſtancy of theſe illuſtrious perſons to be wondred at, ſome of whom no conſideration whatſoever, unleſs the indiſpenſable laws of neceſſity or death it ſelf could be able to divorce from their dear ſtudies.

Clarks mirr. c.77.p.349.

1. *Thuanus* tells of a Countryman of his called *Franciſcus Vieta*, a very learned man, who was ſo bent upon his ſtudies, that ſometimes for three days together he would ſit cloſe at it, *ſine cibo & ſomno, niſi quem cubito innixus, nec ſe loco movens capiebat. Without meat or ſleep, more than what for mere neceſſity of nature, he took leaning on his Elbow, without moving out of his place.*

Clarks mirr. c.82.p.358.

2. Dr. *Reynolds* when the Heads of the Univerſity of *Oxford* came to viſit him in his laſt ſickneſs; which he had contracted merely by his exceeding pains in his ſtudies, (whereby he brought his withered body to be a very Sckeleton) they earneſtly perſwaded him that he would not (*perdere ſubſtantiam propter accidentia*) *looſe his life for learning*, he with a ſmile anſwered out of the Poet;

Nec propter vitam vivendi perdere cauſas,

Nor to ſave life loſe that for which I live.

Zuing. Theatr. vol.4.l. 3.p.682.

3. *Chærephon* the familiar Friend of *Socrates*, was ſirnamed *Nycteris*, for that he was grown pale with nocturnal Lucubrations, and was ſo exceedingly emaciated and made lean thereby.

Zuing. Theatr. vol.1.l. 1.p.23.
Fulgoſ. l.8. c.7.p.1044.

4. *Thomas Aquinas* ſitting at Dinner with *Philip*, or (as *Campanus* ſaith) with *Lewis* King of *France*, was on the ſudden ſo tranſported in his mind, that he ſtruck the board with his hand and cryed out, *Adverſus Manichæos concluſum eſt*; *The Manichees are confuted.* At which when the King admired; *Thomas* bluſhing, beſought his pardon, ſaying: That an Argument was juſt then come into his mind; by which he could utterly overthrow the opinion of the Manichees.

Zuing. Theatr. vol.1.l. 1.p.23.

5. *Bernardus* Abbot of *Claravalla*, had made a dayes journey by the ſide of the Lake *Lauſanna*, and now at Sun.ſetting being come to his Inne, and hearing the Fryers that accompanied him, diſcourſing amongſt themſelves of the Lake, he asked where that Lake was? When he heard he wondred, profeſſing that he had not ſo much as ſeen it, being all the time of his Journey ſo intent upon his meditations.

Val. Max.l. 8.c.7.p. 226.
Zuing. Theatr. vol.1.l. 1.p.24.

6. *Archimedes* who by his Machines and various Engines, had much and long impeded the victory of *M. Marcellus* in the Siege of *Syracuſe*, when the City was taken, was deſcribing Mathematical figures upon the earth, ſo intent upon them both with his eye and mind, that when a Soldier who had broke into the houſe, came to him with his drawn Sword and asked him who he was? He (out of an earneſt deſire, to preſerve his figure entire which he had drawn in the Duſt) told not his name, but only deſired him not to break and interrupt his Circle: The Soldier conceiving himſelf ſcorn'd, ran him through, and ſo confounded the draught and lineaments of his Art with his own blood. He loſt his life by not minding to tell his name, for *Marcellus* had given ſpecial order for his ſafety.

Heinſii orat. orat.1.p.4.

7. I remember I have often heard it from *Joſeph Scaligers* own mouth, that he being then at *Paris*, when the horrible Butchery and Maſſacre was there, ſate ſo intent upon the ſtudy of the Hebrew tongue, that he did not ſo much as hear the claſhing of Arms, the cryes of Children; the lamentations of Women, nor the Clamours or Groans of Men.

Sabell. Ex.l. 2.c.6.p.86.

8. St. *Auguſtine* had retired himſelf into a ſolitary place, and was there ſate down with his mind wholly intent upon divine meditations, concerning the myſtery of the ſacred Trinity, when a poor woman (deſirous to conſult him upon a weighty matter) preſented her ſelf before him; but he took no notice of her; the woman ſpake to him, but neither yet did he obſerve her: upon which the woman departs, angry both with the Biſhop and her ſelf, ſuppoſing that it was her poverty that had occaſioned him to treat her with ſuch neglect. Afterwards, being at Church where he preached, ſhe was wrap'd up in Spirit; and in a kind of Trance ſhe thought ſhe heard St. *Auſtin* diſcourſing concerning the Trinity; and was informed by a private voice, that ſhe was not neglected, as ſhe thought, by the humble Biſhop, but not obſerved by him at all, who was otherwiſe buſied: upon which ſhe went again to him, and was reſolved by him according to her deſire.

Sabell. Ex.l. 2.t.7.p.91.

9. *Thomas Aquinas* was ſo very intent upon his meditations and in his readings, that he ſaw not ſuch as ſtood before him, he heard not the voices of ſuch as ſpake to him, ſo that the Corporeal Senſes ſeemed to have relinquiſhed their proper Offices to attend upon the Soul, or at the leaſt were not able to perform them, when the Soul was determined to be throughly employed.

Vid. his life and death, prefix'd to Gregorii Poſthuma.p.3.

10. Mr. *John Gregory* of Chriſts-Church, by the relation of that Friend and Chamber-fellow of his, who hath publiſhed a ſhort account of his life and death, did ſtudy ſixteen of every twenty four hours for divers years together, and that with ſo much appetite and delight, as that he needed not the cure of *Ariſtotle*'s drowſineſs to awake him.

Lloyds ſtate worthies.p. 223.

11, Sir *John Jeffrey* was born in *Suſſex*, and ſo profited in the ſtudy of our Municipal Laws, that he was preferred ſecondary Judge of the Common Pleas, and thence advanced by Queen *Elizabeth* in *Michalmas* Term the nineteenth of her Reign, to be Lord Chief Baron of the Exchequer, which place he diſcharged for the term of two years to his great commendation. This was he who was called the plodding Student, whoſe induſtry perfected nature, and was perfected by experience. It is ſaid of him, *Nullus illi per otium dies exit, partem noctium ſtudiis vindicat, non vacat ſomno ſed ſuccumbit, & oculos vigilia fatigatos, cadenteſque in opere detinet. He ſpent no day idly, but part of the nights he devoted to ſtudy, he had no leiſure to ſleep, but when ſurpriſed by it for want of it, his weary eyes when cloſing and falling by reaſon of his overwatching, he ſtill held to their work, and compelled to wait upon him.*

Laert.l.5.p. 117,118.

12. *Ariſtotle* the Philoſopher, is ſaid to be ſo addicted to his meditations, that he unwillingly

gave way to that neceſſary repoſe, which nature called upon him for, and therefore to repreſs the aſcent of vapours, and thereby to hinder his being overtaken with ſleep, he uſed ſometimes to apply a veſſel of hot oyl to his Stomach, and when he ſlept he would hold a brazen Ball in his hand over a Baſin, that ſo when the Ball ſhould fall down into it, he might again be awaked by the noiſe of it.

Plat. de vitis pontiſ. p.320,321

13. *Calliſtus* the third hath this as part of his character, ſet down by the Pen of *Platina*, that he was ſparing in his diet, of ſingular modeſty in his ſpeech, of eaſie acceſs, and that although he was arrived to fourſcore years of Age, yet even then he remitted nothing of his uſual induſtry and conſtancy in his ſtudies, but both read much himſelf, and had others who read to him when he had any time to ſpare, from the great weight of his affairs.

Melch. Adam in vit. Germ. Med. p. 96.

14. *Jacobus Milichius* a German Phyſician, was ſo enflamed with a paſſionate deſire of Learning, that he would not ſpare himſelf even then when ill in reſpect of his health, and when old age began to grow upon him, when ſome of his friends would reprehend this over-eagerneſs of his, and his too much attentiveneſs to his ſtudies, his reply was that of *Solon*. γηράσκω δ' αἰὲν πολλὰ διδασκόμενος. *i. e. I grow old in learning many things.* He was ſo careful and ſparing afterwatd of his time, that no man could find him at his own houſe, but he was either reading or writing of ſomething, or elſe (which was very rare with him) he was playing at Tables, a ſport which he much delighted in after dinner. After Supper and in the Night he was at his Studies and Lucubrations; which was the reaſon that he ſlept but little, and was alſo the cauſe of that diſeaſe which took away his life, for the over conſtant and the unſeaſonable intention of his mind in his ſtudies, was doubtleſs the occaſion of that affliction which he had in his Brain and Stomach, ſo that he dyed of an Apoplexy, *Nov.* 10th. 1559.

Melch. Adam in vit. Germ. Med. p. 295.

15. *Jacobus Schegkius* though he was blind many years together, had frequent fits of an Apoplexy, was in extreme age, and found therein a deficiency of all his ſtrength, yet could not he indulge himſelf in idleneſs, but continued then intent upon his thoughts and meditations, had one to read for him, and put forth moſt learned Commentaries upon the Topicks of *Ariſtotle*.

CHAP. XLII.

Of ſuch Perſons as were of choice Learning, and ſingular skill in the Tongues.

M. Adam, Germ. Med. p. 304.

WHen *Baſilius Amerbachius* heard of the death of *Theodorus Zuingerus*, a German Phyſitian, he ſighed, and brake out in theſe words; *Piget me vivere poſt tantum virum, cujus magna fuit Doctrina; ſed exigua ſi cum Pietate conferatur. It grieves me to live after ſo great a Perſon, whoſe Learning was great; but if compared with his Piety, but ſmall.* The Piety of theſe Perſons underwritten for ought I know, was as great as their Learning: however, ſince the Learning of moſt of them hath ſurvived them, we have the leſs reaſon to be ſorry that we come after them.

Hakew. Apol. l.3.c.6. §.1.p.226. Vives in l. 2. de civit. Dei, c.17.p.

1. Wonderful is that Character which *Vives* gives of *Budæus*, himſelf being a man of eminent parts. France, ſaith he, *never brought forth a ſharper Wit, a more piercing Judgment; one of more exact diligence, and greater Learning; nor in this Age,* Italy *it ſelf. There is nothing written in Greek or Latin, which he hath not read and examined. He was in both theſe Languages excellent; ſpeaking both as readily, perhaps more, than the French, his Mother tongue. He would read out of a Greek Book in Latin, and out of a Latin one in Greek. Thoſe things which we ſee ſo excellently written by him flowed from him extempore. He writes more eaſily both in Greek and Latin, than the moſt skilful in thoſe Languages underſtand. Nothing in thoſe Tongues is ſo abſtruſe, which he hath not ranſack'd, and brought, as another* Cerberus, *out of Darkneſs into Light. Infinite are the ſignifications of Words, Figures, and Properties of Speech, which unknown to former Ages, by the only help of* Budæus, *ſtudious men are now acquainted with: and theſe ſo great and admirable things he (without the direction of any Teacher) learned merely by his own induſtry. I ſpeak nothing of his knowledge in the Laws; which being in a manner ruin'd, ſeem by him to have been reſtored: Nothing of his Philoſophy; whereof he hath given ſuch an Inſtance in his Books* De Aſſe, *which no man could compoſe without an aſſiduous converſation in the Books of all the Philoſophers.* He adds, that *notwithſtanding all this, he was continually converſant in Domeſtick and State Affairs at home and abroad in Embaſſies:* and concludes all with that Diſtich which *Buchanan* made of him.

Gallia *quod* Græcia *eſt, quod* Gracia *barbara non eſt.*
Utraque Budæo, *debet utrumque ſuo.*

That France *is turn'd to* Greece, *that* Greece *is not turn'd rude.*
Both owe them both to thee, their dear great learned Bude.

Hakew. Apol. l. 3. c.6. §.1. p.227.

2. *Toſtatus*, Biſhop of *Abulum*, at the age of two and twenty years (ſaith *Poſſevine*) attained the knowledge of all Arts and Sciences. For beſides Philoſophy and Divinity, Canon and Civil Laws, Hiſtory and the Mathematicks, he was well skill'd both in the Greek and Latin Tongues. So that it was written of him by *Bellarmin*,

Hic ſtupor eſt mundi, qui ſcibile diſcutit omne.

The Wonder of the World; for he
Knows whatſoever known may be.

He was ſo true a Student, and ſo conſtant in ſitting to it, that with *Didymus* of *Alexandria*, he was thought to have had a body of Braſs: and ſo much he wrote and publiſhed, that a part of the Epitaph engraved upon his Tomb was,

Prima natalis luci; folia omnia adaptans
Nondum ſic fuerit pagina trina ſatis.

The meanning is, that if we ſhould allow three leaves to every day of his life from his very Birth, there would be ſome to ſpare: yet withal, he wrote ſo exactly, that *Ximenes* his Scholar, attempting to contract his Commentaries upon St. *Matthew*, could not well bring it to leſs than a thouſand leaves in Folio; and that in a very ſmall Print. Others alſo have attempted the like in his other Works, but with the ſame ſucceſs.

3. *Julius Cæſar Scaliger* was thirty years old before

he

Leighs Relig. and Learn.l.4.c. 12.p.317, 318. Lipſ.ep.cent. 2.e p.44. Jano Douſæ filio.

he fell to ſtudy, yet was a ſingular Philoſopher, and an excellent Greek and Latin Poet. *Voſſius* calls him, *The Miracle of Nature, the chief Cenſor of the Ancients, and the Darling of all thoſe that are concerned to attend upon the Muſes. Lipſius* highly admires him: *There are three,* ſaith he, *whom I uſe chiefly to wonder at, as perſons, who though amongſt men, ſeem yet to have tranſcended all humane Attainments*; Homar, Hippocrates *and* Ariſtotle: *but I ſhall add to them this fourth, that is,* Julius Scaliger; *that was born to be the Miracle and the Glory of our Age.* He verily thinks there was no ſuch acute and capacious Wit as his ſince the Age of *Julius Caſar. Meibomius* calls him a man of ſtupendious Learning, and than whom the Sun hath ſcarce ſhined upon a more learned. *Thuanus* ſaith, *Antiquity had ſcarcely his Superior*; *'tis certain his own Age had not the like.*

Hakew. Apol. advertiſment. 3. p.6,7. Heinſ. Oration. orat.1. in funere Joſ. Scalig. per totum.

4. Amongſt the great Heroes and Miracles of Learning moſt renowned in this latter Age, *Joſeph Scaliger* hath merited a more than ordinary place. The learned *Cauſabon* hath given this Character of him: *There is nothing,* ſaith he, *that any man could deſire to learn, but that he was able to teach. He had read nothing (and yet what had he not read) but what he did readily remember. There was nothing in any Latin, Greek or Hebrew Author that was ſo obſcure or abſtruſe, but that being conſulted about it, he would forthwith reſolve. He was throughly verſed in the Hiſtories of all Nations, in all Ages, in the ſucceſſive Revolutions of all Empires*; *and in all the Affairs of the ancient Churches, he was able to recount all the Ancient and Modern Names, Differences and Proprieties of living Creatures, Plants, Metals, and all other Natural things. He was accurately skill'd in the ſcituation of Places, the bounds of Provinces, and their various Diviſions, according to the diverſity of Times. There was none of the Arts and Sciences ſo difficult, that he had left untouched. He knew ſo many Languages ſo exactly, that if he had made that one thing his buſineſs throughout the whole compaſs of his life, it might have been worthily reputed a miracle.* Hereunto may be annexed the Teſtimony of *Julius Caſar Bulengerus*, a Doctor of the *Sorbon*, and Profeſſor at *Piſa*; who in the twelfth Book of the Hiſtory of his time, thus writes of the ſame *Scaliger*. There followed the Year 1609. an unfortunate Year, in reſpect of the death of *Joſeph Scaliger*, than whom this Age of ours hath not brought forth any of ſo great a Genius or ingenuity as to Learning; and poſſibly the fore-paſt Ages have not had his Equal in all kinds of Learning.

Hakew. Apol.l.3. c.6. § 1.p.228.

5. That which *Paſquier* hath obſerved out of *Monſhelet* is yet more memorable, touching a young man, who being not above twenty years old, came to *Paris* in the Year 1445. and ſhewed himſelf ſo admirably excellent in all Arts and Sciences, and Languages, that if a man of an ordinary good Wit and ſound Conſtitution ſhould live one hundred years, and during that time ſhould ſtudy inceſſantly without eating, drinking and ſleeping, or any recreation, he could hardly attain to that perfection. Inſomuch that ſome were of opinion that he was Antichriſt, begotten of the Devil, or at leaſt ſomewhat above Humane Condition. *Caſtellanus*, who lived at the ſame time, and ſaw this Miracle of Wit, made theſe Verſes on him; his are in French, but may be thus Engliſhed.

A young man have I ſeen
At twenty years ſo skill'd,
That ev'ry Art he had, and all
In all degrees excell'd.
Whatever yet was writ
He vaunted to pronounce,
Like a young Anti-Chriſt if he
Did read the ſame but once.

Fullers Ch. hiſt.l.2.cent. 8.p. 98,99. Camb. Brit. p.743.

6 *Beda* was born in the Kingdom of *Northumberland* at *Girroy* now *Yarrow* in the Biſhoprick of *Durham*, brought up by St. *Cuthbert*, and was the profoundeſt Scholar of his Age, for Latin, Greek, Philoſophy, Hiſtory, Divinity, Mathematicks, Muſick, and what not: Homilies of his making were read in his life time in the Chriſtian Churches, a dignity afforded him alone, whence ſome ſay, his Title of Venerable *Beda* was given him; It being a middle betwixt plain *Beda* which they thought too little, and St: *Beda* which they thought too much while he was yet alive.

Leigh. on Relig. and Learn.l.3.c. 5.p.125. Selden de diis Syris. Syntag. 1.c. 2.p.104.

7. *Roger Bacon* was a famous Mathematician and moſt skilful in other Sciences, accurately vers'd in the Latin, Greek, and Hebrew, of whom *Selden* thus: Roger Bacon *of* Oxford *a Minorite, an excellent Mathematician, and a perſon of more learning than any of his age could afford.*

Leigh. on Relig. and Learn.l.3.c. 10.p. 278.

8. *Richard Pacie* Dean of *Pauls*, and Secretary for the Latin Tongue to King *Henry* the Eighth, he was of great ripeneſs of wit, learning, and eloquence, and alſo expert in foreign languages. *Pitſaus* gives him this Character. A man endowed with moſt excellent gifts of mind, adorned with great variety of learning, he had a ſharp wit, a mature judgment, a conſtant and firm memory, a prompt and ready tongue, and ſuch a one as might deſervedly contend with the moſt learned men of his age, for skill in the Latin, Greek, and Hebrew languages.

Leigh.of Relig. and Learn.l.4.c. 8.p.140. Polit. miſc. cent.1.c.1.p Hereboord. ep. ded. ad diſp.ex.philoſoph. ſel.

9. *Anicius Manlius Severinus Boethius*, flouriſhed *Anno Dom.* 520. He was very famous in his days being Conſul at *Rome*, and a man of rare gifts and abilities: Some ſay that in proſe he came not behind *Cicero* himſelf, and had none that exceeded him in Poetry. A great Philoſopher, Muſician, and Mathematician. *Polit.* ſaith of him thus: Than *Boethius*, in Logick who more acute, in Mathematicks more ſubtile, in Philoſophy more copious and rich, or in Divinity more ſublime? He was put to death by *Theodoricus* King of the Goths, and after he was ſlain Peripatetick Philoſophy decayed, and almoſt all Learning iu *Italy*: Barbariſm wholly invaded it, and expelled good Arts and Philoſophy out of its Borders, ſaith *Hereboord* of *Verona*.

Zuing. Theatr.vol. 1.l. 1.p.34.

10. St. *Auguſtine* in his Epiſtle to *Cyril* Biſhop of *Jeruſalem*, writes concerning St. *Jerome*, that he underſtood the Hebrew, Greek, Chaldee, Perſian, Median, and Arabick tongues, and that he was skill'd in almoſt all the learning and languages of all Nations. The ſame St. *Auguſtine* ſaith of him, no man knows that which St. *Jerome* is ignorant of.

Plut.in Lucullo. p. Plin. nat.h. l.7.c. 24.p. 168. Sabell. ex.l. 10.c. 9.p. 582. Gell.l.17.c. 17.

11. *Mithridates* the great King of *Pontus*, had no leſs than twenty and two Countries under his Government, yet was he uſed to anſwer all theſe Ambaſſadors in the ſame language of his Country that he ſpake to him in, without the help of any Interpreter. A wonderful evidence of a very ſingular memory, that could ſo diſtinctly lay up ſuch a diverſity of ſtores, and ſo faithfully, as that he could call for them at his pleaſure.

Leigh Rel. and Learn.l. 4.c. 3.p. 215.

12. *Hugo Grotius* was born at *Delph* in the Low-Countries, *Anno* 1583. *Voſſius* ſaith of him that he was the moſt knowing, as well in Divine as Humane things. The greateſt of men, ſaith *Meibomius*, the Light and Columen of Learning, of whom nothing ſo magnifick can be either ſaid

or writ, but that his vertue and erudition hath exceeded it.

Leigh's Rel. & Learn. lib. 5. cap. 11. p. 313.

13. *Claudius Salmaſius* a Learned *French* Critick; of whom *Rivet* thus; that Incomparable Perſon the Great *Salmaſius* hath wrote of the Primacy of the Pope, after which *Homer* if any ſhall write an *Iliad*, he will ſpend his pains to no purpoſe. *C. Salmaſius*, ſaith *Voſſius*, a man never enough to be praiſed, nor uſually to be named without praiſe. The Miracle of our Age, and the *Promus Condus* of Antiquity, ſaith *Guil. Rivet*. The Great Ornament not only of his own Country, *France*; but alſo of theſe *Netherlands*, and indeed the Bulwark of the whole Commonwealth of Learning, ſaith *Voſſius*.

Zuing. Theatr. vol. 1. lib. 1. p. 34.

14. *Hieronymus Aleander* did moſt perfectly ſpeak and write the *Latine*, *Greek*, and *Hebrew*, with many other Exotick and Forreign Languages. He firſt taught *Greek* at *Paris*, ſoon after he was called to *Rome* by Pope *Leo* the Tenth, and ſent Ambaſſador into *Germany*. By Pope *Clement* the Seventh made Biſhop of *Brunduſium*, and by Pope *Paul* the Third he was made Cardinal.

Leigh's Rel. & Learn. lib. 4. cap. 11. p. 258.

15. *Andreas Maſius* was a great Linguiſt, for beſides the *Italian*, *French*, *Spaniſh*, and the reſt of the Languages of *Europe*; he was alſo famous for no mean skill in the *Latin*, *Greek*, *Hebrew*, and *Syriack*. *Thuanus* gives him this Character; a man of a ſincere, candid, and open diſpoſition, endowed with rare and abſtruſe Learning, and who to the knowledge of the *Hebrew*, *Chaldee*, and the reſt of the *Oriental Tongues* had added exceeding piety, and a diligent ſtudy of the Holy Scriptures, as appears by his Commentary. He wrote learnedly on *Joſhua*, and aſſiſted *Arias Montanus* in the Edition of the King of *Spain*'s Bible; and firſt of all illuſtrated the *Syriac Idiom* with Grammatical Precepts and a Lexicon.

Leig'h Rel. & Learn. lib. 3. cap. 12. p. 166.

16. *Carolus Cluſius* had an exact skill in Seven Languages, *Latin*, *Greek*, *Italian*, *French*, *Spaniſh*, *Portugal*, and *Low Dutch*; a moſt acute both Writer and Cenſor of Hiſtories, that are not commonly known: As alſo moſt Learned in *Coſmograpby*, ſaith *Melchior Adam* in his Lives of the *German* Phyſicians. *Lipſius* thus ſported on him.

Omnia naturæ dum Cluſi *arcana recludis*
Cluſius *haud ultra ſis, ſed aperta mihi.*

Leigh's Rel. & Learn. lib. 3. cap. 9. p. 152.

17. *Gulielmus Canterus* born 1542. beſides his own *Belgick Tongue*, was skill'd in *Latin*, *Greek*, *Hebrew*, the *German*, *French*, and *Italian*: ſo that one ſaith of him; *If any would deſire the Specimen of a Studious Perſon, and one who had wholly devoted himſelf to the advancement of Learning, he may find it exactly expreſſed in the Perſon of this* Gulielmus Canterus.

Full. Ch. hiſt. lib. 11. cent. 17. p. 126.

18. *Lancelot Andrews*, born at *All-Hallows-Barking* in *London*; Scholar, Fellow, and Maſter of *Pembrook-hall* in *Cambridge*, then Dean of *Weſtminſter*, Biſhop of *Chicheſter*, *Ely*, and at laſt of *Wincheſter*. The World wanted Learning to hear how learned this man was; ſo skill'd in all, eſpecially the Oriental Languages, that ſome conceive he might (if then living) almoſt have ſerved as an Interpreter General at the confuſion of Tongues. He dyed in the firſt year of the Reign of King *Charles* the Firſt, and lies buried in the Chappel of Saint *Mary Overies*, having on his Monument a large elegant and true Epitaph.

Leigh's Rel. & Learn. lib. 6. cap. 6. p. 358.

19. *Gerhardus Johannes Voſſius* Profeſſor of Eloquence, Chronology, and the Greek Tongue at *Leyden*, and Prebend of *Canterbury* in *England*, an Excellent Grammarian, and General Scholar, one of the greateſt Lights in *Holland*. He hath written learnedly of almoſt all the Arts. *Bochartus* ſaith thus of his Book, *De Hiſtoricis Græcis*, a work of wonderful Learning, by the reading of which, I ingeniouſly profeſs my ſelf to have been not a little profited.

Leigh's Rel. & Learn. lib. 3. cap. 10. p. 156.

20. *Iſaac Cauſabone*, a great Linguiſt, but a ſingular Grecian, and an excellent Philologer. *Salmaſius* (no mean Scholar himſelf) calls him that Incomparable Perſon, the Immortal Honour of his Age, never to be named without praiſe, and never enough to be prayſed. He had a rare knowledge in the Oriental Tongues, in the Greek ſcarce his Second, much leſs his equal, ſaith *Capellus*.

Leigh's Rel. & Learn. lib. 6. cap. 6. p. 359.

21. *James Uſher* the Hundredth Archbiſhop (from St. *Patrick*) of *Armagh*. A divine, ſaith *Voetius*, of vaſt reading and erudition, and moſt skilful in Eccleſiaſtical Antiquity. The great Merits (ſaith *Voſſius*) of that great and every way learned Perſon in the Church, and of the whole Republick of Learning will never ſuffer, but that there will be a grateful celebration of his memory for ever, by all the Lovers of Learning. *Fitz Simonds* the Jeſuit, with whom he diſputed though then very young, in one of his Books gives him this Title, *Acatholicorum Doctiſſimus, the moſt Learned of all the Proteſtants.*

Leigh's Rel. & Learn. lib. 5. cap. 13. p. 322.

22. *John Selden* a Learned Lawyer of the Inner Temple; he had great knowledge in Antiquity, and the Oriental Languages, which he got after he fell to the Study of the Law. He is honourably mentioned by many Outlandiſh men. He wrote in all his Books περὶ παντὸς τὴν ἐλευθερίαν, above all Liberty. To ſhew that he would examine things and not take them upon truſt. Dr. *Duck*, ſaith thus of him, to the exact knowledge of the Laws of his Country, he alſo added that of the Moſaical, and the Laws of other Nations, as alſo all other Learning, not only *Latin*, *Greek*, and *Hebrew*, but alſo a ſingular underſtanding and knowledge of the Oriental Nations.

Fuller's Worthies. p. 136, 137. Vid. Account of his Life and Death, prefixed to Gregorii poſthuma.

23. *John Gregory* born at *Amerſham* in the County of *Buckingham*, 1607. He was bred in *Chriſt-church* in *Oxford*, where he ſo applied his Book; that he ſtudied ſixteen hours in the four and twenty, for many years together. He attained to ſingular skill in Civil, Hiſtorical, Ritual, and Oriental Learning, in the *Saxon*, *French*, *Italian*, *Spaniſh*, and all Eaſtern Languages, through which he miraculouſly travelled without any Guide, except that of Mr. *Dod* the Decalogiſt for the Hebrew Tongue, whoſe Society and direction therein he enjoyed one Vacation near *Banbury*. As he was an excellent Linguiſt and general Scholar: ſo his modeſty ſet a greater luſtre upon his Learning. He was firſt Chaplain of *Chriſt-church*, and thence preferred Prebendary of *Chicheſter* and *Sarum*, and indeed no Church Preferment, compatible with his Age, was above his Deſerts. After twenty years trouble with an Hereditary Gout, improved by immoderate ſtudy; it at laſt invaded his Stomach, and thereof he died *Anno* 1646. at the Age of thirty nine years. He died at *Kidlington*, and was buried at *Chriſt-church* in *Oxford*. This Epitaph was made by a Friend on his Memory.

Ne premas cineres hoſce Viator
Neſcis quot ſub hoc jacent Lapillo
Græculus, Hebræus, Syrus,
Et qui te quovis vincet Idiomate.
At ne moleſtus ſis,
Auſculta, & cauſam auribus tuis imbibe.
Templo excluſus

Et avitâ Relligione
Jam ſeneſcente, (ne dicam ſublatâ)
Mutavit chorum, altiorem ut capeſceret.
Vade nunc, ſi libet & imitare.

R. W.

cChetw.hiſt. 3ollect.cent. .p.86.

24. *Manutius* in his Preface to his Paradoxes tells us of one *Creighton* a Scotch-man, who at twenty years of Age (when he was killed by the Order of the Duke of *Mantua*) underſtood twelve Languages, had read over all the Fathers and Poets, diſputed *de omni ſcibili*, and anſwered *extempore* in Verſe, *Ingenium prodigioſum, ſed deſuit Judicium: He had a prodigious Wit, but was defective in Judgment.*

CHAP. XLIII.

Of the firſt Authors of divers Famous Inventions.

THe *Chineſes* look upon themſelves as the wiſeſt People upon the Face of the Earth; they uſe therefore to ſay, that they ſee with both eyes, and all other Nations but with one only. They give out that the moſt famous inventions that are ſo lately made known to the *Europæan* world; have been no Strangers to them, for a number of Ages that are paſſed. I know not what Juſtice they may have in theſe pretenſions of theirs; but ſhall content my ſelf to give ſome account of the moſt uſeful amongſt them, by whom, and when they were conveyed down to us.

Hakw.Apol.lib.3. cap.10§.2. p.276,277.
Ram.Schol. Mathem. lib.2.p.
Stow's Annals.p.404.
Gaulbeet. Tab.Chron. p.719.
Fulgoſ. Ex. lib.8.cap. 11.p.1082.
Belg. Commonwealth. p.57.
Heylen's Coſmog. p. 384.
Hiſt.Man. Arts.cap.5. p.65.

1. The Invention of that Excellent Art of Printing, *Peter Ramus* ſeems to attribute to one *John Fauſt* a *Moguntine*, telling us that he had in his keeping, a Copy of *Tully*'s Offices Printed upon Parchment, with this Inſcription, added in the end thereof, *viz. The Excellent Work of* Marcus Tullius, *I* John Fauſt, *a Citizen of* Ments, *happily Imprinted, not with writing Ink, or Braß Pen, but with an Excellent Art, by the help of* Peter Gerneſhem *my Servant, finiſhed it was in the Year* 1466. *the Fourth of* February. *Paſquier* ſaith, the like had come to his hands, and *Salmuth* ſays, that one of the ſame Impreſſion was to be ſeen in the Publick Library of *Auſburg*; another in *Emanuel* Colledge in *Cambridge*; and a fifth Dr. *Hakewell* ſaith he ſaw in the Publick Library of *Oxford*, though with ſome little difference in the Inſcription. Yet *Polydor Virgil* from the report of the *Moguntines* themſelves, affirms that *John Gutenberge*, a Knight, and dwelling in *Mentz* was the firſt Inventor thereof, *Anno* 1440. and with him agree divers Learned Perſons, believing he was the firſt Inventor of this Invaluable Art; but *Fauſt* the firſt who taking it from him made proof thereof in Printing a Book. *Junius* tells it was the Invention of *Lawrence Jans* a Citizen of *Harlem*, in the Low Countries, with whom joyned *Thomas Peters* a Kinſman of his, for the perfecting of it; and that the forementioned *John Fauſt* ſtole his Letters, and fled with them firſt to *Amſterdam*, thence to *Collen*, and aferwards to *Ments*. According to their Books they of *China* have uſed Printing this 1600 years; but 'tis not like unto ours in *Europe*, for their Letters are engraven in Tables of Wood. The Author gives his Manuſcript to the Graver, who makes his Tables of the ſame bigneſs with the Sheets that are given him, and paſting the Leaves upon the Table with the wrong ſide outwards, he engraves the Letters as he finds them, with much facility and exactneſs, their Wooden Tables are made of the beſt Pear-tree; So that any Work which they print (as they do in great numbers) remains always intire in the Print of the Table to be Reprinted, as oft as they pleaſe, without any new expence in ſetting for the Preſs, as there is in our Printing. It was brought into *England* by *William Caxto* of *London* Mercer, *Anno* 1471. who firſt practiſed it.

Back.Chron. p.284.

Hakew.Apol.l.3.c. 10.9.3.p. 278.279. 280.
Raleighs Hiſt.world. l.1.c.7.4.p.
Heyl.Coſm. p.399.
Bak.Chron. p.222.
Lonicer.Theatr.p.361.
Stows. Annal.p.571. & p.584.

As touching that of Guns though *Lipſius* calls it the Invention of Spirits and not of men, and Sir *Walter Raleigh*, will have it found out by the *Indians*; and *Petrach* and *Valturius*, refer it to *Archimedes* for the overthrow of *Marcellus* his Ships at the Seige of *Syracuſe*. Yet the common opinion is that it was firſt found out by a Monk of *Germany*. *Forcatulus* in his fourth Book of the Empire and Philoſophy of *France* names him *Berthold Swartz* of *Cullen*; and *Salmuth*, calls him *Conſtantine*, *Anklitzen* of *Friburg*, but all agree that he was a German Monk, and that by chance a Spark of Fire falling into a pot of Nitre, which he had prepared for Phyſick or Alchymy, and cauſing it to fly up: he thereupon made a compoſition of Powder, with an inſtrument of Braſs or Iron, and putting Fire to it found the concluſion to anſwer his deſire. The firſt publick uſe of Guns that we read of, was thought to be about the year 1380. as *Magius*, or 400 as *Ramus*, in a Battel betwixt the Genowayes, and the Venetians; at *Clodia Foſſa*, in which the Venetians having got (it ſeemes) the Invention from the Monk; ſo galled their enemyes that they ſaw themſelves wounded and ſlain, and yet knew not by what means nor how to prevent it, as witneſſeth *Platina* in the life of Pope *Urban* the ſixth.

Hakew.Apol.l.3.c.10 §.4.p.281.
Stowes Anall.p.811.
Verſtg.Reſtitut.of Intellig.c.2p.33.
Heyl.Coſm. p.71.&.p. 1015.

3. The Mariners compaſs is an admirable Invention, of which *Bodinus* thus, though there be nothing in the whole Courſe of Nature, that is more worthy of wonder then the Loadſtone yet were the ancients ignorant of the divine uſe of it. It points out the way to the skillful Mariner, when all other helps fail him, and that more certainly though it be without Reaſon, ſenſe or life, then without the help thereof all the Wiſards and learned Clerks in the world, uſing the united ſtrength of their wits, and cunning can poſſibly do. Now touching the time and Author of this invention, there is ſome doubt. Dr. *Gilbert* our country man, who hath written in Latine a large and learned diſcourſe of this ſtone; ſeems to be of opinion that *Paulus Venetus*, brought the Invention of the uſe thereof from the Chineſes. *Oſorius* in his diſcourſe of the Acts of King *Emanuel*, refers it to *Gama*, and his Country men the Portugals, who as he pretends took it, from certain barbarous Pirates roaving upon the Sea, about the Cape of good Hope. *Goropius Becanus* thinks he hath good reaſon to intitle it upon his country-men, the Germans, in as much as the thirty two points of the Wind upon the Compaſs, borrow the name from the *Dutch* in all Languages. But *Blondus* who is therein followed by *Pancirollus* (both Italians) will not have *Italy* loſe the prayſe thereof, telling us that about Anno 1300, is was found out at *Malphis* or *Melphis* a Citty in the Kingdome of *Naples*, in the province of *Campania*, now called *Terra di Lovorador*. But for the Author of it one

names him not, and the other aſſures us he is not known. Yet *Salmuth* out of *Ciezus* and *Gomara*, confidently chriſtens him, with the name of *Flavius*, and ſo doth *Dubartas*, whoſe verſes on this ſubject are thus tranſlated.

We'r, not to Ceres *ſo much bound for bread*
Neither to Bacchus *for his Cluſters red.*
As ſignior Flavio *to thy witty tryal,*
For firſt inventing of the Seamens Dyal,
Th' uſe of th' needle turning in the ſame
Divine Device! O Admirable Frame!
Whereby through th' Ocean, in the darkeſt night
Our hugeſt Carracks are conducted right:
Whereby w' are ſtor'd with trouchman, guide and lamp
To ſearch all corners of the watry camp:
Whereby a Ship that ſtormy heav'ns have whirld
Near (in one night) unto the other world,
Knowes where ſhe is, and in the card deſcries
What degrees thence the Æquinoctial lyes.

It may well be then, that *Flavius* the *Milevitan*, was the firſt inventor of the guiding of a Ship by the turning of the needle to the North; but ſome Germane afterwards added to the compaſs, the 32 points of the wind in his own language, whence other nations have ſince borrowed it.

Hakew. Apol. Advertiſment. 3. p. 19.

4. The Inſtrument of perpetual Motion was invented by *Cornelius van Drebble* a German here in *England* and by him preſented to King *James*.

Id. ibid. Gaſſend. in vitâ Peireſkii l. 2. p. 55 Hiſtor. Manual Arts c. 3. p. 29 Petr. Serv. diſſert. de angu. Armario. p. 68.

5. Sayling Coaches were invented by *Simon Stevinius* in the Netherlands, of which wonderful kind of Coaches we are told that *Peireskius* made tryal in the yeare 1606. Purpoſing to ſee *Grotius* (ſayth *Gaſſendus*) he diverted to *Scheveling* that he might ſatisfie himſelf, in the carriage and ſwiftneſs of a Coach, a few years before invented and made up, with that Artifice, that with expanded ſayles it would fly upon the ſhore, as a ſhip upon the Sea. He had formerly underſtood that *Count Maunice*, a little after his victory at *Neuport*, had put himſelf thereinto, together with *Francis Mendoza* his priſoner, on purpoſe to make tryal thereof, and that within two hours they arrived at *Putten*, which is diſtant from *Scheveling* 14 leagues, that is 40 miles and more. He had therefore a mind to make experiment of it himſelf, and he would often tell us with what admiration he was ſeiſed, when he was carried with a quick wind, and yet perceived it not, the Coaches motion being as quick as it ſelf. When he perceived that he flew over ditches and paſſed the interpoſed waters, ſcarce touching the ſuperficies of them. How thoſe that travelld before, ſeemed to come towards them, as things that were at the remoteſt diſtance were almoſt in a moment left behind, and other things of the like nature.

Hyl. Coſm. p. 630. Gault. tab. Chron. p. 533.

6. In the Reign of *Leo Iſauricus*, *Caliph Zulciman*, beſieged *Conſtantinople*, for the ſpace of three years, where by Cold and Famine 300000 of the Saracens were conſumed. At this ſeige was that fire invented which were for the violence of it call wild-fire and the Latines becauſe the Greekes were the Authors of it, call *Gracus Ignis*, by this invention the Ships of the Saracens were not a little moleſted. It was invented by *Callinicus*. *Anno* 678

Herod. l. 1. p. 40. 41.

7. The Lydians were the firſt inventors of Dice Ball, Cheſſe, and the like games: neceſſity and hunger inforcing them thereunto. *Ingenii largitor venter*; Famine ſharpens the brain as well as the ſtomach. In the time of *Atys* the Son of *Manes* the Lydians were vexed with it and then deviſed theſe games, every ſecond day playing at them they beguiled their hungry ſtomachs. Thus for twenty two years they continued playing and eating by times: But then ſeeing that themſelves were more fruitful in getting and bearing children, then the ſoil was at that time fruitful in bringing forth ſuſtenance to maintain them, They ſent a Colony into *Italy*, under the conduct of *Tyrrhenus* the Son of *Atys*: who planted in that Country firſt called *Tyrrhenia* and ſince *Tuſcany*.

Hyl. Coſm. p. 1015.

8. The Phenicians by reaſon of their Maritime ſituation, were great adventurers at Sea, trading in almoſt all parts of the then known world, they are ſaid to have been the firſt Navigatours, and firſt builders of Ships: they firſt invented open veſſells, the Ægyptians Ships with decks, and gallyes with two banks of Oars upon a ſide. Great Ships of burden were firſt made by the Cypriots, Cock-boats and Skiffs by the Illyrians or Liburnians, Brigantines by the Rhodians, Frigatts or light Barks by the Cyrenians, men of War by the Phamphilians. As for tackle the Bœotians invented the Oar; Dædalus of *Creet*, Maſts and ſayles: *Anacharſis* grappling hooks: the Tuſcans anchors; The Rudder, helm, and art of ſteering, was the invention of *Typhis*, the chief Pilot in the famous *Argo*, who noting that a Kite, when ſhe flew, guided her whole body by her tayl, effected that in the devices of Art, which he had obſerved in the works of Nature.

Hyl. Coſm. p. 83.

9. The Sicilians were heretofore famous for many notable inventions: *Pliny* aſcribes to them the finding out of hourglaſſes; and *Plutarch* of military Engines, brought to great perfection by *Archimedes* that Countreyman, *Palamedes* the ſon of *Nauplius*, is ſaid to have firſt inſtituted centinels in an army, and was the firſt inventor of the watch-word: the battle ax, was firſt found out by *Pentheſilea* Queen of the Amazons, who came to the ſeige of *Troy* in ayd of King *Priamus*, where ſhe was ſlain by *Pyrrhus* the Son of *Achilles*.

Hyl. Coſm. p. 591.

10. The dying of Purple, was firſt invented at *Tyre*, and that as *Julius Pollux* ſayth, by a meer accident, a Dogg having ſeiſed upon the Fiſh calld *Conchilis* or *Purpura* had thereby ſtained his lips with that delightful colour: which gave the occaſion of its ſeeking and it was afterwards the richeſt and moſt deſirable colour to perſons of greateſt quality, for ages together.

Ful. Ch. Hiſt l. 3. Cent. 7. p. 84.

11 The Inhabitants of *Sidon* are ſaid to be the firſt makers of Glaſs, the materials of the work being brought hither from the Sands of a River, running not far from *Ptolomais*, and only made fuſible in this City. About *Anno. Dom* 662: one *Benault* a forraign Biſhop, (but of what place I find not,) brought the myſtery of making glaſs, into *England*, to the great beautifying of our houſes and Churches.

Hyl. Coſm. p. 671.

12. For Verſes, and writing in that way: *Ariſtotle*, aſcribes the firſt making of paſtoral Eclogues to the Sicilians. *Arion* an excellenr Muſician and eminent Poet, is ſaid to be the firſt inventor of Tragœdies, and the Author of the verſe called *Dithyrambick*, *Sappho* an Heroick woman, and calld the tenth Muſe, was the Author of the verſe called *Sapphick* and be it here remembred, that the firſt Biſhop of *Sherborn* (when taken out of the Biſhoprick of *Wincheſter* by King *Ina*) which was *Adelme*, kinſman to the King, was the firſt of our Engliſh Nation, who wrote in Latine, and the firſt that taught Engliſhmen, to make Latine verſe, according to his promiſe,

Camd. Brit. p. in Wiltſhire. Ful. ch. Hiſt. l. 2. cent. 8. p. 94. 95.

Primus ego in patriam mecum modo vita ſuperſit,
Aonio rediens deducam vertice Muſas.

If life me laſt that I doe ſee that native ſoil of mine
From Aon *tops, I'le firſt with me, bring downe the*
Muſes nine.

Heyl. Coſm. p.361.

13. Unto the Flemings we are indebted for the making of Cloth, which we learnt of them, and alſo for Arras hangings, Dornix, the making of Worſted, Sayes, and Tapeſtries, they reſtored Muſick and fonnd out divers muſical Inſtruments, To them belongeth alſo the invention of Clocks, Watches, Ghariots, the laying on of Colours with oyl, and the working of Pictures in Glaſs.

Heyl. Coſm. l.4.p.921.

14. *Brachygraphy* or the Art of Wtiting by ſhort Characters, is ſaid by *Dion* to be invented by *Mecænas*, the great favourite of *Auguſtus Cæſar ad celeritatem ſcribendi, for the ſpeedier diſpatch of writing. Iſidor* aſcribes it to *Aquila* the freedman of this *Mecænas*; and to *Tertius*, *Perſannius*, and *Philargius* who had added to this invention, yet had all they their chief light in it, from *Tullius Tito* a freedman of *Cicero*'s, who had undertaken and compaſſed it in the propoſitions, but went no further. At the laſt it was perfected by *Seneca*, who brought this Art into order and method, the whole Volume of his contractions conſiſting of five thouſand words.

Heyl.Coſm.p. 1003.

15. The boyling and baking of Sugar as it is now uſed, is not above two hundred years old, and the refining of it more new than that, firſt found out by a Venetian in the days of our Fathers, who is ſaid to have got above 100000 Crowns by this invention; and to have left his Son a Knight, before which our Anceſtors (not having ſuch luxurious pallats) ſometimes made uſe of rough Sugar as it comes from the Canes, but moſt commonly contented themſelves with honey.

Heyl. Coſm. p.925.

16. That Paper which was firſt in uſe, was the invention of the Ægyptians, for on the banks of the River *Nilus*, grew thoſe ſedgy weeds called *Papyri*, which have ſince given name to Paper. By means of this Invention, *Ptolemy Philadelphus* was enabled to make his excellent Library at *Alexandria*, but underſtanding that *Attalus* King of *Pergamus* (by the benefit of this Ægyptian Paper) ſtrove to exceed him in this kind of Munificence, he prohibited the carrying it out of *Ægypt*. Hereupon *Attalus* invented the uſe of Parchment, made of the Skins of Calves and Sheep, from the materials called *Membrana* and *Pergamena* from the place where it was invented. The convenience hereof was the cauſe that in ſhort time the Ægyptian Paper was worn out of uſe, in place whereof ſucceeded our Paper made of Rags, the Authors of which excellent invention our Anceſtors have forgotten to commit to memory: My Lord *Bacon* reckons this amongſt the ſingularities of Art, ſo that of all Artificial matters there is ſcarce any thing like it: It derives its pedigree from the Dunghil.

Hiſt. of Manual Arts. c. 4. p.57.

Uſque adeo magnarum ſordent primordia rerum.

Hiſt. of Manual Arts. c. 4. p.46, 47.

17. Amongſt all the productions and inventions of Humane wit, there is none more admirable and uſeful than writing, by means whereof a man may copy out his very thoughts,, utter his mind without opening his mouth, and ſignifie his pleaſure at a thouſand miles diſtance, and this by the help of twenty four Letters and fewer in ſome places; by various joyning and combining of which letters, all words that are utterable and imaginable may be framed: For the ſeveral ways of joyning and combining theſe Letters, do amount (as *Clavius* the Jeſuite hath taken the pains to compute) to 5852616738497664000 ways, ſo that all things that are in heaven or earth, that are or were or ſhall be, that can be uttered or imagined, may be expreſſed and ſignified by the help of this marvellous Alphabet, which may be deſcribed in the compaſs of a farthing. It ſeems this miracle hath loſt its maſter, being put down with the *inventa Adeſpota*, by *Thomas Read*, and thus ſung by him.

Quiſquis erat, meruit ſenii tranſcendere metas,
Et fati neſcire modum, qui myſtica primus
Senſa animi docuit, magicis ſignare figuris. that is,

Who er'e he was that firſt did ſhew the way,
T' expreſs by ſuch like Magick marks our mind,
Deſerv'd Reprieve unto a longer day,
Then Fate to mortals moſtly has aſſign'd.

Heyl.Coſm.p. 84.

18. *Archimedes* the Syracuſan was the firſt Author of the Sphere, of which inſtrument he made one of that Art and Bigneſs, that a man ſtanding within, might eaſily perceive the motions of every Celeſtial Orb, and an admirable agreement betwixt Art and Nature, this rare invention is celebrated by the praiſes of many, but eſpecially by *Claudian* in an Epigram he hath on purpoſe compos'd upon it, of which this is part:

Claud. ep. p. 369.

Jupiter in parvo cum cerneret Æthera vitro,
Riſit & ad ſuperos talia dicta dedit:
Huccine mortalis progreſſa potentia curæ,
Jam meus en fragili luditur orbe labor, &c.

CHAP. XLIV.

Of the admirable Works of ſome curious Artiſts.

WHen Learning (as to the generality) was at a kind of lower ebb in the world, it was ordinary for ſuch as had a more than ordinary knowledge in the Mathematicks, to paſs amongſt the vulgar ſort; as men that were devoted to conjuration and necromancy. The illiterate rout could not believe that to be any lawful Art, which trod ſo near upon the heels of nature, and whoſe wonderful productions tranſcended the meaſure of their reaſon: Since then the times have been more favourable to learning, and thereby Art improved to that height, as ſome of the following examples will diſcover.

Pet.Ram. Schol.Math. l.2.
Hakew. Ap. l.3.c.10.§ 1.p.233.
Verſteg. reſt. of decayed intellig. c.2. p.53.
Heyl. Coſm. p.399.
Petr.ſerv. de ung. Arm. p.64. Keckerm. in Phyſic. l.c.4.p. 1368.
DuBartas in 6th day of the firſt week. p.

1. *Petrus Ramus* tells us of a wooden Eagle and an iron Fly, made by *Regiomontanus* a famous Mathematician of *Norimberg*, whereof the firſt flew forth of the City aloft in the Air, met the Emperour *Maximilian* a good way off coming towards it, and having ſaluted him, returned again waiting on him to the City gates. The Second, at a feaſt whereto he had invited his familiar friends, flew forth of his hand, and taking a round returned thither again, to the great aſtoniſhment of the beholders, both which the excellent Pen of the noble *Du Bartas* rarely expreſſed.

Why ſhould I not that wooden Eagle mention,
A learned German's late admir'd invention,
Which mounting from his fiſt that framed her;
Flew far to meet an Almain *Emperour?*
And having met him; with her nimble Train
And weary Wings turning about again;
Followed him cloſe unto the Caſtle Gate
Of Norimberg, *whom all their ſhews of State;*
Streets hang'd with Arras, Arches curious built;
Gray-headed Senate, and Youths Gallantiſe;
Grac'd not ſo much as only this device.

He goes on and thus deſcribes the Fly.

Once as this Artiſt more with mirth than meat,
Feaſted ſome Friends whom he eſteemed great;
From under's hand an iron Fly flew out,
Which having flown a perfect round about,
With weary Wings return'd unto her Maſter:
And as judicious on his Arm he plac'd her.
O! Divine Wit, that in the narrow Womb
Of a ſmall Fly, could find ſufficient Room
For all thoſe Springs, Wheels, Counterpoiſe and Chains,
Which ſtood in ſtead of Life, and Spur and Reins.

Hakew. Apol. l. 3. c. 10. § 1. p. 274. Verſteg. c. 2. p. 52. Knowls. Turk. hiſt. p. 713. 2. The Silver Sphere, (a moſt exquiſite piece of Art, which was ſent by the Emperour *Ferdinand* to *Solyman* the Great Turk) is mentioned by *Paulus Jovius* and *Sabellicus*. It was carried (as they write) by twelve men unframed, and reframed in the Grand Seignior's preſence by the maker of it, who likewiſe delivered him a Book, containing the myſtery of uſing it: of which *Du Bartas* thus.

Nor may we ſmother or forget ungrately,
The Heav'n of Silver that was ſent but lately,
From Ferdinando *as a famous work,*
Unto Bizantium *to the Greateſt Turk;*
Wherein a Sprite ſtill moving to and fro, *Du Bartas ibid.*
Made all the Engine orderly to go.
And though th' one Sphere did always ſlowly glide,
And contrary the other ſwiftly ſlide:
Yet ſtill the Stars kept all their courſes even,
With the true courſes of the Stars in Heaven:
The Sun there ſhifting in the Zodiack,
His ſhining houſes never did forſake
His pointing path; there in a month his Siſter
Fulfill'd her courſe and changing oft her Luſtre,
And form of Face, (now larger) leſſer ſoon,
Follow'd the Changes of the other Moon.

Fayth. Ann. p. 128. 3. In the twentieth year of Queen *Elizabeth*, *Mark Scaliot* Blackſmith; made a Lock conſiſting of eleven pieces of Iron, Steel and Braſs, all which together with a Pipe Key to it, weighed but one grain of gold, he made alſo a chain of gold conſiſting of forty three links, whereunto having faſtned the Lock and Key before mentioned, he put the Chain about a Fleas neck, which drew them all with eaſe: Now all theſe together, Lock and Key, Chain and Flea being weighed, the weight of them was but one grain and a half.

Plin. l. 7. c. 21. p. 167. Ælian. var. hiſt. l. 1. c. 17. p. 13. 4. *Calicrates* uſed to make Piſmires, and other ſuch little creatures out of Ivory, with that wonderful Artifice, that other men could not diſcern the parts of them one from the other, without the help of Glaſſes.

Plin. l. 7. c. 21. p. 167. Ælian. var. hiſt. l. 1. c. 17. p. 13. Servius de Ung. Armor. p. 56. 5. *Myrmecides* was alſo excellent in that kind of workmanſhip, he wrought out of Ivory a Chariot with four wheels and as many horſes in ſo little Room, that a little Fly might cover them all with her wings: The ſame man made a Ship with all the tackling to it, no bigger than that a ſmall Bee might hide it with her wings.

6. *Praxiteles* was a curious worker in Imagery, he made a Statue of *Venus* for the Gnidians ſo lively, that a certain young man became ſo amorous of it, that the exceſs of his love deprived him of his wits. This piece of Art was eſteemed at that rate by King *Nicomedes*, that whereas the Gnidians owed him a vaſt ſum of money, he offered to take that Statue in full ſatisfaction of his debt. *Plin. l. 7. c. 38. p. 175.*

7. *Cedrenus* makes mention of a Lamp which (together with an Image of Chriſt) was found at *Edeſſa* in the Reign of *Juſtinian* the Emperor: It was ſet over a certain gate there, and privily inclos'd (as appear'd by the date of it) ſoon after Chriſt was crucified; it was found burning, (as it had done for Five hundred years before) by the Souldiers of *Coſroes* King of *Perſia*, by whom alſo the oyl was taken out of it and caſt into the fire; which occaſioned ſuch a Plague, as brought death upon almoſt all the forces of *Coſroes*. *Citeſi. opuſ. Med. p. 63. 64.*

8. At the demolition of our Monaſteries here in *England*, there was found in the ſuppoſed Monument of *Conſtantius Chlorus* (father to the Great *Conſtantine*) a burning Lamp which was thought to have continued burning there, ever ſince his burial; which was about three hundred years after Chriſt. The Ancient *Romans* us'd in that manner to preſerve lights in their Sepulchres, a long time, by the oylyneſs of Gold, reſolv'd by Art into a liquid ſubſtance. *Hake. Apol. l. 2. c. 3. § 3. p. Cam. Brit. p. in Yorkſ. Lud. Viv. in l. de Civ. Dei. l. 21. c. 6. p.*

9. *Arthur Gregory* of *Lyme* in the County of *Dorſet*, had the admirable Art, of forcing the Seal of a Letter, yet ſo inviſibly that it ſtill appeared a Virgin to the exacteſt beholder. Secretary *Walſingham*, made great uſe of him, about the packquet, which paſs'd from Foreign parts to *Mary* Queen of *Scotland*. He had a Penſion paid for his good ſervice out of the Exchequer, and dy'd at *Lyme* about the beginning of the Reign of King *James*. *Fullworth. p. 284. in Dorſetſhire.*

10. *Cornelius van Drebble* that rare Artiſt, made a kind of Organ, that would make an excellent Symphony of it ſelf, being placed in the open air, and clear Sun, without the fingering of an Organiſt; which was (as is conceiv'd) by the means of air incloſed: and the ſtrictures of the beams, rarifying the ſame, for in a ſhady place it would yield no Muſick, but only where the Sun-beams had the Liberty to play upon it, as we read of *Memnons* Statue. *Hiſt. Mag. Arts. c. 3. p. 33.*

11. I remember ſaith *Clavius*, that while (as yet) I was but young, and Studied the Mathematicks: for the great honor we had of *Alexander Farneſius*, we invited that Prince, into our School, and amongſt other gifts and ſhews, that were preſented him by the Ingenious, a Mathematical one was impos'd upon me. Then was it that the force of a Concave, was happily ſerviceable to me: for by the virtue and power of it, I erected on high the name of *Alexander Farneſius*: impreſſed it in the air, all the letters of it, being radiant and ſhining. It was a monument indeed but only of our obſervation, and honor to, but very ſhort of the greatneſs of the *Farneſian* family. *Forteſ. ſerie. Aca. p. 150*

12. His Highneſs the Duke of *Holſteine* hath ordered a Globe to be made in the City of *Gottorp*, it is a double Globe, made of Copper, ten foot and half in Diameter, ſo that within it ten perſons may ſit at a table, which with the ſeats about it, hangeth at one of its Poles. There a man may ſee (by means of an Horizontal Circle within the *Olearius in his Travels. p. 339.*

Globe) how the Stars and Sun it ſelf, out of its Centre, moveth of its ſelf, through its Ecliptick Degrees, and riſeth, and ſetteth regularly. The motion of this Globe exactly followeth that of the heavens, and deriveth that motion, from certain Wheels, driven by water, which is drawn out of a mountain hard by, and let in as it requireth more or leſs, according to the ſwiftneſs of the Spheres.

Gaſſ.in vit. Peiresk. l.5.p.185. Hiſt.Man. Arts.c.1. p.10,11.

13. There was at *Leige*, *Ann.* 1635. a Religious, and induſtrious man of the Society of *Jeſus*, named *Linus*, by birth an Engliſh man, he had (ſaith *Kircher*) a Phial or Glaſs of Water, wherein a little Globe did float, with the twenty four letters of the Alphabet deſcribed upon it, on the inſide of the Phial, was an Index or Stile, to which the Globe did turn and move it ſelf, at the period of every hour, with that letter which denoted the hour of the day ſucceſſively: as though this little globe kept pace and time with the heavenly motions. And *Kircher* himſelf, had a veſſel of water in which (juſt even with the ſurface of the water) were the twenty four hours deſcribed. A piece of Cork was ſet upon the water, and there in were put ſome ſeeds of the *Heliotrope*, or Sun-flower, which like the flower it ſelf did turn the Cork about, according to the courſe of the Sun, and with its motion, point out the hour of the day.

Forteſ.ſeriæ Ac.p.123.

14. I will ſhew you an experiment (ſaith *Galilao*) which my laſt leiſure hours did produce, and ſo calling his ſervant he gave him his Cloak, and taking out a round box; he went directly to the window, upon which at that time the Sun ſhone: and opening the box towards the Sun, till ſuch time as it had received the light of it, he deſired that the room ſhould be made as dark as might be, which done turning to *Clavius* then with him; did you not deſire (ſaid he) that ſomething ſhould be ſhew'd or made by us to day? Pardon the extravagancy of the word; Behold here the work of the firſt day: Let there be light, and opening the concave box, a light ſhot it ſelf into the dark and aſcended by degrees as a vapor that is kindled by the Sun, aſſoon as it diſappeared, there was a great applauſe made him, by all the aſſiſtants that were then in preſence.

Forteſ.ſeriæ Ac.p.143.

15. I will produce ſaith *Grenibergins*, an experiment concerning voice, which I infuſed into a Statue: It was not made of Braſs or ſolid Marble, but of Plaiſter, that ſo the winding receptacles of the voice (as it were included in the hollow belly) might receive the percuſſions of ſounds, and render them again the more happily. I therefore put words into this ductory of the voice, as the diſtances of breath would permit, and ſo again I infuſed others at the like intervals. I then cloſely ſtopped up the entrance of the voice, at laſt after divers windings, and various inflections and ſuch impediments as promoted the deſign; what I had ſpoken, came to the head and face of the Statue, and for as much as the force of the words was ſharp and that there was a ſucceſſion of Spirits; they did very expeditely move the Jaws and the tougue (which were made moveable for that purpoſe) even to the variety of Syllables.

Hiſt.of Man.Arts. c.2.p.22. Habing.obſ. on hiſt.p. 157,158.

16. *Janellus Turrianus* a Great Maſter in the Mathematicks, did uſually delight the Emperor *Charles* the fifth, with miracles of Study, ſometimes he ſent wooden Sparrows, into the Emperors dining room, which flew about there and returned: At other times he cauſed little armed men, to muſter themſelves upon the table; and artificially move according to the diſcipline of war; which was done ſo beyond Example, that the Superior of the Religious houſe of S. *Jerom*, nothing read in the myſteries of that Art, ſuſpected it for plain Witchcraft.

Scal.de ſub. in Card. Exer.333. p.1061.

17. We were heretofore, ſome young Scholars of us, with *Albertus Durerus*, one of which (as 'twas uſual with him) gave evidence of his ſtrength, in divers tryals. *Durerus* ſtroking him on the head, come (ſaid he) let us ſee if you can do a very ſmall matter: and with all ſhewed him two little Tables of Braſs, the one laid upon the other, take ſaid he faſt hold on the uppermoſt, and ſever it from the other that is under it: when he had aſſay'd it, but in vain, and though he uſed more ſtrength yet found it was all one; The young man told him, that he had deluded him, for the two tablets were rivetted together, and thereupon he deſiſted the further tryal. When *Durerus* himſelf bending them downwards, eaſily perform'd, it, for both being exactly poliſhed they ſliped one from the other.

Petr.Saty. p.68,69. Plin.l.36, c.26. Sueton.in Tiberio.p. Xiph.in Tib. p.56.

18. There was an Artificer in *Rome* who made veſſels of Glaſs of ſo tenacious a temper, that they were as little liable to be broken as thoſe that are made of Gold and Silver, when therefore he had made a Vial of this purer ſort, and ſuch as he thought a preſent worthy of *Caſar* alone, he was admitted into the preſence of the then Emperor *Tiberius*: the gift was praiſed, and the skilful hand of the Artiſt applauded, and the devotion of the giver accepted. The Artiſt that he might inhance the wonder of the Spectators, and promote himſelf yet further in the favor of the Emperor, deſires and receives again the Vial out of *Caſars* hand, and threw it with that force againſt the floor that the ſolideſt metal wonld have received ſome damage or bruiſe thereby. *Caſar* was not only amazed but affrighted, with the Act; but he taking up the Vial from the ground (which was not broken, but only ſhrivelled together as if the ſubſtance of the Glaſs had put on the temperature of Braſs) drew out an Inſtrument from his boſom, aptly corrected the form of it, and reduced it to it's former figure; by ſtriking upon it, as they uſe to do on a Brazen Veſſel that is bruiſed. This done he imagined that he had conquered the world, as believing that he had merited an acquaintance with *Caſar*, and raiſed the admiration of all the aſſiſtants: but it fell out otherwiſe, for the Emperor enquired if any other beſides himſelf was privy to the like tempering of Glaſſes: when he had told him no, he commanded to ſtrike off his head, ſaying, that ſhould this Artifice come once to be known, Gold and Silver would be of as little value as the dirt of the Street. Long after this, *viz.* 1610. we read that amongſt other rare preſents, then ſent from the *Sophy* of *Perſia* to the King of *Spain*, were ſix Glaſſes of Malleable Glaſs ſo exquiſitely tempered that they could not be broken. *Knowl.Tur hiſ.p.1273*

Hiſt.Man. Arts.ch.3. p.33.

19. At *Dantzick* a City of *Pruſſia*, Mr. *Marriſon* (an ingenious Traveller of this Nation) ſent a Mill, which without help of hands did ſaw Boards, having an iron wheel, which did not only drive the Saw, but alſo did hook in and turn the Boards unto the Saw. Dr. *John Dee* mentions the like ſeen by him at *Prague*; but whether the Mill moved by Wind or Water, is ſet down by neither of them.

Sir Kenelm Digby's bodies.ch. 23.p.207.

20. At the Mint of *Segovia* in *Spain*, there is an Engine that moves by Water, ſo artificially made, that one part of it diſtendeth an Ingot of Gold,

into that breadth and thickneſs as is requiſite to make Coin of. It delivereth the Plate that it hath wrought unto another that printeth the Figure of the Coin upon it, and from thence it is turned over to another that cutteth it according to the Print in due ſhape and weight. And laſtly, the ſeveral Pieces fall into a reſerve in another Room, where the Officer whoſe charge it is finds Treaſure ready coyned.

Petr.Servie. diſſert. de ung. armario..p.66, 67.

21. *Oſwaldus Norhingerus*, the moſt excellent Artiſan of this or the former Ages, made 1600 Diſhes or Platters of turned Ivory, all perfect and compleat in every part; yet ſo ſmall and little, ſo thin and ſlender, that all of them ('tis wonderful to relate, more to make) were included at once in a Cup turned out of a Pepper Corn of the common bigneſs. *Johannes Carolus Shad* of *Mitelbrach* carried this wonderful work with him to *Rome*, ſhewed it to Pope *Paul* the Fifth, who ſaw and counted them all, by the help of a pair of Spectacles; they were ſo little as to be almoſt inſenſible to the eye; he then gave liberty to as many as would to ſee them, amongſt whom were *Gaſpar Scioppius*, and *Johannes Faber* of *Bamberge*, phyſician in *Rome*.

Servii diſſert.de ung. Armar. p. 67,68.

22. *Johannes Baptiſta Ferrarius* a Jeſuit, not long ſince ſhewed openly Cannons of Wood with their Carriages, Wheels, and all other their Military Furniture (ſmall and ſlender one you muſt think) for twenty five of theſe, together with thirty Cups turn'd out of Wood, and neatly made, were altogether contained and included in one ſingle Pepper Corn, which yet was ſuch as exceeded not the common bigneſs.

Hiſt. man. Arts.cap. 12.p.148.

23. *George Whitehead* an Engliſh man, made a Ship with all her Tackling to move it ſelf on a Table, with Rowers plying the Oars, a Woman playing on the Lute, and a little Whelp crying on the Deck, ſaith *Schottus* in his Itinerary.

24. The Grounds of Chymical Philoſophy go thus, that Salt, Sulphur, and Mercury are the Principles into which all things do reſolve, and that the radical and original moyſture whereby the firſt Principle of Salt conſiſteth, cannot be conſumed by calcination, but the forcible tinctures and impreſſions of things, as Colour, Taſt, Smell, nay and the very forms themſelves, are inviſibly kept in ſtore in this firm and vital Principle. To make this good by experiment, they take a Roſe, July-flower, or any kind of Plant whatſoever; they take this Simple in the Spring time in its fulleſt and moſt congruous conſiſtence, they beat the whole Plant in a Mortar, Roots, Stalks, Flowers, Leaves, and all, till it be reduced to a confuſed Maſs. Then after maceration, fermentation, ſeparation, and other workings of Art, there is extracted a kind of Aſhes, or Salt including theſe forms and tinctures under their power and Chaos. Theſe Aſhes are put up in Glaſſes, written upon with the ſeveral Names of the Herbs or Plants, and ſealed Hermetically; that is the mouth of the Glaſs heated in the fire, aud then the neck of it wrung about cloſe, which they call the Seal of *Hermes* their Maſter. When you would ſee any of theſe Vegetables again, they apply a Candle or ſoft fire to the Glaſs, and you ſhall preſently perceive the Herbs or Plants by little and little to riſe up again out of their Salt or Aſhes, in their ſeveral proper Forms, ſpringing up as at firſt (but in a ſhorter time then) they did in the Field. But remove the Glaſs from the fire and immediatly they return to their own Chaos again. And though this went for a great ſecret in the time of *Quercetan*, yet *Gaffarell* ſaith, that now 'tis no ſuch rare matter for *Mounſieur de Claves* one of the moſt excellent Chymiſts of theſe days uſes to make ſhew of this at any time.

Forteſ.feriæ Academ. p. 150,151.

Buffons. Speculum

25. *Johannes a Porta* in his Catoptricks mentions Parabolical Section, and the wonderful power and effects of it, many admire the Invention, few (perhaps none) know how to frame an Inſtrument in that form, that ſhall ſpeedily fire, and at almoſt an infinite diſtance. For that which *Proclus* and *Archimedes* did for the ſafety of their Country, were but ſlight things to this. *I have I confeſs* (ſaith *Clavius*) *attempted the making of one of them, not unproſperouſly, but with an incredible and dreadful ſucceſs.*

Dr. Heylen's life of King Charles.p.1.

26. There was one in Queen *Elizabeth*'s time that wrote the Ten Commandments, the Creed, the *Pater Noſter*, the Queens name, and the Year of our Lord, within the compaſs of a penny, and gave a pair of Spectacles of ſuch an Artificial making, that by the help thereof ſhe did plainly and diſtinctly diſcern every Letter.

Hiſt. Man. Arts.cap.3. p.43.

27. One *Francis Alumnus* was ſo notable in the Myſtery of Writing, that he wrote the Apoſtle's Creed, and the fourteen firſt Verſes of St. *John*'s Goſpel, in the compaſs of a penny, and in full words: this he did in the preſence of the Emperor *Charles* the Fifth, and Pope *Clement* the Seventh, as is related by *Genebrard* in his Chronology, and *Simon Mayolus* out of him, who had alſo in his own poſſeſſion ſuch a Miracle (as he calls it) or the very ſame I believe, for in his twenty fourth Colloquy theſe are his words: *Nos domi idem miraculum ſervamus*; *I have the ſame Miracle at home in my keeping.*

Hiſt. Man. Arts.cap.3. p.34.

28. There are certain *Æolii Sclopi*, or Wind Muskets which ſome have deviſed to ſhoot Bullets without Powder, or any thing elſe but Wind or Air compreſſed in the bore of it, or injected by a Spring, and theſe they ſay diſcharge with as much force as others with Powder.

Gaffar.Curioſ.cap.7. p.236.

29. I ſaw at *Leigorn*, a Clock brought thither by a *German* to be ſold, which had ſo many Rarities in it, as I ſhould never have believed if my own eyes had not ſeen it, for beſides an infinite number of ſtrange motions, which appeared not at all to the eye, you had there a company of Shepherds, ſome of which played on the Bagpipe, with ſuch Harmony and exquiſite motion of the Fingers, as that one would have thought they had been alive, others danced by couples, keeping exact time and meaſure, whilſt others capered and leaped up and down, with ſo much of nimbleneſs, that my ſpirits were wholly raviſhed with the ſight.

Forteſ.feriæ.Academ. p.58,59, 60.

30. There was a Clock which was the great and excellent Work of *Copernicus*, in which there was not only to be heard, a number of different noyſes, occaſioned by its various motions, but alſo moſt exactly to be diſcovered the circuitions of all the celeſtial Orbs, the diſtinctions of days, months, years; there the Zodiack did explicate its Signs: ſo performing the circle of the year; there the playful Ram began the Spring, *Cancer* produces the Summer, *Libra* inriches it with Autumn, and the ſlothful *Scorpio* makes the Winter. Here alſo the Moon changes in the Nones, ſhines out more bright in the Ides, and ſhamefully conceals her conjunction with the Sun in the Calends. But thoſe things which the Ingenious Artificer preſented, and as it were produced into the Scene, upon the entrance of every hour, marvellouſly delighted the Spectators, every hour made ſhew of ſome Myſtery in our Faith. The firſt Creation of Light, the powerful ſeparation of the Elements, and all other intermediat Myſteries he had traced

upon this Engine, even to the great Eclipſe, that was when our Saviour ſuffered on Mount *Calvary* to inſiſt upon the particulars, was the Work of an Age, the Eye that is the devourer of ſuch beautiful Objects, embraces more in an hour than the Tongue of the moſt eloquent is able to repreſent in a conſiderable ſpace of time.

Morriſon's Itinerary. part.1.cap. 3.p.31.

31. At *Strasburg* there is a Clock of all other the moſt famous, invented by *Conradus Daſipodius* in the year 1571. Before the Clock ſtands a Globe on the Ground ſhewing the motions of the Heavens, Stars, Planets, namely of the Heaven carried about by the firſt mover, in twenty four hours, of *Saturn* by his proper motion carried about in thirty years, of *Jupiter* in twelve, of *Mars* in two, of the Sun, *Mercury* and *Venus* in one year, of the Moon in a Moneth. In the Clock it ſelf there be two Tables on the right and left hand, ſhewing the Eclipſes of the Sun and Moon from the year 1573. to the year 1624. The third Table in the midſt is divided into three Parts. In the firſt Part the Statues of *Apollo* and *Diana*, ſhew the courſe of the year and the day thereof, being carried about in one year; the ſecond Part ſhews the year of our Lord, and of the World the Equinoctial days, the hours of each day, the minuts of each hour, Eaſter day, and all other Feaſts, and the Dominical Letter. The third Part hath the Geographical diſcription of all *Germany*, and particularly of *Straſburg*, and the names of the Inventor, and of all the Workmen. In the middle frame of the Clock is an Aſtrolabe, ſhewing the Sign in which each Planet is every day, and there be the Statues of the ſeven Planets upon a round piece of Iron, lying flat; ſo that every day the Statue of that Planet that rules the day comes forth, the reſt being hid within the Frames, till they come out by courſe at their day, as the Sun upon Sunday, and ſo for all the Week. And there is a Terreſtial Globe, and the quarter and the half hour and the minutes are ſhewed there. There is alſo the Skull of a dead man, and two Statues of two Boys, whereof one turns the Hourglaſs, when the Clock hath ſtrucken, the other puts forth the Rod in his hand at each ſtroke of the Clock. Moreover there be the Statues of the Spring, Summer, Autumn and Winter, and many obſervations of the Moon. In the upper Part of the Clock are four old mens Statues, which ſtrike the quarters of the hour, the Statue of Death coming out at each quarter to ſtrike, but being driven back by the Statue of Chriſt, with a Spear in his hand for three quarters; but in fourth quarter, that of Chriſt goeth back, and that of Death ſtriketh the hour, with a bone in his hand, and then the Chimes ſound. On the top of the Clock is an Image of a Cock, which twice in the day croweth aloud, and clappeth his Wings. Beſides this Clock is decked with many rare Pictures, and being on the inſide of the Church, carrieth another Frame to the outſide of the Wall, wherein the hours of the Sun, the courſes of the Moon, the length of the day, and ſuch other things are ſet out with great Art.

Morriſon's Itinerary. p.602. Hiſt. Man. Arts cap.3. p.36,37.

32. In the Duke of *Florence* his Garden at *Pratoline* is the Statue of *Pan* ſitting on a Stool with a wreathed pipe in his hand, and that of *Syrinx* beckning him to play on his Pipe. *Pan* putting away his Stool, and ſtanding up plays on his Pipe, this done he looks on his Miſtreſs, as if he expected thanks from her, takes the Stool again, and ſits down with a ſad countenance. There is alſo the Statue of a Landreſs, beating a Buck, and turning the Cloths up and down with her hand, and battledor wherewith ſhe beats them in the water. There is the Statue of Fame lowdly ſounding her Trumpet, an Artificial Toad creeping to and fro, a Dragon bowing down his head to drink water, and then vomiting it up again, with divers other Pieces of Art, that adminiſter wonder and delight to the beholders.

Hiſt. Man. Arts. cap.3. p.37.

33. At *Tibur* or *Tivoli* near *Rome*, in the Gardens of *Hippolitus d' Eſte*, Cardinal of *Ferrara*, there are the Repreſentations of ſundry Birds, ſitting on the tops of Trees, which by Hydraulick Art, and ſecret conveyances of water through the trunks and branches of the trees, are made to ſing and clap their wings; but at the ſudden appearance of an Owl out of a Buſh of the ſame Artifice, they immediatly become all mute and ſilent, ir was the work of *Claudius Gallus*, as *Poſſevine* informs us.

Hiſt. Man. Arts. cap.7. p.85.

34. At *Dantzick* in *Poland* there was ſet up a rare invention for weaving of four or five Webs at a time without any human help. It was an Engine that moved of it ſelf, and would work night and day. This Invention was ſuppreſſed becauſe it would have ruined the poor people of the Town, and the Artificer was ſecretly made away, as *Lancelotti* the *Italian* Abbot relates from the mouth of *M. Muller* a *Polonian* who had ſeen the device.

Hiſt. Man. Arts. cap.3. p.43.

35. That *Plicatilis domus* or portable Palace made of Wood, which King *Henry* the Eighth, carried with him into *France*, to that famous enterview that he had with *Francis* the Firſt, was a work of great Art and Magnificence and much ſpoken of by Forreign Writers; eſpecially *Paulus Jovius*, and amongſt our own by my Lord of *Cherbury*, in his Hiſtory of that Prince. The Model of this Famous Piece was preſerved, and ſaith he, to be ſeen of late years in the Tower of *London*.

Hiſt. Man. Arts. cap.7. p.99.

36. In *Florida* and other places of the Weſt Indies, the Inhabitants made garments of Feathers with marvellous Art and Curioſity, as alſo rare and exquiſite pictures for in thoſe Countries there are birds of rare and exquiſite Plumage, of very gay and gaudy colours, ſuch as put down all the pride of the Peacock, they mingle variety of colours in ſuch an admirable medley, that they make a very glorious ſhew. *Fernando Cortez* the Spaniard, found abundance of theſe curious works in the Palace of *Montezuma* the Emperour of *Mexico*, which were ſuch and ſo excellent, that none could make in Silk, Wax, or Needle-work, any thing comparable to them: Nay he adds, that they were ſo artificial and neat, that they cannot be deſcribed in writing, or preſented to the imagination, except a man ſees them. Theſe admired pieces put down not only thoſe of *Zeuxis* and *Apelles*, but thoſe two of *Michael Angelo* and *Raphael Urbin*, the Plumes of theſe birds do ſeem to ſurpaſs all their colours; not only for Luſtre and beauty, but alſo for duration and laſting.

Delrio. diſq. magic. lib.1. cap.3. qu.4. p.40.

37. *Keneth* King of *Scotland* had ſlain *Cruthlintus* the Son, and *Malcolmus Duffus* the King and Kinſmen of *Fenella*: ſhe to be revenged of the murtherer; cauſed a Statue to be framed with admirable Art, in one of the hands of it was an Apple of Gold ſet full of precious ſtones, which whoſoever touched was immediately ſlain, with many darts which the Statue threw or ſhot at him: *Keneth* ſuſpecting nothing was invited to this place, and being ſlain in this manner, *Fenella* eſcaped over into *Ireland*.

Zuing. Theatr. vol.2. lib.7. p.625.

38. *Hadrianus Junius*, ſaw at *Mecklin* in *Brabant* a Cherryſtone cut in the form of a Basket, wherein were fourteen pair of Dice diſtinct, each with their ſpots and number eaſily to be diſcerned with

a good

Peach. Com. Gent. c. 9. p. 79. a good eye, and *Anno* 1524. the City of *Colonia Agrippina* was painted with much exactneſs, yet in ſo little that a fly might cover it.

Zonar. Ann. tom. 3. p. 126. 39. *Proclus* a famous Mathematician, in the Reign of *Anaſtaſius Dicorus*, made burning glaſſes with that ſkill and admirable force, that therewith he burnt at a great diſtance the Ships of the Myſians and Thracians that had block'd up the City of *Conſtantinople.*

CHAP. XLV.

Of the Induſtry and pains of ſome men, and their hatred of Idleneſs.

THat of the Areopagites is the moſt honourable Court in the City of *Athens*, and there it was moſt diligently inquired into, after what manner each of the Athenians lived, what kind of income and revenue he had, and by what means it was that he ſuſtain'd himſelf and his family: They were taught to follow ſome honeſt courſe of life, as knowing they were to give a publick account thereof: and if any man was convicted of idleneſs or a reprovable way of living, he had a note of infamy upon him, or elſe was ejected the City as an unprofitable member thereof: No doubt but by this procedure of theirs, they put ſlothfulneſs out of all countenance, and filled their City with examples of every kind of induſtry, without fear of incurring the danger of a publick accuſation, as

Cauſ. H. C. in the treat. of paſſions. § 6. p. 15. Plin. nat. h. l. 18. c. 6. p. 556. 1. *Pliny* tells of one *Creſin* who manured a piece of ground, which yielded him fruit in abundance, while his neighbours Lands were extremely poor and barren, for which cauſe he was accuſed to have inchanted them, otherwiſe, ſaid his accuſer, his inheritance could not raiſe ſuch a revenue, while others ſtand in ſo wretched a condition: But he pleading his cauſe, did nothing elſe but bring forth a luſty Daughter of his, well fed and well bred who took pains in his Garden; alſo he ſhewed his ſtrong Carts and ſtout Oxen which ploughed his Land, his various implements of Husbandry, and the whole equipage of his tillage in very good order: He then cryed out aloud before the Judges, *Behold the Art, Magick, and Charms of* Creſin? The Judges did acquit him and doubted not but that his Lands fertility was the effect of his Induſtry and good Husbandry.

Ælian. var. hiſt. l. 1. c. 33. p. 29. 2. There was one *Miſes* who preſented the great King *Artaxerxes*, as he rode through *Perſia*, with a Pomegranate of a wonderful bigneſs, which the King admiring demanded out of what Paradiſe he had gotten it, who anſwered that he gathered it from his own Garden: The King was exceedingly pleaſed with it, and gracing him with Royal gifts, ſwore by the Sun, that the ſame man with like diligence and care, might as well of a little City make a great one.

Lipſ. ep. cent. 4. ep. 31. p. 880. 3. The Emperour *Theodoſius* the younger devoted the day to the Senate, to military, judicial, and other affairs, but a conſiderable part of the night to his ſtudies and Books, having his Lamp ſo made that it would pour in oyl of it ſelf to renew the light, that ſo he might neither loſe time nor occaſion an unſeaſonable diſturbance to his Servants.

Val. Max. l. 8. c. 7. p. 227. Zuing. Theatr. vol. 3. l. 2. p. 670. Laert. vit. Phil. 4. *Cleanthes* was a young man, and being extremely deſirous to be a hearer of *Chryſippus* the Philoſopher, but wanting the neceſſary proviſions for humane life, he drew water and carried it from place to place in the night to maintain himſelf with the price of his labour, and then all day he was attending upon the doctrines of *Chryſippus*, where he ſo profited, and withal ſo retained that induſtry he had while young, that he read conſtantly to his Auditors, to the ninety and ninth year of his Age, others ſay *Zeno* was his Maſter, and that wanting wherewith to buy paper, he wrote memorials from him upon the bones of Cattel and the broken pieces of Pots: Thus fighting in the night againſt poverty, and in the day againſt ignorance, he became at laſt an excellent perſon.

Sabell. ex. l. 1. c. 7. p. 45. 5. St. *Jerome* ſaith that he himſelf had read ſix thouſand books that were written by *Origen*, who daily wearied ſeven Notaries and as many boys in writing after him.

Val. Max. l. 8. c. 7. p. 225 5. *Demoſthenes* that afterwards moſt famous Orator of all *Greece*, in his youth was not able to pronounce the firſt letter of that Art which he ſo affected, but he took ſuch pains in the correction of that defect in his pronunciation, that afterwards no man could do it with a greater plainneſs, his voice was naturally ſo ſlender and ſqueaking, that it was unpleaſant to the Auditory, this alſo he ſo amended by continual exerciſe, that he brought it to a juſt maturity and gratefulneſs, the natural weakneſs of his lungs he rectified by labour, ſtriving to ſpeak many verſes in one breath, and pronouncing them as he ran up ſome ſteep place, he uſed to declaim upon the ſhores where the waters with greateſt noiſe beat upon the Rocks, that he might acquaint his Ears with the noiſe of a tumultuating people, and to ſpeak much and long with little ſtones in his mouth, that he might ſpeak the more freely when it was empty. Thus he combated with nature it ſelf and went away Victor; overcoming the malignity of it by the pertinacious ſtrength of his mind, ſo that his Mother brought forth one, and his own induſtry another *Demoſthenes*.

Fulgoſ. ex. l. 8. c. 7. p. 1041. 7. *Johannes Fernandus* of *Flanders*, though born blind and preſſed with poverty, yet by his ſole induſtry attained to rare ſkill in Poetry, Logick, Philoſophy, and ſuch a ſufficiency in the Art of Muſick, that he was able to compoſe a ſong of four parts *memoriter*, which others can difficultly do by ſetting all down in writing.

Bak. Chron. p. 332. Clerks mirr. c. 74. p. 322. 8. *Elfred* a King of the Weſt Saxons here in *England* deſigned the day and night equally divided into three parts, to three eſpecial uſes, and obſerved them by the burning of a Taper ſet in his Chappel, eight hours he ſpent in meditation, reading, and prayers, eight hours in proviſion for himſelf, his repoſe and health; and the other eight about the affairs of his Kingdom.

Full. h. ſtate. l. 2. c. 9. p. 76. 9. Almoſt incredible was the painfulneſs of *Baronius*, the compiler of the voluminous Annals of the Church, who for thirty years together, preached three or four times a week, to the people.

Chetw. hiſt. collect. cent. 3. p. 79. Trenchfield's counſel to his Son. p. 133. 10. A Gentleman in *Surry* that had Land worth two hundred pounds *per Annum*, which he kept in his own hands, but running out every year, he was neceſſitated to ſell half to pay his debts, and let the reſt to a Farmer for one and twenty years. Before that term was expired, the Farmer one day bringing his Rent; asked him if he would ſell his Land? *Why* (ſaid he) *will you buy it? If it pleaſe you*, ſaith the Farmer. *How*, ſaid he, *that's ſtrange, tell me how this comes to paſs, that I could not live upon twice as much being my own; and you upon one half* *thereof, though you have payed rent for it or able to buy it. Oh*, ſayth the Farmer, *but two words made the difference, you ſaid go, and I ſaid come, whats the meaning of that* ſaid the Gentleman. *You lay in bed*, replyed the Farmour, *or took your pleaſure, and ſent others about your buſineſs, aad I roſe betimes, and ſaw my buſineſs done my ſelf.*

Parti.medul.tom.2.p.380.

11. *Marcus Antoninus* the Emperour, as he was a perſon of great induſtry himſelf, ſo did he alſo bear ſo great a hatred unto idleneſs, that he withdrew the ſalaries of ſuch men, as he found to be ſlothful and lazy in their imployments; ſaying that there was nothing more cruel, then that the common wealth, ſhould be gnawn and fed upon, by ſuch as procured no advantage thereunto by their labours.

Melch.Adam.in.vit.Germ.medic.p.287.

12. *Joanes Viſcherus*, Rector of the Univerſity of *Tubing*; when in the ſixty third year of his age, ſo dangerous a year to humane life; though weak in body, and thereby at liberty in reſpect of the ſtatutes of the Univerſity, from his office of teaching, yet as alwayes before, ſo then, in the laſt act of his life he ſo followed his buſineſs, that ſo long as he had any ſtrength or ability, ſo long as his voice and ſpirits permitted: he was conſtant in his meditations, comments, and teaching. And when by reaſon of the inclemence of the air, he could not perform his part in the publick auditory of Phyſitians, he ſtrenuouſly continued to profeſs in private at his own houſe. When his wife oftentimes adviſed and beſought him that he would not do it, but have ſome regard to his own health, as a man that could ſcarce ſpeak or ſtand on his feet, and utterly unfit to ſpeak by an hour-glaſs, ſo moleſted by a Cough as he was: he replied: *That which a man doth with a willing mind, is no way troubleſome to him: ſuffer me to ſpeak and walk ſo long as the ſtrength of my body will permit, for ſo ſoon as I ſhall betake my ſelf to my bed, I ſhall not be pulled from thence till ſuch time, as four bearers come to carry me into the Church-yard.*

Melch.Adam.in.Vit.Germ.medic.p.155.Thuan.l.36.

13. *Conradus Geſnerus* was a man of infinite ſtudy, diligence and induſtry, in ſearching after the knowledge of all the parts of Nature; but particularly he bent himſelf to obſerve thoſe things that were delivered concerning metalls, plants, and living creatures; and the noble Hiſtorian *Thuanus* ſaith of him moſt truely; That to his laſt breath he was inflamed with an incredible deſire; and endeavour afrer the advancement of learning; ſo that when he was ſeized with the plague, and that his ſtrength began to deſert him, he roſe out of his bed, not to diſpoſe the affairs of his houſe, and family, but to ſet in order the papers in his ſtudy, that what he could not ſet forth in his life-time, might after his death be made publick to the benefit of the common wealth.

Plut.moral.p.394.

14. *Æleas* a King of *Scythia*, uſed to ſay that he thonght himſelf no better then his horſekeeper when he was Idle.

Plut.moral.p.394.

15 *Dionyſius* the Elder being asked if he was at leiſure and no buſineſs at preſent? The Gods forbid ſaid he that ever it ſhould be ſo with me; for a bow (as they ſay) if it be over-bent, will break; but the mind if it be over-ſlack.

CHAP. XLVI.

Of the Dexterity of ſome Men in the Inſtruction of ſeveral Creatures.

MAn is ſeldome ſo unfortunate a teacher, as when he hath himſelf for his Scholar; but ſhould he employ at home, that ingenuity and induſtry which he ſometimes makes uſe of abroad; what a wonderful proficient would he be in all kind of Virtue? For there is ſcarce any thing that may ſeem ſo difficult; but his care and conſtancy hath overcome, as the following examples will be ſufficient to account for.

1. The Count of *Stolberge* in *Germany*, had a Deer which he beſtowed on the Emperour *Maximilian* the ſecond, that would receive a Rider on his back, and a Bridle in his mouth and would run a race with the fleeteſt Horſe that came in the field, and outſtrip them too. *Martial* alſo mentions a Deer uſed to the bridle. *Aiſt.of Manual Arts.c.11.p.169.168. Marhal.Ep.l.15.Ep.96*

Hic erat ille tuo domitus Cypariſſe capiſtro,
An magis ille tuus Sylvia cervus erat.

2. At *Prague* the King of *Bohemia's* palace, Mr. *Morriſon* ſaw two tame Leopards, that would either of them at a call, leap behind the huntſman when he went abroad a hunting, and ſit like a dog, on the hinder parts of the horſe, and would ſoon diſpatch a deer.

3. *Seneca* ſpeakes of a tame Dragon, that took meat from the hands of *Tiberius*; and elſe where *Repentes inter pocula, ſinuſq; innoxio lapſu dracones*; *tame Dragons that crept up and down amongſt their Cups, and in their Boſomes, and did them no hurt.* *Moriſ.Itinerary.p. Hiſt.Man.Arts.c.11.p.169*

4. *Scaliger* ſaw a Crow in the French Kings Court, that was taught to fly at *Partridges*, or any other fowl from the Falconers fiſt. *Senec.de.ira.l.2.*

5. Elephants have bin taught, not only to dance upon the Earth, but in the air alſo; dancing upon the rope. The manner of teaching them to dance is thus they bring ſome yong Elephant upon a floor of earth, that hath bin heated underneath, and they play upon a Cittern or Tabour, while the poor beaſt lifts up his ſtumps very often from the hot flower, more by reaſon of the heat, then any deſire to dance. And this they practiſe ſo often until the beaſt hath got ſuch a habit of it, that when evere he hears any muſick, he falls a dancing. *Buſbequius* ſaw a dancing Elephant in *Conſtantinople*, and the ſame Elephant playing at ball, toſſing it to another man with his trunk and receiving it back again. *Scalig.Exercit.232.p.728 Sandys Tpavels. Senec.Epiſt.Ep.85.p.192.Hiſt.Man.Arts.cap.11p.172.*

6. *Michael Neander* ſaw in *Germany* a Bear brought from *Poland* that would play on the Tabour, and dance ſome meaſures, yea dance within the compaſs of a large round Cup, which he would afterwards hold up in his paw, to the ſpectatours to receive money or ſome other boon for his pains. *Hiſt.Man.Arts.c.11.p.173.*

7. A Baboon was ſeen to play uppon the Guitar, and a Monkey in the King of Spains court was very skillfnl at cheſſeplay, ſaith *Belthazar Caſtilion, de aulico.* *Hiſt.Man.Arts.c.11.p.174.*

8. Cardinal *Aſcanio* had a Parrot, that was taught to repeat the Apoſtles Creed *verbatim* in *Hiſt.Man.Arts.c.11.p.194.*

Latin; and in the Court of *Spain* there was one that could ſing the Gamut perfectly. If at any time he was out, he would ſay, *No va Bueno*, that is not well; but when he was right he would ſay *Bueno va*, now it is well. As *John Barnes* an Engliſh Fryer relates in his book *de Æquivocatione*.

Lipſ.Epiſt. Cent.1.Ep. 50.p.102. Suet.l.7.c. 6.p.273. Ælian.de. Animal.l. 2.c.11.p. 84.

9. The Elephant is a creature of a very docible and capable nature to learn almoſt any thing, they have bin taught by their keepers to adore the King, ſaith *Ariſtotle*, to dance, to throw ſtones at a mark, to caſt up arms into the air, and receive them again in their fall, to walk upon ropes, which *Galba* was the firſt that exhibited at *Rome*, ſaith *Suetonius*. And theſe things they learn with that care, that they have been often found practiſing, in the night, what had been taught them in the day. They write too, ſaith *Pliny*, ſpeaking of one who wrote in the Greek tongue. *Ipſe ego hæc ſcripſi, & Spolia Celtica dicavi.* I my ſelf ſaw, ſaith *Ælian*, one of them writing Roman Letters, upon a tablet with his trunk, and the letters he made were not ragged but ſtraight and even, and his eyes were fixt upon the tablet as one that was ſerious and intent upon his work. In the playes that Germanicus *Cæſar* ſhewed at *Rome* in the reign of *Tiberius*; there were twelve Elephants, ſix males, and ſix females, theſe were cloathed in hiſtrionical habits as men and women. At the command of their keeper, they danced in the cirque, and performed all the Geſtures of a Mimick. At laſt they were brought where they were to feaſt, a table was covered with all kind of dainties, and Gobletts of Gold with other little cups of wine plac'd and beds covered with purple carpets, after the manner of the Roman eating, for them to lye upon. Upon theſe they lay down, and at the ſignal given, they reached out their Trunks to the table and with great modeſty fell to eating, no ravening or deſire of the beſt or bigger part; but they eat and drank as a ſort of civil men would doe.

Heidfeld in Sphinge.c. 6.p.141.

10. In the time of the war betwixt *Auguſtus Cæſar* and *M. Antonius*; when there were uncommon chances, and no mean rewards of the victory; all the world ſtood at gaze, which way Fortune would incline it ſelf. There was then a poor man at *Rome* who purpoſing to provide for himſelf againſt all events, had this contrivance; he bred up two Crows with his utmoſt diligence, and brought it to paſs, that in their pratling language, one would ſalute *Cæſar*, and the other *Antonius*. This man when *Auguſtus* returned conquerour, met him upon the way with his crow upon his fiſt, which ever and anon came out with his *Salve* Ceſar *victor, Imperator*: *Hail* Cæſar *the conquerour and Emperour*. *Auguſtus* delighted herewith, purchaſed the bird of him at the price of twenty thouſand Deniers of *Rome*.

Camerar. oper.ſubſi-civ.Cent.1. c.25.p. 131.

11. *Pierius* tells of an Elephant call'd *Hanno* which *Emanuel* King of *Portugal* preſented to Pope *Leo* the tenth. The King deſirous to ſend him to *Rome*, and the Ship wherein he was to be carried being ready to depart, the could not get *Hanno* for ſome dayes, to ſuffer himſelf to be led to the Sea ſide, much leſs to go a ſhipboard; ſo greatly he ſeemed to miſdoubt that voiage. The King diſpleaſed at the delay promiſed a great reward to any man, that could win *Hanno* to ſhip himſelf, none offered to do it. At laſt the King was ſecretly informed, that all this was done by the cunning of *Hanno's* keeper, who being in love with a maid had no deſire to leave *Portugal*, and therefore had councelled his ſcholar *Hanno* not to ſuffer himſelf to be tranſported, telling him he ſhould be carryed into wild and terrible deſerts, in the Enemyes country, where he ſhould be mocked aud outraged of all, ill fed, badly lodg'd, and deſtitute of all neceſſary proviſions, beſides the way was long, dangerous and all by Sea; ſo that it was better for him to be kild upon the land, then to undergoe a condition moſt miſerable. The King informed of this wile, commands the keeper to be brought before him, and the whole being confeſſed he enjoins him to take care, that the Elephant might be embarked within three dayes, if not he ſhould be hang'd for an example to all that preſume to dally with their Princes commands. The keeper apprehending the rope twiſted, and his neck half in the nooſe; reads his ſcholar a new lecture, tells him that ſome enemyes had gone about to deceive him, for envy they bare to his felicity and to move rebellion againſt the King, that the matter was nothing ſo as he had ſaid; for they ſhould not go unto any deſarts, but to the Lady City of all the world ſeated in the moſt pleaſant place, where was abundance of all delicate proviſions, that there was a Prince whom all the world worſhipped, where *Hanno* ſhould have all the beſt ſport, and pleaſure he could deſire. And therefore that he ſhould be merry, and make himſelf ready to go cheerfully on board with his maſter, and ſhould aſſure himſelf of a good and pleaſant voyage. *Hanno* changing his mind upon theſe new inſtructions, when the ſignal was given, went willingly towards the ſhip, ſhewing himſelf all the way, very obedient and tractable.

Pezel.melle-fic.Hiſt. tom.2.p. 328.

12. *Pezelius* gives the relation of a wonderful dog, and thinks that poſſibly ſome wicked ſpirit was within him; a Tinker, ſaith he, brought him to *Conſtantinople*, and a great confluence of people there was to behold the feats he would do. Many of them laid their rings upon a heap confuſedly together before this dog, and yet at the command of his Maſter, he would reſtore to every particular man his own without any miſtake. Alſo when his maſter asked him in the preſence of many, which of the company was a Captain, which a poor man, which a wife, which a widdow, which a whore, and the like, he would diſcover all this without errour, by taking the garment of the party enquired after in his mouth.

Plut. moral. l.de.Comp. terreſtr.p. 967.

13 I my ſelf ſaw a dog at *Rome*, whoſe Maſter a Player had taught him many pretty tricks; amongſt others he gave us this experiment, he ſoaked a piece of bread in a certain drug, which was indeed a ſomniferous and ſleepy, but he would have it thought alſo to be a deadly potion. The dog having ſwallowed it down (as he was taught) began to quake, tremble, yea and ſtaggered as if he had bin aſtonied, in the end he ſtretched out himſelf, and lay as ſtiff as one ſtark dead, ſuffring himſelf to be puld and drawn any way, like a block. But afterwards when he underſtood by that which was ſaid and done, that his time was come, and that he had catched the hint for his recovery: he began at firſt to ſtrive by little and little, as if awaked from a dead ſleep, lifting up his head he began to look to and fro, at which all the beholders wondred not a little. Afterwards he aroſe upon his feet, and went directly to him, unto whom he was to go, jocund and mery. This pageant was performed by him ſo artificially, I cannot tell whether to ſay, or naturally, that all thoſe who were preſent, and the Emperour himſelf (for *Veſpaſian* the father was there in perſon, within the Theatre of *Marcellus*) took exceeding great pleaſure and delight therein.

CHAP. XLVII.

Of the Taciturnity and Secreſy of ſome Men intruſted with Privacies.

IT was a rare commendation that *Spintharus* gave of *Epaminondas* the Theban, that he had rarely had converſation with any perſon that knew more, and ſpake leſs. It is equal prudence to know when to ſpeak, as well as how; and leaſt we ſhould be over prodigal or unſeaſonable in our ſpeech, Nature hath taken care that the tongue ſhould be confined within a double incloſure, of the lips and teeth. Many a man hath dearly bought the intemperance of the little Member: which was one reaſon why *Numa* preſcribed the veneration of *Tacita* to the Romans, as a tenth Muſe, not inferior to any of the Nine; as by which great Enterprizes are conducted with ſafety, which would otherwiſe prove fruſtrate or hazardous.

Treaſury of ancient and modern times, l. 1. c. 17. p. 39.

1. In the time of Pope *Eugenius*, the Seignory of *Venice* had a Captain named *Cremignola*, by whoſe Treaſon their Army had received the Overthrow. It was debated in the Senate what to do with him; and concluded that (being dangerous to recall him) the beſt way was, at preſent to diſſemble the matter, and at his return to repay him with death. This determination of theirs was deferred and ſlept for eight Months, but ſhut up in each breaſt with ſuch ſecreſy, that his ears (in all that time) could reach no ſuppoſition thereof. This was queſtionleſs a matter of no mean marvel, conſidering the number of the Senators, amongſt whom were divers much endeared to *Cremignola*, ſome in Propinquity in blood, others in Friendſhip, many of them poor, and ſo liable to be corrupted with rewards, whereof the Captain had no lack of ability to offer and beſtow; all which notwithſtanding, this honourable Seal of Secrecy was ſet with ſuch aſſurance upon every ſoul, that eight Months being expired, *Cremignola* was kindly recalled to *Venice*, entertained with embraces and befitting Ceremonies; but on the morrow after ſurprized, and before the Senate condemned to loſe his head; which Sentence was accordingly executed.

Val. Max. l. 2. c. 2. p. 36.

2. The ſecret Counſels of the Senate of *Rome* were divulged by no Senator for many Ages together, only *C. Fabius Maximus*; and he alſo through imprudence, meeting with *Craſſus* as he went into the Country, told him of the third Punick War ſecretly decreed in the Senate, for he knew he was made Queſtor three Years before, but knew not that he was not yet choſe into the Order of the Senators by the Cenſors, which was the only way of admittance. But though this was an honeſt error of *Fabius*, yet was he ſeverely reprehended by the Conſuls for it; for they would not that Privacy (which is the beſt and ſafeſt Bond in the Adminiſtration of Affairs) ſhould be broke. Therefore, when *Eumenes* King of *Aſia*, a friend of our City, had declared to the Senate, that *Perſes* King of *Macedon* was preparing to War upon the people of *Rome*, it could never be known what he had ſaid in the Senate houſe, or what anſwer the Fathers had made to him, till ſuch time as it was known that King *Perſes* was a Priſoner. So that you would have thought, that which was ſpoke in the ears of all had been heard by none.

Ælian. var. hiſt. l. 7. c. 18. p. 209.

3. It is reported of the Egyptians, that they undergo tortures with a wonderful patience; and that an Egyptian will ſooner die in torments, than diſcover the Secret he hath been entruſted with.

A Gell. noct. Attic. l. 1. c. 23. p. 40. Sabellic. Exempl. l. 1. c. 3. p. 17. Bruſon. facetiar. l. 4. c. 1. p. 257.

4. It was heretofore a cuſtom that the Senators of *Rome* carried their Sons with them; and thither did *Papyrius Prætextatus* follow his Father: ſome great Affair was conſulted of, and deferred to the next day, charge being given, that none ſhould diſcloſe the ſubject of their debate before it was decreed. The Mother of the young *Papyrius*, at his Return, enquired of him what the Fathers had done that day in the Senate; who told her that it was a Secret, and that he might not diſcover it. The woman was the more deſirous to know for this anſwer he had made her, and therefore proceeds in her enquiry with more earneſtneſs and violence. The boy finding himſelf urged, invented this witty lye: *It was*, ſaith he, *debated in the Senate, which would be moſt advantageous to the Commonwealth; that one man ſhould have two Wives, or that one woman ſhould have two Husbands.* The woman in a terrible fright leaves the houſe, and acquaints divers other Ladies with what ſhe had heard: the next day came a troop of women to the door, crying and beſeeching that rather one woman might marry two men, than that one man ſhould marry two women. The Senators entring the Court, enquire what meant this intemperance of the women, and what their requeſt intended. Here young *Papyrius* ſtepped into the midſt of the Court, and told them what his Mother had deſired to know, and what anſwer he had given. They commended his wit and ſecrecy, and then made an Order that no Senators Sons ſhould enter their Court, ſave only that one *Papyrius*.

Plut. de garrulitat. p. 506.

5. *Eumenes* was informed that *Craterus* was coming againſt him with an Army; he kept this private to himſelf; and did not acquaint the moſt intimate of his friends therewith, but gave out that it was *Neoptolemus* that came to fight him; for he well knew that his own Soldiers, who reverenced *Craterus* for his Glory, and were lovers of his Vertue, had *Neoptolemus* in contempt. When therefore the Battel came to be fought, *Eumenes* was victorious, and *Craterus* unknown, was killed amongſt the reſt: ſo that this Battel was gained by his Taciturnity, and his friends rather admired than reprehended him for it.

Plut. de Garrulit. p. 194.

6. The Ambaſſadors of the King of *Perſia* were at *Athens* invited to a Feaſt, whereat alſo were preſent divers Philoſophers; who, to improve the converſation, diſcourſed of many things both for and againſt. Amongſt the which was *Zeno*, who being obſerved to ſit ſilent all the while, the Ambaſſadors pleaſantly demanded what they ſhould ſay of him to the King their Maſter: *Nothing*, ſaid he, *further than this, that you ſaw at* Athens *an old man, who knew how to hold his tongue.*

Plut. de garrulit. p. 506.

7. *Metellus* the Roman General was once asked by a young Centurion, what deſign he had now in hand? who told him, that if he thought his own Shirt was privy to any part of his Counſel, he would immediately pluck it off and burn it.

Plin. l. 34. c. 8. p. 500. Fulgoſ. Ex. l. 3. c. 3. p. 353.

8. *Leana* was an Athenian Strumpet that could play well upon the Harp, and ſing ſweetly unto it, ſhe was familiarly acquainted with *Harmodius* and *Ariſtogiton*, and privy to their plot and project touching the murder of *Piſiſtratus* the Tyrant, yet would ſhe never reveal this purpoſe and intention of theirs to the Tyrant or his Favourites, though ſhe was put to moſt exquiſite and dolorous torments about it. The Athenians therefore, deſi-

rous to honour this woman for her reſolute and conſtant ſecrecy, and yet loath to be thought to make ſo much of ſuch a Harlot as ſhe was, deviſed to repreſent the Memorial of her and her act by a Beaſt of her name, and that was a Lyoneſs; the Statue of which they gave order to *Iphicrates* to make, and that he ſhould leave out the tongue in the head of this Lyoneſs; for ſome ſay that, fearing leſt her torment ſhould cauſe her to betray her friends, ſhe bit it off, and ſpit it in the face of the Tyrant and Tormentors.

Purch. Pilgr. tom. 1.l.6.c.14. p. 807.

9. When the King of *Ala* goes to War, he aſſembleth his chief men into a Grove near the Palace; where they dig a Ditch in a round Circle, and there every man declareth his opinion: after this Conſultation the Ditch is cloſed, and under pain of Treaſon and death all which hath been ſpoken muſt be concealed, as if it was ſo buried as they had before repreſented in their Emblem.

Mariana hiſt. de Eſp. p. 147.

10. A Country man having killed *Lucius Piſo* Governor of *Spain*, was expoſed to tortures, thereby to extort from him a Confeſſion of his Confederates: he endured the firſt day's torments with invincible courage; but fearing himſelf for the ſecond, as he was going to the Rack he ſlipped out of the hand of his Leader, and daſhed his head with that violence againſt a Stone Wall that he died immediately, leſt he ſhould, through extremity of pain, be enforced to diſcloſe that which he had ſworn to conceal.

Val. Max. l.3. c.3.p. 77. Lon.Theatr. p. 586.

11. *Zeno Eleates* was a perſon extremely well verſed in the nature of things, and one that knew how to excite the minds of young men to vigour and conſtancy; he gained reputation to his Precepts by the example of his own Vertue. For whereas he might have lived in all ſecurity in his own Country, he left it, and came to *Agrigentum*, that then was in miſerable Slavery: he hoped by his ingenuity and manner of deportment to have converted a Tyrant, and ſuch a one as *Phalaris* from his Cruelties. But finding that wholſome counſel would do nothing with him, he inflamed the Noble Youth of that City with a deſire of Liberty, and freeing their Country. When this was made known to the Tyrant, he called the people together in the *Forum*; and expoſing the Philoſopher unto cruel torments before their faces; he frequently demanded of him who they were that were his Confederates? *Zeno* named not one of them; but all ſuch as were of moſt credit with the Tyrant, theſe he rendred ſuſpected to him; and reproching the Citizens with their fear and cowardiſe, he excited them to ſo ſuddain and vehement impulſe of mind, that they ſtoned the Tyrant *Phalaris* in the place.

Val. Max. l.3. c.3.p. 78. Lon.Theatr. p. 587.

12. *Theodorus*, a wiſe and excellent perſon, wearied the hands of all the Tormentors that *Hieronymus* the Tyrant expoſed him to; the ſeverity of his Scourges, the Racks he was ſtretched upon, the Burning Irons he was tortured with, could never be able to extort from him a confeſſion of the names of them that were with him in the Conſpiracy, or to betray the Secret he was intruſted with; but inſtead of this, in the extremity of his ſufferings he impeached the principal Favourite of the Tyrant, and that perſon he moſt relyed upon in the Government; and thereby deprived him of one that was moſt faithful to him.

CHAP. XLVIII.

Of ſuch who in their raiſed Fortunes have been mindful of their low Beginnings.

AT the Coronation of the Emperors of *Conſtantinople* it was cuſtomary to preſent them with ſeveral ſorts of Marbles and of different colours by the hand of a Maſon; who was then to beſpeak the new Emperor to this purpoſe;

Chuſe, mighty Sir, under which of theſe Stones
Your pleaſure is, that we ſhould lay your bones.

They brought him Patterns for his Grave-ſtone, that the proſpect of death might contain his thoughts within the due bounds of modeſty and moderation in the midſt of his new Honours. And it was, doubtleſs, to keep them humble, that the following perſons were ſo mindful of their obſcure beginnings.

Drex.oper. l.3.c.8.§.4. p.425. Cauſin. Holy Court,tom.1 l.3. §.31. p.95.

1. Pope *Benedict* the Eleventh was born of mean Parentage, nor was he unmindful of his primitive poverty when advanced to this high degree of honour. While he was in the Monaſtery, his Mother was a Laundreſs to the Monks; and being now made Pope, he ſent for her to come to him; ſhe came; and the great Ladies ſuppoſing it unfit to preſent her to his Holineſs in her homely Attire, had furniſhed her in ſuch manner, that ſhe now appeared almoſt another woman. Being thus brought into the preſence of her Son; the Pope diſſembled his knowledge of her: *And what mean you,* ſaid he? *bring me my Mother; as for this Lady, I know her not; my Mother is a Laundreſs, and it is with her that I deſire to ſpeak.* They therefore withdrew her from the Preſence, ſtripp'd her of all her coſtly Ornaments; and having dreſſed her up in her old rags, they again returned with her: then the Pope embraced her; *In this habit,* ſaid he, *did I leave my Mother, in this I know her, and in this I receive her.*

Alvar.Sem. hiſt. China, par.1.c.23. p. 120.

The Emperors of *China* elect their Wives out of their own Subjects; and provided they are otherwiſe accompliſhed, as in Beauty, and inclinations to Vertue, they regard not her Eſtate or Condition; in ſo much that for the moſt part they are the Daughters of Artizans. One of theſe was the Daughter of a Maſon; and when ſhe was Queen, kept ever by her an iron Trowel: when the Prince her Son upon any occaſion behaved himſelf more haughtily than became him, ſhe ſent to ſhew him that inſtrument with which his Grand-father uſed to lay Stones for his Living; by which means ſhe reduced him to better temper.

Camer. op. ſubciſiv. cent. 2. p. 230.

3. *Agathocles*, who from the Son of a Potter, came to be King of all *Sicily*, would yet never wear Diadem, nor have any Guard about him. He alſo cauſed his name to be engraven in Greek letters upon Veſſels of Earth: theſe Veſſels he diſpoſed amongſt the richeſt of his Pots of Silver and Gold, that he might be thereby imminded from whence he deſcended.

Camer. op. ſubciſiv. cent.2.c.54. p. 232.

4. *Willegis* Arch-Biſhop of *Mentz*, from a baſe condition, aſcended to the higheſt Dignities; yet would he leave behind him a perpetual mark of his humility, and a remembrance of his mean Quality

to his Succeſſors. Being of a poor Houſe, and Son to a Carter, he cauſed theſe words following to be written in great letters in his lodging Chamber; Willegis, Willegis, *recole unde veneris:* Willegis, Willegis, *remember whence thou cameſt.* He cauſed alſo the Wheels and other Inſtruments of a Cart, to be there hung up in remembrance of his Pedigree.

Camer. op. ſubciſiv. cent.2. c.54 p. 232.

Leſc the Second of that name, of a baſe Deſcent, was for his Vertues choſen King of *Polonia*, *Anno* 780. But he ruled as a Prince deſcended from ancient Kings: and all his life time upon ſolemn days, when he was to appear in his Royal Robes, he cauſed a Garment of courſe Cloth which he had worn before to be caſt over them, thereby to keep in remembrance his former life.

Camer. op. ſubciſiv. cent.2. c.54 p. 133.

6. When *Libuſſa* Princeſs of *Bohemia* had firſt ennobled, and then married *Primiſlaus*, the third of that name; who before was a plain Husbandman. In remembrance of his firſt condition, he brought with him (at ſuch time as he was to receive the Royalties) a pair of wooden Shooes; and being asked the cauſe, he anſwered, that he brought them to that end, that they might be ſet up for a Monument in the Caſtle of *Viſegrade*, and ſhewed to his Succeſſors, that all might know that the firſt Prince of *Bohemia* of that Race was called from the Cart to that high Dignity; and that he himſelf, who from a Clown, was brought to wear a Crown, might remember he had nothing whereof to be proud. Theſe Shooes are ſtill kept in *Bohemia* as a precious Relick; and the Prieſts of *Viſegrade* carry them about in Proceſſion upon every Coronation day. This Prince having encreaſed his Kingdom, built the City of *Prague*, and walled it about; did long reign happily, and left a numerous Poſterity.

Clarks Mir. c.64. p.280

7. *Iphicrates*, that noble General of the Athenians, in the midſt of his Triumphs cryed out, Ἐξ ὅιων ἐις ὅια· *from what to what; from how great miſery and baſeneſs, to how great bleſſedneſs and glory are we exalted?*

Clarks marrow of Eccl. hiſt. part.2. l.2. p.46.

8. *Thomas Cromwel* was born at *Putney* in *Suſſex*, his Father was a Black-ſmith; and though he could do little to his Education by reaſon of his Poverty, yet ſuch was the pregnancy of the Son, that through various Fortunes and Accidents he was firſt knighted by King *Henry* the Eighth, then made Maſter of his Jewel houſe, then one of the Privy Council, then Maſter of the Rolls, then Knight of the Garter, and laſtly, Earl of *Eſſex*, Great Chamberlain of *England*, and the King's Vicegerent to repreſent his own Perſon. Now, whereas men advanced from mean and baſe degree to high Dignity uſually grow proud, forgetting what they were and whence they came, and caſting off their old friends who were formerly beneficial to them; it was far otherwiſe with this noble Earl, as appears by ſundry examples. Riding in his Coach with Arch-Biſhop *Cranmer* through *Cheapſide*, he ſpyed a poor woman of *Hounſlow*, to whom he was indebted for ſeveral old Reckonings to the value of forty ſhillings; he cauſed her to be called unto him, asked her whether he was not ſome way indebted to her: ſhe ſaid, yea; but ſhe never durſt call upon him for it, though now ſhe ſtood in great need of it. He therefore preſently ſent her to his houſe with one of his Men; and when he came from the Court he did not only diſcharge his Debt, but gave her an yearly Penſion of four pounds, and a Livery every Year ſo long as ſhe lived after. He alſo took ſpecial notice of *Freſcobald* the Florentine, who had releived him in his youthful neceſſities. And another time being with other Lords at the Monaſtery of *Sheen*, as he ſat at Dinner, he ſpyed afar off a certain poor man who uſed to ſweep the Cells and Cloyſters of the Monks, and to ring the Bells; whom when the Lord *Cromwel* had well noted, he called him to him, and before all the Table took him by the hand; and turning to the Lords; *My Lords,* ſaid he, *ſee you this poor man; this man's Father was a great friend to me in my neceſſity, and hath given me many a Meals meat.* Then ſaid he to the poor man, *Come unto me, and I will ſo provide for thee, that thou ſhalt not want while I live.*

Clark's Marrow of Eccleſ. hiſt. part. 2. p. 471.

9. Mr. *Ignatius Jordan* was born at *Lime Regis*, in the County of *Dorſet*; and when he was young he was ſent by his friends to the City of *Exeter*, to be brought up in the Profeſſion of a Merchant. In this City having paſſed through the ſeveral inferior Offices, he at laſt aſcended to the higheſt place of honour, to be Major there, and was Juſtice of Peace for twenty four Years together; yet his beginning was but very ſmall, and this upon occaſion he was ready to acknowledge. When ſome threatned him with Law-Suits, and not to give over till they had not left him worth a Groat: to theſe he chearfully replyed, that he ſhould be then but two pence poorer than when he came firſt to *Exeter*; *For,* ſaid he, *I brought but ſix pence with me hither.* He would often ſay that he wondred what rich men meant, that they gave ſo little to the Poor, and raked ſo much together for their Children; *do ye not ſee,* ſaid he, *what becomes of it?* And would reckon up divers examples of ſuch as heaped up much for their Children, and they in a ſhort time conſumed it all: on the other ſide, he ſpake of ſuch as had ſmall beginnings, and afterwards became rich, or of a competent Eſtate; giving a particular inſtance in himſelf; *I came,* ſaid he, *but with a groat or ſix pence in my purſe to this City; had I had a ſhilling in my purſe, I had never been Major of* Exeter.

CHAP. XLIX.

Of ſuch as have deſpiſed Riches, and of the laudable Poverty of ſome Illuſtrious Perſons.

Burton's Melanch. part.2. §.3. p. 305.

SEbaſtianus Foſcarinus, ſome time Duke of *Venice*, cauſed to be engraven on his Tomb in St. *Mark's* Church this which follows. *Accipite cives Veneti, quod eſt optimum in rebus humanis. Res humanas contemnere. Hear, O ye Venetians, and I will tell you which is the beſt thing in the World; it is to contemn and deſpiſe the World.* This is *durus ſermo, a hard ſaying*; and few there are amongſt all the Living that can digeſt the Sermon of this dead Prince. Only ſome choicer Spirits there are to be found here and there, who ſeem to have been preſent at ſuch a Lecture as this; and to have brought it along with them, firmly engraven upon their hearts. Such was

Thuan. hiſt. tom.1. l.16. p. 310. Leighs Rel. and Learn. c.3. p.214.

1. *Johannes Gropperus* of *Cologne*, a German, who was offered a Cardinalſhip by Pope *Paul* the Fourth; but that Dignity, and the vaſt Riches annexed thereunto, which other Mortals for the moſt part, have the moſt fervent ambition and deſire to attain unto; he, with a modeſty and great-

neſs of mind, rare to be met with in this or any other Age, refuſed, when freely proffered him.

Camrar. oper. ſubciſiv. cent. 1. cap. 78. p. 359.

2. Thirty *Mahumetan* Kings, the chief of whom was *Smaragdus*, aſſailed the Kingdom of *Caſtile*, with a purpoſe to drive the *Chriſtiaus* out of *Spain*, which they held already as good as conquered. Whereupon *Sancho* King of *Navarre* levied an Army conſiſting of a ſmall number of men, but couragious and moſt reſolute Souldiers; with theſe he never left till he had broken, defeated, put to rout, aud utterly diſperſed the Army of the *Barbarians*; which done all the *Chriſtian* Captains and Souldiers came running to him in crowds to kiſs his hands and knees, and to do him all poſſible Honours; crying with loud voyces, *God ſave the Invincible Captain, ond the moſt valorous Warriour.* Afterwards when they came to ſhare the Booty, which was great (the Riches of thirty Kings being then aſſembled in one heap) there was no man but confeſſed, that how great a part ſoever *Sancho* ſhould reſerve of it to himſelf, would yet be leſs than his deſerts. There was found a huge quantity of Silver and Gold, ſome ready coined, much caſt into Ingots; a number of Pearls and Stones of rich value, great ſtore of Hangings and Rich Veſtures, a large quantity of curious Houſholdſtuff, ſuch as the *Moors* uſe, who are exceſſive and Pompous in War. Almoſt innumerable Arms of all ſorts, forg'd, wrought, and curiouſly enriched; Horſes of ſervice great ſtore, incredible numbers of Saddles, Bridles, *&c.* and Priſoners by hundreds, out of which might be drawn great ranſoms. All the *Caſtilians*, and they of *Navarre*, beſought *Sancho* to take to himſelf of this rich Booty what he ſhould pleaſe, who by his chearful countenance ſhewing the pleaſure he took in this liberal offer of his Army: *As for me* (ſaith he) *I deſire nothing but this Iron Chain which I have hewen aſunder in your ſight, and that Precious Stone which I have beaten down with my hands*, pointing at *Smaragdus* (which ſignifies an Emerald) *lying dead on the ground, and weltering in his blood.* In Memory of this Victory, the Arms of *Navarre* were afterwards Chains born croſswiſe, and diſpoſed into a Square, and thoſe Chains ſet with Emeralds.

Camrar. oper. ſubciſiv. cent. 1. cap. 78. p. 358.

3. After the winning of a Famous Battle, *Themiſtocles* came to view the Bodies of the Dead, and ſpying many a rich Booty lying here and there very thick; he paſſed by, ſaying to a Favourite of his; *Gather, and take to thee, for thou art not* Themiſtocles.

Camrar. oper. ſubciſiv. cent. 1. cap. 78. p. 358.

4. *Ammianus Marcellinus* magnifies *Julian* the Emperor, who ſhared a great Prey amongſt the Souldiers, according to every man's Valour and Demerits; but as his cuſtom was (for his own part to be content with a little) he reſerved nothing for himſelf, but a Dumb Child which was preſented to him, who knew many things and made them underſtood by convenient countenances and geſtures.

Cal. Rhod. lib. 13. cap. 66. p. 608.

5. *Numerianus* was a Teacher of Boys in *Rome*, when upon the ſuddain, moved with I know not what kind of Impulſes, he left both his Boys and his Books; he paſſed over haſtily into *Gaul*, there pretending that he was a Senator, and commiſſioned by *Severus* the Emperor, he began to raiſe an Army, with which he vexed *Albinus* the Enemy of *Severus*. He had routed divers of his Troops of Horſe, and with a youthful ardour had gallantly acquitted himſelf in divers Enterpriſes. *Severus* being informed hereof, and ſuppoſing him to be one of the Senatorian Order, he wrote a Letter to him, wherein having given him due praiſes for the ſervice he had done, he deſired him to encreaſe his Forces. This he ſpeedily performed, and having done things worthy of admiration, he ſent to *Severus* one thouſand ſeven hundred and fifty Myriads of Drachmes. This done without fear he preſented himſelf to the Emperour, and openly declared who he was; yet he neither requeſted (upon the ſcore of his Victories) that he might really be made one of the Senate; nor did he petition for any Honour, or increaſe of Wealth, but only received from *Severus* ſome ſmall thing to maintain him alive, and ſo retired into the Country, where he ſpent the reſt of his life in privacy and poverty.

Laert. vit. Philoſoph. lib. 6. p. 158l Burtons melanch. part. 2. §. 3. p. 297.

6. *Crates Thebanus* was adored for a God, a Noble-man by Birth, many Servants he had, an Honourable Attendance, much Wealth, many Mannors, rich Apparel, and great ſtore of Money; but when he apprehended that all this, yea all the Wealth of the World was but brittle, uncertain, and no whit availing to live well; he caſt off his burden, renounced his Eſtate, and threw his Treaſure into the Sea.

Juſtin. hiſt. lib. 6. p. 62. Ælian. var. hiſt. lib. 5. cap. 5. p. 172. Cal. Rhod. lib. 19. cap. 31. p. 920.

7. *Epaminondas* that great General of the *Thebans*, after his Glorious Exploits and Famous Victories, lived in ſuch meanneſs and extream poverty, that he had but one upper Garment, and that a poor one to; ſo that if at any time he had occaſion to ſend it to the Fuller, or to mending, he was conſtrained for want of another to ſtay at home. till it was returned. At his death they found nothing in his Houſe but a little Iron Spit, nor wherewithal to commit him to the Ground; ſo that he was buried at the Publick Charge; yet had this great man the offer of a conſiderable ſum in Gold ſent him by the *Perſian* King, whereof he would not accept; and in mind, ſaith *Ælian*, he ſhewed himſelf more genrous in the refuſal, than the other did in the gift of it.

Plut. in vita Ariſtid. p. 337.

7. *Ariſtides*, who by his Valour, Prudence and Juſtice, had made the *Athenians* rich and honourable, at his death was ſo poor, that nothing in his Houſe being found to do it withal, he was buried at the charge of the Commonwealth.

Feltham's Reſolves. cent. 2. cap. 35. p. 230.

9. *Frederick* Duke of *Saxony*, his virtues were ſo great, that unanimouſly the Electors choſe him for Emperor, while he as earneſtly did refuſe; nor did they like tickly *Italians*, pet at this and put another in his room; but for the reverence they bore him, when he would not accept it himſelf, they would yet have one that he ſhould recommend, which was *Charles* the Fifth, who out of his gratitude for the putting of him into that Place, ſent him a Preſent of 30000 Florens. But he that could not be tempted by the Imperial Crown, ſtood proof againſt the blaze of Gold; and when the Ambaſſadors could faſten none upon him, he deſired but his permiſſion to leave 10000 amongſt his Servants. To which he anſwered, *They might take it if they would; but he that took but a Piece from* Charles, *ſhould be ſure not to ſtay a Day with* Frederick. A mind truly Heroick, evidently Superlative; by deſpiſing what was greateſt, not temptable, with either Ambition or Avarice, far greater than an Emperor by refuſing to be one.

Imper. hiſt. p. 208.

10. *Audentins* upon the death of *Baſſianus Caracalla*, was proffered the *Roman* Empire, which yet he utterly refuſed, and could not by any perſwaſions be wrought upon to accept of it.

Plut. in Phocion. p. 749.

11. *Alexander* the great having overcome *Darius*; of the *Perſian* Spoils he ſent *Phocion* the *Athenian* an hundred Talents of Silver; but when the Meſſengers brought him this Gift, He asked

them, *why* Alexander *gave him ſo great a Gift, rather than to any other of the* Athenians? *Becauſe*, ſaid they, *he only eſteemeth thee to be a good and honeſt man: Then*, ſaid *Phocion, let him give me leave to remain that which I ſeem, and am, ſo long as I live.* The Meſſengers would not ſo leave, but followed him home to his Houſe, where they ſaw his great frugality and thriftineſs; for they found his Wife her ſelf Baking, and he himſelf drew water to waſh his feet. But when they were more earneſt with him than before, to accept of their Maſter's preſent, and were offended with him, ſaying, *That it was a ſhame for the Friend of* Alexander *to live ſo miſerably and beggarly:* Then *Phocion* ſeeing a poor old man paſs by; asked them, *Whether they thought him worſe than that man?* No, the Gods forbid, replied they; yet, anſwered he; *He lives with leſs than I do, and yet is contented and hath enough.* To be ſhort, he ſaid, *If I ſhould take this Sum of Money, and not employ it, it is as much as if I had it not*; again, *if I ſhould employ it, I ſhould occaſion all the City to ſpeak evil of the King, and me both.* And ſo he ſent back this Great Preſent, ſhewing thereby, that he was richer that needed not ſuch Sums, than he that gave them.

Clark's mirror. cap. 15.*p.*59.

*Sabell.Ex. lib.*2.*cap.*1. *p.*59.

12. *Paulus Æmylius* was ſent by the Senate of *Rome* into *Spain*, where they were all up in Arms; in which Journey he twice overcame the barbarous people in main battel, and ſlew about 30000 of them; he took in alſo two hundred and fifty Cities, and ſo leaving the Country quiet, he returned to *Rome*, not enriched by all theſe Victories the worth of one groat; yea he ſo little regarded the World, that although he was Conſul twice, and twice triumphed, yet when he died all the Eſtate he left was little enough to ſatiſfie his Wives Joynture.

*Val.Max. lib.*4.*cap.*4. *p.*130. *Clark's mirr. cap.* 113.*p.*556.

13. *Vergerits* the Pope's Legate was ſent by his Maſter to *Luther* (when he firſt began to preach againſt the Corruptions of the Church of *Rome*) to proffer him a Cardinal's Cap, if he would relinquiſh his Opinions; to whom he anſwered, *contemptus eſt à me* Romanus *& favor & furor, I do equally diſpiſe the favour and fury of* Rome. Another time there was Propoſals made of a great Sum of Money to be ſent unto him; but one of the Cardinals who was then preſent, cried out, *Hem* Germana *illa beſtia non curat aurum*; *That beaſt of* Germany *does not care for money. Luther* alſo tells us, that when ſome of the Cardinals were by the Pope ſent to him, to tempt him with promiſes of great Wealth and Honour. Turning my ſelf, ſaith he to God; *Valde proteſtatus ſum me nolle ſic ſatiari ab eo; I earneſtly proteſted, that God ſhould not put me off with ſuch mean matter.*

Clark's mirr.cap. 113.*p.*556.

14. *Deiotarus* King of *Galatia* being a very old man ſent for *Cato Uticenſis* to come to him, intending to recommend to him the care of his Sons; and when he was arrived the King ſent him divers rich Preſents of all ſorts, entreating him that he would accept of them: This ſo much offended *Cato*, that he ſtayd very little with him, and the next day returned: But he had not gone one days Journey, when he found greater gifts that tarried for him, with Letters from the King, in which he earneſtly requeſted him to accept of them; or if not, that yet at leaſt he would ſuffer them to be divided amongſt his Friends, who did every way deſerve them, and the rather, becauſe *Cato* had not enough of his own wherewithal to content them. But *Cato* would by no means either accept of this Royal Bounty himſelf, or ſuffer his Friends to meddle with any of it, ſaying, *That his Friends ſhould always have part with him, of that which was his own juſtly.*

Plut.in Catone,p. 765,766. *Clark's mirr.cap.* 113.*p.*557.

15. The *Romans* ſent their Ambaſſadors to *Corinth*, to ſeparate thoſe Cities which had been under the Government of *Philip*, from the Councils of the *Achaians*; but the Ambaſſadors were beaten by the *Achaians*, and not only ſo; but defiled with Ordures. The *Romans* could not concoct this affront; and therefore ſent *Q. Metellus* who overthrew them at *Thermopylæ*, and their General *Critolaus* poyſoned himſelf; in his ſtead they ſet up *Dracus* their General, whom *L. Mummius* the Conſul overcame, thereupon all *Achaia* was yielded up to the Conſul, who demoliſhed *Corinth* by order of the Senate, becauſe it was there where their Ambaſſadors had been affronted. *Thebes* and *Chalcis* were alſo utterly ſubverted, becauſe they had aſſiſted the *Corinthians*. At this time it was that the Conſul *L. Mummius* ſhewed himſelf a rare example of Abſtinence; for of all the Brazen Images, Marble Statues and Pillars, the Painted Pieces of Ableſt Artiſts, the Infinite Riches and Ornaments that were found in this moſt Opulent City, he touched not one, nor cauſed any the leaſt thing of all the Spoils to be transferred unto his own Houſe.

*Strigel.in Juſtin.comment.p.*300.

16. *Atilius Regulus* the Glory of the firſt *Punick* War, and the greateſt loſs we had in it, when by his frequent Victories he had broken and waſted the wealth of inſolent *Carthage* in *Affrica*, and underſtood that by reaſon of his diſcreet and fortunate mannaging his Affairs, his command was continued to him another year; he wrote unto the Conſuls, that his Bayly which he had to overſee his Field of ſeven Acres was dead; and that a hired Servant had thereupon taken occaſion to depart, and to ſteal all his Inſtruments of Husbandry; whereupon he deſired they would ſend him a Succeſſor, leſt his Field being untilled his Family ſhould be in want of Food: Upon this report by the Conſuls to the Senate, they order his Field to be tilled, his Wife and Family provided for, and his Inſtruments of Husbandry redeemed at the Publick Charge.

*Val.Max. lib.*4.*p.* 110.

17. In the ſecond *Punick* War *Cn. Scipio* wrote out of *Spain* to the Senate, deſiring that a Succeſſor might be ſent him, in as much as he had a Virgin Daughter who was now of mature Age, and that without him a Portion could not be provided for her. The Senate, leſt the Commonwealth ſhould be deprived of a good Captain, took upon them the Office of the Father; they conſulted with the Wife and Kindred of *Scipio*, married his Daughter, and gave her a Portion out of the Publick Treaſury.

*Val.Max. lib.*4.*p.* 111.

CHAP. L.

CHAP. L.

Of ſuch Perſons as have preferred Death before the loſs of their Liberty, and what ſome have endured in the preſervation of it.

Cl. mirr. cap.78. p. 352.

THe Ancient *Romans* had ſo high an eſteem of Liberty, that they thought it worthy of Veneration; for they made it one of their Goddeſſes, erected and dedicated Temples in honour of it. The contrary to it, they had in ſuch deteſtation that they puniſhed their greateſt Offenders with Interdiction, Relegation, Deportation, and ſuch like. Generally all ſorts of men are ſo tenacious of their Liberty, that they will refuſe no kind of hardſhip, but ſacrifice their chiefeſt Ornaments Jewels, and expoſe even life it ſelf (as precious as it is) to the uttermoſt hazards to preſerve it.

Pezel.mellific. hiſt. tom.2.p. 219.

1. When *Maximinus* fought againſt the City *Aquileia*, the Matrons and Women thereof cut off the hair from their heads to ſupply the want of Bow-ſtrings, and to ſhoot Arrows againſt the Invaders of their Liberties. The like alſo was once done at *Rome* heretofore; ſo that in honour of the Ladies, the Senate did conſecrate a Temple to *Venus* the Bald.

Joſeph. de bello Judaico,lib.7. cap.28: p. 761.

2. The Caſtle of *Maſſada*, being built by *Herod* the Great, was a moſt impregnable Fort, and furniſhed with Proviſion for many years, having Wine and Oyl and Dates that had continued good and ſweet for one hundred years; it had alſo in it nine thouſand and ſixty Men, beſides Women and Children: Theſe being beſieged and ſo diſtreſſed by the *Romans*, that they had no hope of eſcape from ſervitude and bondage at the leaſt; they therefore by an unanimous conſent, choſe out ten men who ſhould kill all the reſt, who having diſpatched them, they caſt lots whoſe turn it ſhould be to diſpatch his ſurviving Fellows. The man on whom the Lot fell, having killed them, fired the Palace, and kill'd himſelf; only two Women and five Children that hid themſelves in a Vault, eſcaped, and gave the *Romans* an account of what had happened.

Purch. Pilgr.vol.2.p. 878. Clark's mirr.cap. 78.p.852.

3. The Iſle of *Gaza* near unto *Malta*, being taken by the *Turks*, a certain *Sicilian* that had lived long there, and had married a Wife, by whom he had two fair Daughters, (being then in ſtate to be married) ſeeing this laſt calamity of the loſs of Liberty approaching, rather than he would ſee his Wife and Daughters to be brought into ſhameful ſervitude; having called them to him, he firſt ſlew with his Sword his two Daughters, and then their Mother; this done with an Harquebuſe, and a Croſs-bow bent (as clean bereft of his ſenſes) he made towards his Enemies, of whom he ſlew two at the firſt encounter, and afterwards fighting a while with his Sword (being environed with a multitude of *Turks*) brought himſelf to the end of his moſt unhappy life.

Diodor. Sicul.Biblioth.lib.17. p.590,591.

4. *Perdiccas* had beſieged the City of *Iſaurum* in *Piſidia*; two days he had aſſaulted it, wherein it was defended with great courage, though with the loſs of many gallant men, that were ready to die rather than to depart with their Liberty. Upon the third day many being ſlain, and for want of men the Walls being but ſlenderly mann'd; the *Iſaurians* perceiving they could no longer maintain the place, and reſolving not to undergo a puniſhment that was joyned with reproach, they took this remarkable courſe, having ſhut up their Parents, Wives and Children in their Houſes, they ſet fire to them, into theſe Flames they caſt all their Riches, and whatſoever they thought might be of any uſe to the Enemy. *Perdiccas* wondring at what was done, again aſſaulted it with all his Forces in ſeveral parts; but then the *Iſaurians* repairing to their Walls, threw down the *Macedoniaus* on all ſides. *Perdiccas* aſtoniſhed at this, demanded the reaſon, why they who had delivered up their Houſes, and all that was dear to them to the Flames, ſhould yet ſo obſtinately defend their Walls? At laſt when *Perdiccas* and the *Macedonians* were retreated from the Aſſault, the *Iſaurians* threw themſelves into the fire, aud ſo periſhed together with their Houſes and Relations.

Diador.Sicul. Biblioth.lib.20. p.666.

5. *Ptolemaus* ruling over the *Cyprian* Cities, and hearing that *Nicocles* the *Paphian* King did cloſely hold correſpondence with *Antigonus*; he ſent *Argaus* and *Callicrates* his Friends with command that they ſhould put *Nicocles* to death, as fearing the defection of other Gities, beſides that of *Paphos*. Theſe came to *Cyprus*, and having received ſome Troops of *Menelaus* the General there, they beſet the Palace of *Nicocles*, and having declared the Kings commands, they demanded *Nicocles* to death. He at firſt would have excuſed the matter, but when he ſaw that would not ſerve his turn he ſlew himſelf. *Axiothea* the wife of *Nicocles* being informed of the death of her Husband, did then ſlay her Daughters that were Virgins, that they might not fall into the enemies hands: She alſo perſwaded the Wives of *Nicocles* his Brethren, with her to murther themſelves, though *Ptolemy* had granted them impunity: Their Husbands ſeeing this, ſet fire upon the Palace and ſlew themſelves, by this means the Royal Family of the Paphians, was utterly diſtinguiſhed.

Clark's mirr. c.78.p.351.

6. The *Tacchi* (a people in *Aſia*) rather then they would be captivated to the Greeks, threw themſelves down headlong from the Rocks, the very women throwing down their own children firſt, and then caſting themſelves upon them.

Polyb. l.16. p.338,339.

7. *Philip* King of *Macedon* had beſeiged the City of *Abydus*, and ſtraitly beſet it both by Sea and Land, when the inhabitants defended it againſt him with great courage, till at laſt the Enemy had undermin'd and overthrown the outward wall, and were now by their mines approaching that other wall which the Inhabitants had made up within inſtead of the former. Then the beſieged apprehenſive of their danger, ſent Embaſſadors to *Philip*, offering him the ſurrender of their City upon condition, that the Rhodians and Soldiers of *Attalus* ſhould be freely diſmiſſed, and that every freeman ſhould have liberty to depart whither he pleaſed. *Philip* returned them this anſwer, that either they ſhould reſolve to ſurrender at diſcretion, or elſe fight it gallantly. They of *Abidus* made deſperate by theſe means, conſulted together, and reſolved upon this courſe, to give liberty to all ſlaves that they might aſſiſt them with greater cheerfulneſs, to ſhut up all their wives in the Temple of *Diana*, their Children and Nurſes in the publick Schools, to lay all their ſilver and gold upon a heap in the Market place, and to put their moſt precious furniture into two Galleys. This done they choſe out fifty perſons of ſtrength and Authority, whom in preſence of all the Citizens they cauſed to ſwear, that as ſoon as they ſhould perceive

the enemy to be Maſter of the inward Wall, they ſhould kill all their Wives and Children, burn the Galleys, and caſt the Silver and Gold into the Sea. They all ſwore to defend their liberty to the laſt breath, and indeed when the Walls were fallen, all the Soldiers and Inhabitants maintained the ruines of them with that obſtinacy, that few remained alive or unwounded: And when the City was taken, *Philip* was amazed to ſee the reſt kill their Wives and Children, caſt themſelves headlong from houſes and into pits, and running upon any kind of death, ſo that few of that City could be perſwaded to out-live the loſs of their liberty, unleſs ſuch as were bound, and by force preſerved from doing violence upon themſelves.

Oros. hiſt. l. 5. c. 7. p. 192 Clarks mir. c. 78. p. 351.

8. At *Numantia* in *Spain* four thouſand Soldiers withſtood forty thouſand Romans for fourteen years together, in which time having often valiantly repulſed them and forced them unto two diſhonourable compoſitions, at laſt when they could hold out no longer, they gathered all their Armour, money, and goods together, and laid them on an heap, which being fired they voluntarily caſt themſelves alſo into the flames, leaving unto *Scipio* nothing but the bare name of *Numantia* to adorn his triumph with.

Clarks mir. c. 78. p. 351.

9. The City of *Saguntum* had been beſieged by *Annibal* for the ſpace of nine months, in which the famine was ſo great that the inhabitants were enforced to eat mans fleſh: At laſt when they could hold out no longer, (rather than they would fall into the hands of their enemies) they made a fire in which themſelves and their City was conſumed to Aſhes.

Juſtin l. 13. p. 159.

10. *Perdiccas* made war upon *Ariarathes* King of *Cappadocia*, although he had no way provoked him, yet although he overcame the King in Battle, he carried thence nothing but hazards and wounds inſtead of rewards, for the flying Army being received into the City; each man ſlew his Wife and Children, ſet fire on their houſes and furniture of them, and having laid upon one heap all their riches at once, and conſumed them to aſhes; they then threw themſelves headlong from Towers, and high places into the flames, ſo that the victorious enemy enjoyed nothing of theirs, beſides the ſight of thoſe flames, which devoured the ſpoils they hoped to have divided amongſt them.

Strigel. comment. in Juſtin. p. 28.

11. When *Brutus* had beſieged the City of the *Xanthii* in *Licia*, they themſelves ſet fire on their own City, ſome of them leaped into the flames and there periſhed, others fell upon their own ſwords, A woman was ſeen hanging from the roof of her houſe with an infant newly ſtrangled about her neck, and in her right hand a burning torch, that ſhe might that way have burnt down the houſe over her.

CHAP. LI.

Of ſuch as in higheſt Fortunes have been mindful of Humane frailty.

Vaugh. flor. Solut. p. 162.

THe *Lama* (who are the Prieſts of the *Tibitenſes*) when they prepare to celebrate prayers they ſummon the people together, with the hollow whiſpering ſounds of certain pipes, made of the bones of dead men: They have alſo Roſaries or Beads made of them which they carry always about them, and they drink continually out of a Skull. Being asked the reaſon of this Ceremony by *Anthony Andrada* (who firſt found them out) one that was the chiefeſt among them told him that they did it, *ad fatorum memoriam*, they did therefore pipe with the bones of the dead, that thoſe ſad whiſpers might warn the people of the ſwift and inviſible approach of death, whoſe muſick they term'd it: The Beads they wore did put them in mind of the frail eſtate of their bodies, their drinking in a skull did mortifie their affections, repreſs pleaſures, and imbitter their taſt, leſt they ſhould reliſh too much the delights of life, and certainly theſe great and excellent perſons hereafter mentioned, did therefore carry along with them the commemoration of death, as finding it a powerful Antidote againſt thoſe exceſſes and deviations, whereunto the nature of man (eſpecially in proſperity) has ſo notable a proneneſs.

Lipſ. monit. l. 2. c. 14. p. 339. Paræti. hiſt. prof medulla tom. 2. p. 116.

1. *Maximilianus* the firſt, Emperour of *Germany*, for three years (ſome ſay two) cauſed his Coffin made of Oak to be carried along with him in a Wagon before he felt any ſickneſs, and when he drew near to his death, he gave order in his laſt will, that they ſhould wrap up his dead body in courſe linen, without any embowelling at all, and that they ſhould ſtop his mouth, noſtrils, ears, and all open paſſages of his body with unſlaked lime, this was the only embalming and conditure he required, and that for this purpoſe, that his body might (by this eating and conſuming thing) be the ſooner reſolved into its earth.

Jovii Elog. p. 30. Sandys. relat. l. 2. p. 107. Polyd. Virg. Ang. hiſt. l. 14. p. 251. Platin. de vitus pontiſ. p. 211. Camerar. oper. ſubciſm cent. 1. c. 12. p. 75. 76.

2. *Saladine* that great Conquerour of the Eaſt, after he had taken *Jeruſalem*; perceiving he drew near unto death, by his laſt Will forbad all funeral pomp, and commanded that only an old and black Caſſock faſtned at the end of a Lance, ſhould be born before his body, and that a Prieſt going before the people, ſhould aloud ſing theſe verſes, as they are remembred by *Boccace*:

Vixi divitiis, regno, tumiduſque trophæis,
Sed pannum heu nigrum nil niſi morte tuli.

Great Saladine *the Conqu'rour of the Eaſt,*
Of all the State and Glory he poſſeſs'd,
O frail and tranſitory good! no more
Hath born away, than that poor Shirt he wore.

Lipſ. monit. l. 2. c. 14. p. 338.

3. The Emperour *Severus* after many wars, growing old and about to dye, called for an Urn in which (after the ancient manner) the aſhes of their burnt bodies were to be beſtowed, and after he had long looked upon it, and held it in his hands, he uttered theſe words; *Thou* (ſaid he) *ſhalt contain that man, whom all the world was too narrow to confine.*

Mors ſola fatetur.——
Quantula ſint hominum Corpuſcula.

'Tis only death that tells
How ſmall he is that ſwells.

Lipſ. monit. l.2. c.14. p. 338.

4. *Philip* King of *Macedon* had a fall, and after he was riſen, perceiving the impreſſion of his body upon the ſand; *Good Gods*, ſaid he, *what a ſmall parcel of earth will contain us, who aſpire to the poſſeſſion of the whole world.*

Luth.Colloq. menſal.p. 471.

5. *Luther* after he had ſucceſsfully oppoſed the Pope, and was gazed and admired at by all the world as the invincible Champion of the true Chriſtian faith, not long before his death ſent a fair Glaſs to Dr. *Juſtus Jonas* his friend, and therewith theſe following verſes.

Dat vitrum vitro Jonæ, *vitrum ipſe* Lutherus,
Se ſimilem ut fragili noſcat uterq; vitro.

Luther *a Glaſs, to* Jonah *Glaſs, a Glaſs doth ſend,*
That both may know our ſelves to be but Glaſs, my Friend.

Plut. moral. l.de Apoth. Reg.p.414.

6. *Antigonus* lay ſick a long time of a lingring diſeaſe, and afterwards when he was recovered and well again; *We have gotten no harm*, ſaid he, *by this long ſickneſs, for it hath taught me not to be ſo proud, by putting me in mind that I am but a mortal man.* And when *Hermodorus* the Poet in certain Poems which he wrote, had ſtiled him the Son of the Sun, he to check that unadviſed ſpeech of his *He who uſeth to empty my Cloſe-Stool,* (ſaid he) *knoweth as well as I that it is nothing ſo.*

Pet.Gregor, de Repub.l. 6. c. 3. p. 183. Plut in Solon.p.93. 94.

7. *Crœſus* that rich King of *Lydia*, ſhewed unto *Solon* his vaſt riches, and asked of him who it was that he could eſteem of as an happier man than he? *Solon* told him that riches were not to be confided in, and that the ſtate of a man in this life, was ſo tranſitory and liable to alteration and change, that no certain judgment could be made of the felicity of any man, till ſuch time as he came to dye. *Crœſus* thought himſelf contemned and deſpiſed by *Solon*, while he ſpake to him in this manner, and being in his great proſperity at that time, thought there was little in his ſpeech that concerned him. But afterwards being overthrown by King *Cyrus* in a pitcht battle, his City of *Sardis* taken, and himſelf made priſoner, when he was bound and laid upon a pile of wood to be publickly burnt to death in the ſight of *Cyrus* and the Perſians, then it was that he began to ſee more deep into that conference he heretofore had with *Solon*: And therefore being now ſenſible of the truth of what he had heard, he cryed out three times, *O Solon, Solon, Solon. Cyrus* admired hereat, and demanded the reaſon hereof, and what that *Solon* was? *Crœſus* told him who he was, and what he had ſaid to him about the frailty of man, and the change of condition he is ſubject to in this life? *Cyrus* at the hearing of this, like a wiſe Prince began to think, that the height of his own fortune could as little excuſe him from partaking in this fragility, as that of *Crœſus* had done, and therefore in a juſt ſenſe and apprehenſion of thoſe ſudden turns, which the deſtinies do uſually allot to mankind, he pardoned *Crœſus*, ſet him at liberty, and gave him an honourable place about him.

Polyb. hiſt. l. 8.p.527. petr.Gregor. de Repub. l. 6.c.3.p. 183.

8. *Antiochus* at the firſt ſtood mute and as one amazed, and afterwards he burſt out into tears, when he ſaw *Achæus* the Son of *Andromachus* who had married *Laodice* the Daughter of *Mithridates*, and who alſo was the Lord of all that Country about the Mountain *Taurus*, brought before him bound, and lying proſtrate upon the earth: That which gave the occaſion to theſe tears of his, was the conſideration of the great ſuddenneſs of theſe blows which Fortune gives, and how impoſſible it is to guard our ſelves from them; or prevent them.

Peter. Gregor, de Repub.l.6.c.3. p.183.

9. *Seſoſtris* was a Potent King of *Ægypt*, and had ſubdued under him divers nations, which done he cauſed to be made for him a Chariot of gold, and richly ſet with ſeveral ſorts of precious Stones; Four Kings by his appointment were yoked together herein, that they inſtead of Beaſts might draw this Conquerour as oft as he deſired to appear in his glory. The Chariot was thus drawn upon a great Feſtival, when *Seſoſtris* obſerved that one of the Kings, had his eyes continually fixed upon the wheel of the Chariot that was next him. He then demanded the reaſon thereof, the King told him that he did wonder and was amazed at the unſtable motion of the wheel that rowled up and down, ſo that one while this and next that part was uppermoſt, and the higheſt of all immediately became the loweſt: King *Seſoſtris* did ſo conſider of this ſaying, and thereby conceived ſuch apprehenſions of the frailty and uncertainty of humane affairs, that he would no more be drawn in that proud manner.

Steph.in voc. p. 2092. Camer. oper. ſubciſiv. cent.1.c. 12.p.79. 80.

10. *Xerxes* Son of *Darius* and Nephew to *Cyrus*, after five years preparation came againſt the Grecians (to revenge his Fathers diſgraceful repulſe, by *Miltiades*) with ſuch an Army that his men and Cattel dried up whole Rivers, he made a Bridge over the Helleſpont, where looking back on ſuch a multitude, conſidering mans mortality he wept, knowing, as he ſaid, that no one of all thoſe ſhould be alive after an hundred years.

CHAP. LII.

Of ſuch as were of unuſual Fortune and Felicity.

MEn in a Dream find themſelves much delighted with the variety of thoſe images of things which are preſented to their waking fancies, that felicity and happineſs which moſt men count ſo, and pleaſe their thoughts with, is more of imaginary than real, more of ſhadow than ſubſtance, and hath ſo little of ſolidity and ſtableneſs in it, that it may be fitly looked upon as a dream. All about us is ſo liable to the blows of fortune, and it beſtows thoſe blows with that blindneſs and prodigality, and oftentimes ſullies the laſt hours of it, very minious with that blackneſs, that we count thoſe happy men that have felt leaſt of her frowns In which reſpect,

Godw.Rom. antiq.l.2. § 2.p 52,53. Sabell.ex. l. 7.c.8.p. 409,410. Plin.nat. h. l.7.c.43 p. 177.

1. *Lucius Metellus* may well paſs for one of theſe fortunate perſons, for he was one of the *Quindecimviri*, that is, one of the *fifteen men*, appointed for the keeping of the Sibylline Oracles, and to ſee that ſacrifice and all Ceremonial Rites were duely performed, he was General of the Horſe, twice Conſul, chief Pontiff, the firſt that ſhewed Elephants in his Triumph, and a perſon in whom all thoſe Ten Ornaments met, which may befal a moſt happy Citizen in a moſt flouriſhing City, for he

was a ſtout warrior, good Orator, fortunate Leader, performed great matters being perſonally preſent, had aſcended to the greateſt honours, was very wiſe, a complete Senator, had attained great riches by honeſt means, left many Children, and was moſt eminent in the moſt celebrious City.

Val. Max. l.7. c.1. p. 187. Sabell. Ex. l.7. c.8. p. 409, 410. Plin. nat. hiſt. l.7. c. 44. p. 178. 2. *Quintus Metellus* by inceſſant degrees of indulgent Fortune from the day of his birth to that of his death, at laſt arrived to the top of a moſt happy life. He was born in a City that was the Princeſs of the World, and was born of noble Parents; he had rare gifts of the mind, and a ſufficiency of bodily ſtrength to undergo labour and travel; he had a Wife conſpicuous at once for her chaſtity and fruitfulneſs; he had born the Office of a Conſul, been General of an Army, and had glorioſly triumphed; he had three Sons of Conſular degree, one whereof had been Cenſor, and alſo triumphant; and the fourth was a Pretor: he had three Duughters beſtowed in Marriage, whoſe Children he had with him. How many Births and Cradles? how many of his Deſcendants at man's eſtate? how many Nuptials? what Honours, Governments, and what abundant Congratulations did he behold in his Family? And all this felicity at no time interrupted with any Funeral, any ſighs, or the leaſt cauſe of ſadneſs. Look up to Heaven it ſelf, and you ſhall ſcarce find the like ſtate in that place, ſeeing our greateſt men have aſſigned mourning and grief to the Gods themſelves. The laſt act of his life was agreeable to all the reſt; for having lived to a great age, he expired by a gentle and eaſie way of death, amongſt the kiſſes and embraces of his deareſt Relations; and when dead, was born upon the ſhoulders of his Sons, and Sons in Law, through the City; and by them laid upon his Funeral fire.

Juſt. hiſt. l. 12. 3. The very ſame day that *Philip* King of *Macedon* had the City of *Potidæa* ſurrendred up to himſelf, there came a Meſſenger that brought him word of a great Victory that *Parmenio* his General had obtained over the Illyrians: Another brought him news that his Horſe had won the Prize and Victory at the Olympick Games: And then came a third to acquaint him, that *Olympias* his Queen was delivered of a young Prince, which afterwards proved the unconquerable *Alexander*.

Full. Holy War. 4. It is a rare happineſs of the Family of St. *Lawrence*, Barons of *Hoath* in *Ireland*, that the Heirs thereof for four hundred Years together have always been of age before the death of their Fathers. *Clarks Mirr. cap.* 104. *pag.* 493.

Herodot. l.2 p. 178. 5. *Polycrates* of *Samos* was a petty Kieg, but a Minion of Fortune; had ſuch a Series of Proſperity in all his Affairs, that he was adviſed by *Amaſis* King of *Egypt* and his Alley, to apply ſome remedy to his over-great Fortune; and that he might have ſome occaſion of trouble, exhorted him to caſt away what he moſt eſteemed in ſuch manner as he ſhould be ſure never more to hear of. *Camer. op. ſubciſiv. cent.2. c.57 p. 242.* He therefore threw into the Sea that precious Emerald of his which he uſed as his Signet, but not long after it was found in the belly of a Fiſh that was dreſſed for his Table.

Full. Worthies, p. 370 6. And to ſhew us that there is a kind of recurrency of remarkable Accidents; one *Anderſon*, a Townſman and Merchant, talking with a friend on *Newcaſtle*-Bridge, and fingering his Ring, before he was aware let it fall into the River, and was much troubled with the loſs thereof, until the ſame was found in a Fiſh caught in the River, and reſtored unto him.

M. Huraults Polit. Max. l.2. c. 1. p. p. 159, 161 7. It is ſaid of the Emperor *Antoninus Pius*, that his Affairs had ſo good ſucceſs, that he never repented him of any thing he did, that he was never denyed any thing he asked, and that he never commanded any thing wherein he was not obeyed. And being asked by a Senator (who marvelled at theſe things) the reaſon of them. *Becauſe*, ſaid he, *I make all my doings conformable to Reaſon, I demand not any thing which is not rightful, I command not any thing which redoundeth not more to the benefit of the Commonwealth than to mine own profit.*

Val. Max. l. 1. c.8. p. 31. 8. That was a marvellous happy Accident that fell out to a Rower in a Tyrian Veſſel: he was cleanſing of the Deck, when a Wave took him on the one ſide, and ſtruck him into the Sea, and ſoon after a contrary Wave hoiſted him up into the Ship again; ſo the lamentations of his misfortune were mixed with congratulations for his ſafety.

Fulgoſ. ex. l. 4. c.1. p. 437 9. *L. Sylla* might well be ſirnamed The Happy; for whereas he had attained the Dictatorſhip with many hazards, and therein had put to death two thouſand ſix hundred Knights of *Rome*, had ſlain ten Conſuls, proſcribed and exiled ſo many, and forbid ſo many others the Rights of Burial; yet, when he had voluntarily reſigned the Dictatorſhip, and deveſted himſelf of ſo great a Power, all *Rome* beheld him ſecurely walking in the Market-place, and no man attempted to revenge upon him ſo great miſeries as he had occaſioned to that City.

Zuing. Theatr. vol.3. l. 1. p. 605. 10. *Arnulphus* Duke of *Lorrain*, when he had dropp'd his Ring into the *Moſella*, had it reſtored to him again from the belly of a Fiſh.

Zuing. Theatr. vol.3. l. 1. p. 605. 11. *Matthias* King of *Hungary* cauſed his Money and other things to be ſtamped with the Figure of a Crow, carrying a Ring, with an Emerald in her bill; whereof I find this to be the reaſon: having upon ſome occaſion laid his Ring, with an Emerald in it, beſides him, a Crow came and ſnatched it away; the King followed the Crow, ſhot her with a Piſtol Bullet, and thereby became again the Maſter of his Ring.

Joh. Textor. officin. l.2. c. 23. p. 97. 12. *Timotheus* a General of the Athenians, had Fortune ſo favourable and propitious to him, that in every War he had an eaſie and aſſured Victory: So that his Rivals in Glory at that time, envying his great proſperity, painted Fortune caſting Cities and Towns into his lap as he lay ſleeping beſides it. *Timotheus* once beholding this Emblem, ſaid: *If I take Cities while I ſleep, what think you ſhall I do when I am awake?*

Cæl. Rhod. l. 19. c.29. p. 919. 13. *Xanthus* writes of *Alcimus* King of the Lydians, that he was a Prince of a ſingular both Piety and Clemency; that thereupon he not only had an uncommon proſperity in the matters relating to his Perſon; but withal, that throughout the whole courſe of his Reign the Lydians lived in a moſt happy Tranquillity, and ſo ſecure a Peace, that every man lived void of fear, and without apprehenſions of any deſigns againſt them; in the midſt of a great abundance of Riches, in which they had long flouriſhed.

Plut. p. 672. in Alexand. *Alexander* paſſed the *Helleſpont*, came to *Troy*, where he ſacrificed to *Pallas*, and made a Libation to the Heroes. He alſo poured Oyl upon the Tomb of *Achilles*; and according to the accuſtomed manner, he with his friends ran round about it naked, and placed a Crown upon it; pronouncing of *Achilles* that he was a moſt happy and fortunate perſon, for that while he lived he had ſo good a friend as *Patroclus*; and when dead, that he had ſo famous a publiſher of his Actions as *Homer*.

Chet. h. coll cent. 2. p. 3 15. *Matilda* or *Maud* the Empreſs had the ſame happineſs for which *Pherenice* is admired; ſhe was

Daughter of a King, *viz.* *Henry* the Firſt; Mother of a King, *viz.* *Henry* the Second of *England*; and Wife of a King, to wit, *Henry* the Fourth, Emperor of *Germany*. On her was made this Epitaph.

Ortu magna, viro major, ſed maxima prole
Hic jacet Henrici *filia, nupta, parens.*

Juſt.h.l.12. p.151. 16. *Alexander* the Great was a happy and a fortunate perſon in divers reſpects: he had *Philip* for his Father, the nobleſt Warrior of his time; and he had for his Maſter (in his Youth) the Prince of Philoſophers, *Ariſtotle*. Beſides which, *Juſtin* obſerves of him, that he never gave Battel to any Enemy, whom he did not overcome; never laid Siege to any City, which at laſt he did not take; nor never came unto any Nation, whom he did not ſubdue, and bring under his ſubjection.

Fulg. ex. l. 6.c.11.p. 832. *Appius* a Roman was proſcribed by the Triumvirate: this being known unto him, he divided his Wealth amongſt his Servants; and with them got into a Ship, intending to ſail into *Sicily*. In his paſſage there aroſe a mighty Tempeſt; whereupon his Servants let him down from the Ship, into a little Boat, telling him that he ſhould therein be ſafeſt from the Tempeſt; in the mean time away they ſailed with the Ship, and all his Riches therein. The event was, that the Servants and Ship was caſt awa, wherein they thought themſelves ſecure, and *Appius* by force of the Winds was driven with his little Boat unto his deſired *Sicily*, where he abode in ſafety.

CHAP. LIII.

Of the Gallantry wherewith ſome Perſons have received Death, or the Meſſage of it.

As they who remember they are but ſojourners, in their hired lodgings, depart thence without any affliction or trouble of mind; ſo as many as conſider that Nature hath lent them this tabernacle of the body but for a little time are well contented to remove as ſoon as they receive a ſummons.

1. *Theodorus* being threatned with death by *Lyſimachus*, *Speak on this manner*, ſaid he, *to thy purpled Minions, for to* Theodorus *it is all one, whether he putreſye, under ground, or on a Croſs above it.*

Raleighs h. world.l.5.c. 3.§ 18.p. 484. 2. *Sophoniſba*, was the Queen of *Syphax* the Numidian, and he being made priſoner to the Romans, ſhe came and yeilded her ſelf to *Maſſaniſſa*, and vehemently beſought him, that ſhe might not be delivered into the hands of the Romans. Her youth and excellent beauty, ſo commended her ſuit, that he forth with granted it, and to make good his promiſe, marryed her himſelf that very day, having bin contracted with her before her marriage with *Syphax*. But *Scipio* the Roman General gave him to underſtand that the Romans had title to her head, and that ſhe was a miſcheivous enemy of theirs, and therefore adviſed him, not to commit a great offence upon little reaſon. *Maſſaniſſa* bluſhed and wept; and finally, having promiſed to be governed by *Scipio*, he departed to his Tent; where, after he had ſpent ſome time in agony, he called to him a Servant; and tempering a Potion for *Sophoniſba*, ſent it her with this meſſage, that gladly he would have had her to live with him as his Wife, but ſince they who had power to hinder him of his deſire would not yield thereto, he ſent her a Cup that ſhould preſerve her from falling alive into the hands of the Romans; willing her to remember her Birth and Eſtate, and accordingly to take order for her ſelf. At the Receipt of this Meſſage and Preſent ſhe only ſaid, that if her Husband had no better Preſent for his new Wife, ſhe muſt accept of this. Adding, that ſhe might have dyed more honourably, if ſhe had not wedded ſo lately before her Funerals; and herewithal ſhe boldly drank off the Poyſon.

Diod.Sicul. 17.p.575. 3. *Calanus* the Indian, of great fame and name for Philoſophy, and held in great reverence by *Alexander* the Great; when he had lived ſeventy three years in perfect health and was now ſeized upon by a Diſeaſe; accounting that he had arrived at that term of felicity, which both Nature and Fortune had allotted him, determined to depart out of life: and to that purpoſe deſired of *Alexander* a Funeral pile to be erected, and that as ſoon as he had aſcended to the top of it, he would appoint his Guard to put fire to it. The King not able to divert him from his purpoſe, commanded the Pile to be erected: an innumerable multitude of people flocked together to behold ſo unuſual a Spectacle. *Calanus*, as he had ſaid, with a marvelous alacrity aſcended the top of the Pile, and there laid him down, wherein he was conſumed to aſhes.

Heyw. hier. l.4.p.233. 4. When the Tyrant ſent his Meſſenger of death to *Canius* to tell him that he muſt die that day, *Canius* was then playing at Cheſs, and therefore deſired the Meſſenger not to interrupt his play till the Game was out; which he played in the ſame manner, and with as much concern as he did before the Meſſenger came. The Game done, he ſubmitted to the Sentence that was paſſed upon him.

Bak. chron. p.408. 5. Queen *Anne*, the Wife of *Henry* the Eighth, when ſhe was lead to be beheaded in the Tower, ſhe called one of the King's Privy Chamber to her, and ſaid unto him; *Commend me to the King, and tell him, he is conſtant in his courſe of advancing me; for from a private Gentlewoman he made me a Marquiſs, from a Marquiſs a Queen; and now that he hath left no higher degree of worldly honour for me, he hath made me a Martyr.*

Bak. chron. p.458. 6. Dr. *Feckmam* was ſent to the Lady *Jane Gray*, that ſhe muſt prepare her ſelf to die the next day; which Meſſage was ſo little diſpleaſing to her, that ſhe ſeemed rather to rejoyce at it. The Doctor being earneſt with her to leave her new Religion, and to embrace the old, ſhe anſwered, that ſhe had now no time to think of any thing, but of preparing her ſelf to God by Prayer. *Feckman* thinking ſhe had ſpoken this, to the end ſhe might have ſome longer time of life, obtained of the Queen three days longer, and then came and told ſo much to the Lady *Jane*. Whereat ſhe ſmiling, ſaid, *You are much deceived if you think I had any deſire of longer life; for I aſſure you, ſince the time you went from me my life hath been ſo odious to me, that I long for nothing ſo much as death; and ſince it is the Queen's pleaſure, I am moſt willing to undergo it.*

Heyw. hier. l.4.p.241. 7. *Rubrius Flavius* being condemned to death by *Nero*, and brought to the Block; when the

Executioner ſpake to him, that he would boldly ſtretch forth his neck; *Yes*, (ſaid he) *and I wiſh thou wouldſt as boldly ſtrike off my head.*

Burt. melan. part. 2. § 3. p. 318. Kornman. de mir. mort. l. 8. c. 3. p. 2.

8. *Ludovicus Corteſius*, a rich Lawyer of *Padua*, commanded by his laſt Will, and a great Mulct (if otherwiſe) upon his Heir, that no Funeral ſhould be kept for him, no man ſhould lament; but as at a Wedding, Muſick and Minſtrels to be provided: and inſtead of black Mourners, he took order that twelve Virgins clad in Green ſhould carry him to the Church. His Will and Teſtament was accordingly performed, and he buried in the Church of St. *Sophia*.

Burt. melan. part. 3. § 3. p. 320.

9. Cardinal *Brundusinus* cauſed this Epitaph in *Rome* to be inſcribed upon his Tomb, both to ſhew his willingneſs to die, and to tax thoſe that were loath to depart.

Exceſſi è vita arumnis faciliſque, lubénſque.
Ne pejora ipſâ morte dehinc videam.

With eaſe and freedom I reſign'd this breath,
Leſt I ſhould longer ſee what's worſe than death.

Cœl. Rhod. l. 21. c. 11. p. 977.

10. *The words of dying* Plotinus, ſaith *Calius*, *are worthy to be writ in Letters of Gold: or if there be any other thing that is more precious than it, in as much as they preſcribe each of us what to do in the like caſe.* He lay, as I ſaid, a dying when *Euſtochius* went to *Puteoli* to viſit him. *Hitherto*, ſaid *Plotinus*, *I expected thee; and even now I am labouring to return that which is divine in us, unto that Divinity that informs and enlivens the whole Univerſe.* And having ſaid theſe words, he gave up the Ghoſt.

The End of the Third Book of the Wonders of the Little World.

THE FOURTH BOOK.

CHAP. I.

Of Atheiſts; and ſuch as have made no account of Religion: with their Sacrilegious actions, and the puniſhments thereof.

THat was a worthy Law which was made by *Numa Pompilius* amongſt the *Romans, viz.* That men ſhould not ſerve the gods *in tranſitu*, as they paſſed by; nor when they were in haſte; or were about any other buſineſs: but that they ſhould worſhip and pray to them when they had time and leiſure, and had ſet all other buſineſs apart. He thought that the gods could never be attended upon with reverence and devotion enough: whereas many of thoſe that follow, were ſo much of the contrary mind, that they would abſtain from no kind of affronts and abuſes, both in word and deed, towards them whom they eſteemed as their Deities; moſt of theſe have been made as exemplary in their puniſhments, as they had been preſumptuous in their impieties.

Lord Remy his Civil conſiderations, c. 59. p. 152.

1. A young *Florentine, Anno* 1527. eſteemed a man very brave and valiant in arms, was to fight with another young man, who (becauſe he was melancholy and ſpake little) was called *Forchebene*: they went together with a great company to the place appointed which was without the Port of St. *Gal*, whither being come, a friend to the former went to him and ſaid, God give you the Victory: the proud young man adding blaſphemy to his temerity, anſwered, How ſhall he chuſe but give it me? They came to uſe their weapons, and after many blows given and taken, both by the one and the other; *Forchebene*, being become as the Miniſter and Inſtrument of God, gave him a thruſt in the mouth, with ſuch force, that having faſtned his tongue to the poll of his neck (where the ſword went through above the length of a ſpan) he made him fall down dead; the ſword remaining in his mouth, to the end that the tongue which had ſo grievouſly offended might even in this world endure puniſhment for ſo horrible a ſin.

Herodot. l. 3. p. 187. Fulgoſ. Ex. l. 1. c. 2. p. 52.

2. When *Cambyſes*, King of *Perſia*, had conquered *Egypt*, ſeeing the Ox that is conſecrated to *Apis*, he ſmote him into the Hip, ſo that he died. The more wicked in this, that what he did to that Idol Beaſt, he did, as he ſuppoſed, to the true God in contempt of all Religion. But not long after the counterfeit *Smerdis* rebelling againſt him, and having ſeiſed the greateſt part of *Perſia*; as *Cambyſes* was mounting his Horſe, with a purpoſe to march againſt him, his ſword fell out of the ſcabbard, the ſame ſword with which he had before ſlain the Ox; by this he received a wound in his Hip in the ſame place, wherein he had given one to the Ox, and of this wound in a ſhort time he died.

Fulgoſ. Ex. l. 1. c. 2. p. 57.

3. *Urracha*, the Queen of *Arragon*, made War with her ſon *Alphonſus*; and when ſhe wanted money, ſhe determined to rifle the Shrine of St. *Iſidore* at *Leons* in *Spain*: ſuch as went with her feared to touch thoſe Treaſures; ſhe therefore with her own hands ſeiſed upon many things: but as ſhe was going forth of the Temple, ſhe fell down dead. So dangerous it is to adventure upon that which our ſelves are perſwaded is Sacriledge, though it ſhould not be ſo in it ſelf.

Val. Max. l. 1. c. 1. p. 7, 8. Dinoth. memorab. l. 8. p. 576.

4. *Dionyſius* the Tyrant of *Syracuſe*, having rifled the Temple of *Proſerpina* in *Locris*, and ſailing thence with a proſperous wind, See (ſaid he ſmiling) to his friends, what a good Voyage the gods grant to them that are ſacrilegious. From *Jupiter Olympius* he pull'd off a garment of Gold of great weight, which King *Hiero* of *Syracuſe* had dedicated out of the ſpoiles of the *Carthaginians*; and inſtead thereof cauſed a woollen one to be put upon him, ſaying, That a garment of Gold was too heavy in Summer, and too cold in Winter, but a woollen one was convenient for both ſeaſons. He cauſed the golden Beard of *Eſculapius* at *Epidaurus* to be taken off, ſaying, It was not fit that he ſhould have a Beard, when his father *Apollo* was beardleſs. He took out of the Temples alſo the tables of Gold and Silver; and thereon being wrote (according to the cuſtom of *Greece*) That theſe were the Goods of the gods, he ſaid, he would make uſe of their goodneſs. Alſo the golden Goblets and Crowns which the Statues held out in their hands, he took from thence, ſaying, He did but receive what was given, and that it was great folly to refuſe what was proffered from their hands to whom we pray that we may receive.

Lamprid. Herodian. Dinot. mem. l. 8. p. 377. Fulg. Ex. l. 1. c. 2. p. 47.

5. *Heliogabalus* would needs be married to one of the Veſtal Virgins: he cauſed the perpetual fire which was ever preſerved burning in honour of *Veſta*, to be put out; and as one that intended to wage war with the gods, he violated indifferently all the Rites and Ceremonies of Religion in *Rome*; by which impiety he ſo provoked gods and men againſt him, that he was aſſaulted and ſlain by his own Souldiers.

Lipſ. monit. l. 1. c. 4. p. 43.

6. *Alphonſus*, the tenth King of *Spain*, would uſually blame Providence, and ſay, That had he been preſent with Almighty God in the Creation of the World, many things ſhould have been better ordered and diſpoſed than they were: But let it be obſerved that he was thruſt out of his Kingdom, made a private man, died in infamy and the hatred of all men.

Lydia, the contemporary with *Manaſſes* King o *Judah*, to the flight of *Xerxes* and *Perſians* out of *Greece*, which was in the year of the world 3485. *Herodotus* himſelf flouriſhed in the beginning of the *Peloponneſian* war, which was about the year of the world 3540.

2. *Thucydides* the *Athenian* immediately ſucceeds him, who imbraceth in his Hiſtory the ſpace of ſeventy years, that is from the flight of *Xerxes* unto the twenty firſt year of the *Peloponneſian* war; for although he profeſſedly deſcribes only that war betwixt the *Athenians* and *Peloponneſians*, wherein himſelf was a General, yet by way of digreſſion he hath inſerted an account of thoſe fifty years that are betwixt the end of *Herodotus* his Hiſtory, and the beginning of this war. Here he explains the affairs of Cities, as the former had done of Monarchies, and hath framed ſo illuſtrious and expreſs an Image of all thoſe things that uſually happen in the government of a Common-wealth; hath ſo lively repreſented the miſeries that attend upon war, eſpecially a civil and inteſtine one, hath compoſed his many Orations with that artifice and care; that nothing can be thought more ſinewy, and agreeable unto all times in the world than his Hiſtory.

3. *Xenophon* the *Attick* Bee, whoſe unaffected ſweetneſs and elegancy of Stile is ſuch, that Antiquity admiring thereat, ſaid the Graces had framed and directed his Speech. He beginning at the end of *Thucydides*, hath in ſeven Books comprehended the events of forty years wars betwixt the principal Cities of *Greece*, as far as to the battle of *Mantinea*, and the year of the world 3600.

4. *Diodorus Siculus* hath ſet forth his Bibliotheque, or an univerſal hiſtory of almoſt all the habitable world, accurately diſtinguiſhed by times and years in forty Books. In the five firſt of which he diſcourſes the original of the world; the *Egyptian*, *Aſſyrian*, *Libyan*, *Greek* Antiquities, and the affairs of other Nations, before the *Trojan* War. The other thirty five, contain a Series of years, no leſs than 1138. from the *Trojan* War to *Julius Ceſar*: of all theſe there are but fifteen Books extant: his ſixteenth Book almoſt immediately follows *Xenophon*, in which he treats of *Philip* of *Macedon*, who began to Reign *Anno Mund.* 3604. From thence he paſſes to *Alexander* and his Succeſſours; and in the end of his twentieth Book, which is the laſt of his extant, he reaches to the year of the World 3664. which year falls directly into the tenth Book of *Livy*; and upon the four hundred fifty ſecond year from the building of *Rome*.

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27. *Luitprandus*, of *Ticinum*, wrote the Hiſtory of the principal Affairs in all the Kingdoms of *Europe* in his time, at moſt of which he himſelf was preſent; his Hiſtory is compriſed in ſix Books, and commencing from *Anno Dom.* 891. extends to *Ann. Dom.* 963.

28. *Sigebert*, a Monk in a Abby in *Brabant*, wrote his Chronicon, from the death of *Valens* the Emperour, or *Anno Dom.* 381. to the Empire of *Henry* the fifth, *Anno Dom.* 1112. wherein he hath digeſted much of the *French* and *Britiſh* Affairs, and acts of the *German* Emperours.

29. *Saxo Grammaticus*, Biſhop of the Church of *Roſchilden*, wrote the *Daniſh* Hiſtory from utmoſt Antiquity to his own time, and King *Canutus* the ſixth, almoſt to the year of Chriſt 1200. but more like a Poet than Hiſtorian, commonly alſo omitting an account of the time.

30. *Conradus*, Abbot of *Urſperga*, a Monaſtery in *Suevia*, as worthy of reading as any of the *German* Writers, hath deſcribed the Affairs of *Germany*, beginning two hundred years after the Flood, and carrying on his relation to the twentieth year of *Frederick* the ſecond, that is, *Anno Dom.* 1230.

31. *Johannes Aventinus* wrote the Annals of the *Boii*, and memorable matters of the *Germans* in ſeven Books, beginning from the Flood, and continuing his Hiſtory to *Ann.* 1460.

32. *Johannes Nauclerus*, born not far from *Tubinga*, hath an intire Chronicon from the beginning of the World to his own time, and the year of our Lord 1500. in two Volums.

33. *Albertus Crantzius* hath brought down the Hiſtory of the *Saxons*, *Vandals*, and the Northern Kingdoms of *Denmark*, *Sweden*, *Gothland*, and *Norway*, to *Ann.* 1504.

34. *Johannes Sleidanus* hath faithfully and plainly written the Hiſtory of *Luther* eſpecially, and the conteſts about matters of Religion in the Empire of *Germany*; the Election and Affairs of *Charles* the fifth, Emperour: and other of divers

Lydia, the contemporary with *Manaſſes* King o *Judah*, to the flight of *Xerxes* and *Perſians* out of *Greece*, which was in the year of the world 3485. *Herodotus* himſelf flouriſhed in the beginning of the *Peloponneſian* war, which was about the year of the world 3540.

2. *Thucydides* the *Athenian* immediately ſucceeds him, who imbraceth in his Hiſtory the ſpace of ſeventy years, that is from the flight of *Xerxes* unto the twenty firſt year of the *Peloponneſian* war; for although he profeſſedly deſcribes only that war betwixt the *Athenians* and *Peloponneſians*, wherein himſelf was a General, yet by way of digreſſion he hath inſerted an account of thoſe fifty years that are betwixt the end of *Herodotus* his Hiſtory, and the beginning of this war. Here he explains the affairs of Cities, as the former had done of Monarchies, and hath framed ſo illuſtrious and expreſs an Image of all thoſe things that uſually happen in the government of a Common-wealth; hath ſo lively repreſented the miſeries that attend upon war, eſpecially a civil and inteſtine one, hath compoſed his many Orations with that artifice and care; that nothing can be thought more ſinewy, and agreeable unto all times in the world than his Hiſtory.

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25. *Haithonus*, an *Armenian*, many years a Souldier in his own Country, afterwards a Monk at *Cyprus*, coming into *France* about the year of Chriſt 1307. was commanded by Pope *Clement* the fifth to write the Empire of the *Tartars* in *Aſia*, and the Deſcription of other oriental Kingdoms.

26. *Laonicus Chalchondylas*, an *Athenian*, wrote the Hiſtory of the *Turks* in ten Books, from *Ottoman*, *Anno* 1300. to *Mahomet* the ſecond, who took *Conſtantinople*, *Anno Dom.* 1453. and afterwards continued his Hiſtory to *Ann.* 1464.

27. *Luitprandus*, of *Ticinum*, wrote the Hiſtory of the principal Affairs in all the Kingdoms of *Europe* in his time, at moſt of which he himſelf was preſent; his Hiſtory is compriſed in ſix Books, and commencing from *Anno Dom.* 891. extends to *Ann. Dom.* 963.

28. *Sigebert*, a Monk in a Abby in *Brabant*, wrote his Chronicon, from the death of *Valens* the Emperour, or *Anno Dom.* 381. to the Empire of *Henry* the fifth, *Anno Dom.* 1112. wherein he hath digeſted much of the *French* and *Britiſh* Affairs, and acts of the *German* Emperours.

29. *Saxo Grammaticus*, Biſhop of the Church of *Rotſchilden*, wrote the *Daniſh* Hiſtory from utmoſt Antiquity to his own time, and King *Canutus* the ſixth, almoſt to the year of Chriſt 1200. but more like a Poet than Hiſtorian, commonly alſo omitting an account of the time.

30. *Conradus*, Abbot of *Urſperga*, a Monaſtery in *Suevia*, as worthy of reading as any of the *German* Writers, hath deſcribed the Affairs of *Germany*, beginning two hundred years after the Flood, and carrying on his relation to the twentieth year of *Frederick* the ſecond, that is, *Anno Dom.* 1230.

31. *Johannes Aventinus* wrote the Annals of the *Boii*, and memorable matters of the *Germans* in ſeven Books, beginning from the Flood, and continuing his Hiſtory to *Ann.* 1460.

32. *Johannes Nauclerus*, born not far from *Tubinga*, hath an intire Chronicon from the beginning of the World to his own time, and the year of our Lord 1500. in two Volums.

33. *Albertus Crantzius* hath brought down the Hiſtory of the *Saxons*, *Vandals*, and the Northern Kingdoms of *Denmark*, *Sweden*, *Gothland*, and *Norway*, to *Ann.* 1504.

34. *Johannes Sleidanus* hath faithfully and plainly written the Hiſtory of *Luther* eſpecially, and the conteſts about matters of Religion in the Empire of *Germany*; the Election and Affairs of *Charles* the fifth, Emperour: and other of divers

of the Kings of *Europe*, from *Anno Dom.* 1517. to *Ann.* 1556.

35. *Philippus Comineus* wrote five Books of the Expedition of *Charles* the eighth, into *Italy* and *Naples*, and eight Books of the Acts of *Lewis* the eleventh, and *Charles* Duke of *Burgundy*, worthy to be read of the greateſt Princes.

36. *Froiſardus* wrote the ſharp Wars betwixt the *French* and *Engliſh* from *Anno* 1335. to *Ann.* 1400.

37. *Hieronymus Oſorius* wrote the Navigation of the *Portugals*, round *Africa* into *India*; and the Acts of *Emanuel*, King of *Portugal*, from *Anno* 1497. to his death in twelve Books.

38. *Antonius Bonfinius* in four Decades and an half, hath wrote the Hiſtory of the *Hungarian* Kings, to the death of *Matthias*, the ſon of *Huniades*, and the beginning of the Reign of *Uladiſlaus*.

39. *Polydor Virgil* hath wrote the Hiſtory of *England* in twenty ſix Books, to the death of *Henry* the ſeventh.

40. *Juſtinus* flouriſhed *Anno Chriſti* 150. and wrote a compendious Hiſtory of moſt Nations, from *Ninus* the *Aſſyrian* King, to the twenty fifth year of *Auguſtus*, compiled out of forty four Books of *Trogus Pompeius*, a *Roman*. Eccleſiaſtical Writers I have here no room for, but am content to have traced thus far the ſteps of *David Chytrans* in his Chronology, whoſe help I have had in the ſetting down of this Catalogue.

CHAP. IX.

Of the moſt famous and ancient Greek and Latin Poets.

THE Reader hath here a ſhort account of ſome of the moſt eminent of *Apollo*'s old Courtiers, as they ſucceeded one another in the favour of the Muſes; not but that thoſe bright Ladies have been (I was about to ſay) equally propitious to others in after-times; nor is it that we have given theſe only a place here, as if our own Land were barren of ſuch Worthies: Our famous *Spencer*, if he was not equal to any, was ſuperiour to moſt of them, of whom Mr. *Brown* thus:

He ſung th' Heroick Knights of Fairy *Land*
In lines ſo elegant, and ſuch command,
That had the Thracian *plaid but half ſo well,*
He had not left Eurydice *in Hell.*

But it is fit we allow a due reverence to Antiquity, at leaſt be ſo ingenuous as to acknowledge at whoſe Torches we have lighted our own; The firſt of theſe Lights,

Greek Poets.

1. *Orpheus* was born in *Libethris*, a City of *Thrace*, the moſt ancient of all Poets; he wrote the Expedition of the *Argonauts* into *Colchis*, in Greek Verſe, at which he was alſo preſent: this Work of his is yet extant, together with his Hymns, and a Book of Stones. The Poets make him to be the Prince of the *Lyricks*, of whom *Horace* in his Book *De Arte Poeticâ*:

Sylveſtres homines ſacer interpreſque deorum,
Cædibus & fœdo victu deterruit Orpheus,
Dictus ob hoc lenire Tygres, rabidoſque leones.

His Father was *Oeagrus*, his Mother *Caliopea*, and his Maſter was *Linus* a Poet and Philoſopher; *Orpheus* is ſaid to have flouriſhed *Anno Mundi* 2737. *Vid. Quenſtedt. Dial. de Patr. vir. illuſtr. p.* 453. *Voſſ. de Nat. & Conſtit. artis Poet. cap.* 13. *ſect.* 3. *p.* 78. *Patric. de Inſtit. reipub. l.* 2. *tit.* 6. *p.* 83.

2. *Homerus*, the Prince of Poets, born at *Colophon*, as *Cluverius* doubts not to affirm: but more Cities beſides that ſtrove for the honour, according to that in *Gellius*:

Septem urbes certant de ſtirpe illuſtris Homeri,
Smyrna, Rhodos, Colophon, Salamis, Ios, Argos, Athena.

Many are the Encomiums he hath found amongſt learned men, as, The Captain of Philoſophy,; The firſt Parent of Antiquity, and Learning of all ſorts; The original of all rich Invention; The Fountain of the more abſtruſe Wiſdom; and the father of all other Poets.

——— à quo ceu fonte perenni
Vatum Pieriis ora rigantur aquis.

Of him this is part of *Quintilians* Character; In great things no man excelled him in ſublimity, nor in ſmall matters in propriety. In whom, ſaith *Paterculus*, this is an eſpecial thing, that before him there was none whom he could imitate, and after him none is found that is able to imitate him. He flouriſhed *Anno Mund.* 3000. *Vid. Quenſtedt. dialog. p.* 483. *Gell. noct. Attic. lib.* 3. *cap.* 11. *p.* 104. *Quintil. inſtit. orator. lib.* 10. *cap.* 1. *p.* 466.

3. *Heſiodus* was born at *Cuma*, a City in *Æolia*, bred up at *Aſcra*, a Town in *Bœotia*; a Poet of a moſt elegant genius: memorable for the ſoft ſweetneſs of his Verſe, called the ſon of the Muſes by *Lipſius*; the pureſt Writer, and whoſe labours contain the beſt Precepts of Vertue, ſaith *Heinſius*. Some think he was contemporary with *Homer*; others that he lived an hundred years after him; I find him ſaid to flouriſh *Anno Mundi* 3140. *Vid. Quintil. inſtit. orat. lib.* 10. *cap.* 1. *p.* 466. *Vell. Patercul. hiſt. lib.* 1. .... *Voſſ. de Poet. Græc. cap.* 2. *p.* 9. *Quenſtedt. dial. p.* 478.

4. *Alcæus* a famous *Lyrick* Poet was born in the Iſle of *Leſbos*, in the City of *Mitylene*, whence now the whole Iſle hath its name; what Verſes of his are left, are ſet forth by *Henricus Stephanus* with thoſe of the reſt of the *Lyricks*. *Quintilian* ſaith of him, That he is ſhort and magnificent in his way of ſpeaking, diligent, and for the moſt part like *Homer*; he flouriſhed *Olymp.* 45. *Vid. Quenſtedt. dialog. p.* 433. *Quintil. inſtit. orat. lib.* 10. *cap.* 1. *p.* 468.

5. *Sappho*, an excellent Poetreſs, was born in the Iſle of *Leſbos*, and in the City of *Ereſus* there; ſhe was called the ninth *Lyrick*, and the tenth Muſe; ſhe wrote Epigrams, Elegies, Iambicks, Monodies, and nine Books of Lyrick Verſes; and was the Inventreſs of that kind of Verſe which from her is called the *Sapphick*; ſhe attained to no ſmall applauſe in her contention, firſt with *Steſichorus*, and then with *Alcæus*; ſhe is ſaid to flouriſh about the 46 *Olympiad*, *Voſſ. Inſtit.*

ſtit. Poet. lib. 3. *cap.* 15. *p.* *Quenſtedt. Dial. p.* 434. *Patrit. de inſtit. reipub. lib.* 2. *tit.* 6. *p.* 90.

6. *Steſichorus* was born at *Himera*, a City in *Sicily*, a Lyrick Poet, ſome of whoſe Poems are yet extant, writ in the Dorick Dialect; his Works declare the ſtrength of his wit, while he ſings of great Wars and noble Chieftains; and with his Harp ſuſtains the burden of an Epick Verſe; he preſerves the due dignity of his perſons, both in their ſpeech and actions; and had he retained himſelf within bounds, he might have ſeemed the next to a Rival with *Homer*, but he is too copious and luxuriant; he flouriſhed *Olymp.* 54. *Vid. Quintil. Inſtit. orator. lib.* 10. *cap.* 1. *p.* 468. *Quenſtedt. dial. p.* 499.

7. *Phocyllides*, a Philoſopher and Poet, was born at *Miletum*, a City in *Caria*: he wrote in Heroick Verſe, as alſo ſome Elegies, was contemporary with *Theognis*, and flouriſhed *Olympiad* 59. *Quenſtedt. dial. p.* 477.

8. *Theognis*, born in *Megara*, or *Megaris*, a City in *Sicily*, heretofore called *Hybla*: he was *Gnomographus*, whoſe Sentences are cited by almoſt all Greek Authors that are of any great name: *Voſſius* ſaith he was born not in the *Sicilian* but *Attick Megaris*, as may clearly be collected from *Theognis* himſelf. He is ſaid to live in the time of King *Crœſus*: but ſo long ſurvived him, that he reach'd the beginning of the *Perſian* War; he flouriſhed *Olympiad* 58. *Quenſtedt. dial. p.* 402. *Voſſ. de Poet. Græcis, cap.* 4. *p.* 21.

9. *Epimenides* was born at *Gnoſſus*, a City in *Creet*, a Philoſopher and Epick Poet; hence the Apoſtle when he cites him, calls him, *Titus* 12. *A Prophet of your own*. He wrote a Book of Oracles, ſaith St. *Jerom*, and was contemporary with *Solon*, ſo that he flouriſhed *Olymp.* 45. *Quenſtedt. dial. p.* 429.

10. *Anacreon* was born in *Teos*, a place in the middle of *Ionia*; he was one of the nine Lyricks: and both in his Writings and whole manner of life petulant and wanton. He was familiar with *Polycrates* the *Samian* Tyrant, whom he alſo celebrated in his Verſes. Though aged, he fell in love with *Bathyllus* a young Boy, of whoſe hard-heartedneſs he complains; he lived about the 64 *Olympiad, Patrit. de inſtit. Reipub. lib.* 4. *tit.* 11. *p.* 169. *Voſſ. de Poet. Græcis, cap.* 4. *p.* 22. *Quenſtedt. dial. p.* 482.

11. *Simonides* is of ſomewhat a ſlender ſtile, otherwiſe he is commendable for the propriety, and a kind of pleaſantneſs in his Speech; he had a peculiar faculty in the exciting of men to pity and compaſſion, inſomuch, that in this reſpect he is by ſome preferred before all the Authors of his time; he was a Lyrick Poet, wrote Iambicks, and was born in the Iſle of *Amorgus*; divers others there were of this name, but none more eminent than this in Poetry; *Quintil. de Inſtit. orat. lib.* 10. *cap.* 1. *p.* 468. *Carol. Steph. in voce.*

12. *Æſchylus* was born in the City of *Athens*, the firſt Author of Tragedies, ſay the ancient Greek Writers, whence *Horace*,

> *— — perſonæ pallæque repertor honeſtæ.*
> *Æſchylus & modicis inſtravit pulpita tignis,*
> *Et docuit magnumque loqui, nitique cothurno.*

He fought valiantly in the Battel of *Marathon*; his Poems were ſublime and grave; and he therein *Grandiloquus uſque ad vitium*, ſaith *Quintilian*, flying into *Sicily* in the fifty eighth year of his age, an Eagle, as he ſat on a Rock, drop'd from her tallons a Tortoiſe upon his bare head, by the ſtroke of which he died. He flouriſhed *Olymp.* 74. *Horat. de Arte Poet. verſ.* 279. *Voſſ. de Poetis Græcis, cap.* 4. *p.* 25. *Quenſtedt. dial. p.* 421. *Quintil. inſtit. orator. l.* 10. *c.* 1. *p.* 468.

13. *Pindarus* born at *Thebes*, a City in *Bœotia*; of all the nine Lyricks, ſaith *Quintilian*, *Pindarus* is far the ſuperiour in Spirit, Magnificence, Sentences, Figures, happily copious both in things and words, and therefore *Horace* thinks him inimitable:

> *Pindarum quiſquis ſtudet æmulari I-*
> *Ule, ceratis ope Dædalea*
> *Nititur pennis, vitrea daturus*
> *Nomina ponto.*
>
> *Monte decurrens velut amnis imbres*
> *Quem ſuper notas aluere ripas*
> *Fervet, immenſuſque ruit, profundo*
> *Pindarus ore.*

He alſo made ſome Tragedies, Epigrams, and other things, and flouriſhed *Olympiad* 75. *Voſſ. de Poet. Græc. cap.* 5. *p.* 29. *Quintil. inſtit. orator. lib.* 10. *cap.* 1. *p.* 468. *Horat. Ode* 11. *lib.* 4. *Quenſtedt. dial. p.* 411.

14. *Sophocles* was a Tragedian born in *Athens*; he was called The *New Syren*, The Flower of Poets, and the Bee from the ſweetneſs of his Speech: he was by ſome thought to excel *Euripides* in the Majeſty of his Stile, and *Quintilian* will not determine which was the better Poet; he flouriſhed *Olympiad* the 83. *Voſſ. de Poet. Græcis, cap.* 4. *p.* 26. *Quenſtedt. dial. p.* 422. *Quintil. inſtit. orator. lib.* 10. *cap.* 1. *p.* 468.

15. *Euripides*, a noble Tragick Poet, was born at *Athens*: a Poet of excellent wit, ſaith *Voſſius*; *Cicero* much eſteemed him; he was a familiar friend to King *Archelaus*, from whom as he returned home, he was torn in pieces by Dogs: his Tomb is near *Athens*. He contended with *Euphorion*, and *Sophocles*; was Scholar to *Anaxagoras* in Phyſicks, to *Prodicus* in Rhetorick, and to *Socrates* in Morals; he flouriſhed *Olympiad* 83. *Voſſ. de Poet. Græc. cap.* 6. *p.* 36. *Quenſtedt. dial. p.* 422. *Quintil. inſtit. orator. lib.* 10. *cap.* 1. *p.* 468.

16. *Ariſtophanes* was a famous Comick Poet, but of his Country nothing is certain: ſome ſay he was an *Athenian*, others a *Rhodian*, and ſome an *Ægyptian*; he is at this day the only Greek Comedian extant, but ſcarce extant in the fourth part of him; he is ſaid to be the excellent Exemplar of the *Attick* Lepidity, as one in whom all the ornaments of that Tongue are contained. A ſharp obſerver and reprover of Vices; he flouriſhed *Olympiad* 96. *Quenſtedt. Dial. p.* 424.

17. *Menander*, ſon of *Diopithes*, and Scholar of *Theophraſtus*, the ancient Comick Poet; he lived in *Athens*: *Plutarch* compares him with *Ariſtophanes*; and for weight in Sentences, elegance and beauty of expreſſion, and for wit, he prefers before him this Prince of Comicks (as he is by ſome called.) He wrote one hundred and eight Comedies, of all which, beſides a few Verſes, nothing remains but the memory; he flouriſhed *Olympiad* 118. *Quintil. de Inſtit. orat. lib.* 10. *cap.* 1. *p.* 469. *Gell. noct. Attic. lib.* 3. *cap.* 16. *p.* 109. *Voſſ. de Poet. Græc. cap.* 8. *p.* 57. *Quenſtedt. dial. p.* 424.

18. *Theocritus* was of *Coos*, and went thence to *Syracuſe*; his ſweet Poems are yet extant, and

taught in Schools: he wrote *Bucolicks* in the *Dorick* Dialect; *Suidas* notes, that of old there were three Poets Writers of *Bucolicks*, this *Theocritus*, *Moſchus* the *Sicilian*, and *Bion* of the City of *Smyrna*. Our Poet lived in the time of *Ptolomæus Lagus*, and *Ptolomæus Philadelphus*; *A. ab V. C.* 475. *Olympiad* 123. *Quenſtedt. dial. p.* 397. *Voſſ. de Poet. Græc. cap.* 8. *p.* 61. *Quintil. de inſtit. orator. lib.* 10. *cap.* 1. *p.* 467.

19. *Aratus* was born at *Soli* or *Solbe*, a Town of *Cilicia*, afterwards called *Pompeiopolis*; he was Phyſician to *Antigonus*, King of *Macedon*, a moſt Learned Poet, and one that wrote divers things, amongſt others a Book of Aſtronomy called *φαινόμενα*, in which he elegantly deſcribes in Heroick Verſe the whole frame of the Celeſtial Sphere, the Image, Figure, riſe and ſet of all the Stars therein: which was Tranſlated into Latin by *Cicero*, and others; *Chytræus* ſaith he was of *Tarſus*, and that St. *Paul* his fellow Citizen, cites in his Sermon at *Athens* an Hemiſtick of this his fellow Citizen; he flouriſhed in the time of *Ptolomæus Philadelphus*, *Olympiad* 124. *Chytr. de Poet. lect. p.* 217. *Voſſ. de Poet. Græc. cap.* 8. *p.* 63.

20. *Lycophron* was a Grammarian and Tragick Poet, born at *Chalcis*, heretofore a rich Town in *Eubœa*: he was one of the ſeven which they call the *Pleiades*: the reſt were *Theocritus*, *Nicander*, *Callimachus*, *Apollonius*, *Aratus*, and *Homerus* junior; he wrote many Tragedies which are all loſt: all that is extant of him is his *Alexandra*, or *Caſſandra*, an obſcure Poem; he flouriſhed *Olympiad* 127. *Voſſ. de Poet. Græc. cap.* 8. *p.* 64. *Quenſtedt. dial. p.* 432.

21. *Oppianus* (born in *Anazarbus*, as ſome, in *Corycus*, ſaith *Suidas*, both Cities of *Cilicia*) was a Grammarian and Poet, ſweet, generous, and incomparable, ſaith *Roſinus*. He wrote *Halieutica*, or of Fiſhes and Fiſhing five Books, and four of Hunting, all which are extant: *Alexander Severus* ſo much delighted in them, that for every Verſe he gave him a Stater of Gold, upon which they were called Golden Verſes, *Quenſtedt. dial. p.* 499.

22. *Muſæus*, the ſame who wrote the Loves of *Hero* and *Leander*: though he is ſaid by *Julius Scaliger*, to be before *Homer* himſelf: Yet, ſaith *Voſſius*, nothing is more manifeſt, than that he lived under the *Ceſars*, and that after the fourth Age, and is therefore in old Books called *Muſæus* the Grammarian, *Voſſ. de Poet. Græc. Pap.* 9. *p.* 81.

Latin Poets.

1. *Quintus Ennius*, born at *Rudiæ*, ſay ſome, at *Tarentum* ſay *Eutropius* and *Euſebius*; from him *Virgil*, the Phœnix of the Latin Poets, borrowed not a few Verſes, and with ſome light change, transferred them into his own Poems. Once being found reading of *Ennius*, and ask'd what he was about? I am, ſaid he, gathering of Gold out of *Ennius* his Dunghil. *Ennius* hath the firſt place amongſt the Latin Epick Poets; he wrote the *Roman* War in Heroick Verſes; he died of the Gout at paſt ſeventy years of age, was buried in the Monument of the *Scipio*'s, in the *Appian* way, a mile from the City; he flouriſhed *A. ab V. C.* 570. *Voſſ. p.* 4.

2. *Pacuvius* was born at *Brunduſium*; he was a Tragedian of great account, and the ſon of *Ennius* his ſiſter, he liv'd at *Rome*, where he painted and ſold Plaies; thence he went to *Tarentum*, where he died almoſt ninety years of age, *Voſſ. de Poet. Latin. cap.* 1. *p.* 6.

3. *Plautus* was by birth from *Umbria*, through a ſcarcity that was at *Rome*, he was fain to hire out himſelf to a Baker to work at his hand-mill, where as oft as he had leiſure from his work, he wrote and ſold his Comedies; he flouriſhed in the latter end of the ſecond *Punick* War, and in the ſucceeding ſeventeen years, and died in the 149 *Olympiad*, *Voſſ. de Latin. Poet. cap.* 1. *p.* 8.

4. *Publius Terentius*, the moſt elegant Writer of Latin Comedy, was born at *Carthage* betwixt the ſecond and third *Punick* War. He ſerved *Terentius Lucanus*, a Senatour in *Rome*, by whom for his wit and perſon, he was not only civilly treated, but ſoon obtained his freedom; *Cicero* ſaith, he was the beſt Author of the Latin Tongue, and his boſom companion, becauſe he uſed frequently to read in him; he wrote ſix Comedies, and flouriſhed *Olympiad* 151. but died in *Arcadia*, *Quenſtedt. dial. p.* 671. *Voſſ. de Lat. Poet. cap.* 3. *p.* 41.

5. *C. Lucilius* was born at *Sueſſa Arunca*, a Town in *Italy*; he was a Writer of Satyres, yes the chief of the Latin Satyriſts, ſaith *Tully*, a Learned man, and a very ingenious perſon, of a ſharp wit, a man of excellent life himſelf, and a ſtinging accuſer of the villanies of others; he was the Great Uncle of *Pompey* the Great, and war'd under *Scipio Africanus* in the *Numantine* War, he died at *Naples* in the forty ſixth year of his age, in the 160 *Olympiad*, *A. Gell. noct. Attic. lib.* 18. *cap.* 8. *p.* 490. *Voſſ. de Lat. Poet. cap.* 2. *p.* 9. *Quintil. de inſtit. orator. lib.* 10. *cap.* 1. *p.* 472. *Plin. nat. hiſt. lib.* 1. *cap. p. Quenſtedt. dial. p.* 379.

6. *Titus Lucretius Carus*; he wrote a Book of the nature of things, according to *Epicurus* his doctrine, in whoſe foot-ſteps he trod; all his Philoſophy tends to the extirpation of Religion: and himſelf frequently confeſſes, That he wrote what he did for that purpoſe, that he might free men from the burden of Religion, and the fear of the gods; by a Philtre or Love-potion he was made mad, and in the forty fourth year of his age ſlew himſelf; he flouriſhed *Anno ab V. C.* 680. and about 174 *Olympiad. Voſſ. de Poet. Lat. cap.* 1. *p.* 13. *Quenſtedt. dial. p.* 362.

7. *M. Annæus Lucanus* was born at *Corduba* in *Spain*; *J. Scaliger* ſaith of him, That he is long and the father of tediouſneſs: but *Quintilian* gives him this Character, That he is ardent and ſprightful: remarkable for his Sentences, and rather to be numbred amongſt Oratours than Poets. An excellent deſcriber he is of the Civil War betwixt *Cæſar* and *Pompey*; a great ſpeaker, and full of Heroick Spirit; being found in the Conſpiracy of *Piſo*, he cut his veins and bled to death; he flouriſhed *Anno Chriſti* 62. *Voſſ. de Poet. Lat. cap.* 3. *p.* 41. *Quintil. de Inſtit. orator. lib.* 10. *cap.* 1. *p.* 471. *Quenſtedt. dial. p.* 10.

8. *Publ. Virgilius Maro*, is, by general conſent, The Prince of the Latin Poets; he was born at *Andes*, a Village near unto *Mantua* in *Italy*; *Jul. Scaliger* ſaies of him, That he ought to be the Pattern, Rule, beginning and end of all Poetical imitation. *Joſephus Scaliger* ſaith, He not only excels all humane ingeny, but hath raiſed himſelf to a kind of equality with nature it ſelf: his *Bucolicks*, *Georgicks*, and *Æneads*, are in every hand. He died at *Brunduſium*, his bones were tranſlated to *Naples*, and buried

about two miles from the City, with an Epitaph of his own making: Thus,

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope, cecini Paſcua, Rura, Duces.

he flouriſhed *Anno ab V. C.* 728. *Voſſ. de Poet. Lat. cap.* 2. *p.* 26. *Quenſtedt. dial. p.* 299.

9. *Q. Horatius Flaccus*, the Prince of the Latin Lyrick Poets, was born at *Venuſium* in *Italy*; he is (ſaith *Quintilian*) the chief at noting the manners of men, very pure and accurate, worthy almoſt alone to be read; he riſes high ſometimes, is full of jucundity, and various Figures, and hath a moſt happy boldneſs in words; he died at *Rome* aged about fifty, and flouriſhed in the Reign of *Auguſtus*, *Anno ab V. C.* 735. *Voſſ. de Poet. Lat. cap.* 2. *p.* 26. *Quenſtedt. dial. p.* 382. *Quintil. de Inſtit. orator. l.* 10. *c.* 1. *p.* 472.

10. *Publ. Ovidius Naſo* was born at *Sulmo*, an old Town of the *Peligni* in *Italy*; thus ſaith he himſelf, *Triſt. lib.* 4. *Eleg.* 10.

Sulmo mihi patria eſt, gelidis uberrimus undis,
Millia qui novies, diſtat ab urbe decem.

He excels all others in Elegy, and therefore by *Dempſter* is called The Prince of Elegy; in the judgement of *Seneca*, he is a moſt ingenious Poet, had he not reduced that plenty of wit and matter into childiſh toyes: his *Medæa*, ſaith *Quintilian*, ſhews how much that man was able to perform, had he choſe rather to govern than indulge his wit; he died in his baniſhment, and is buried near the Town of *Tomos*; he flouriſhed *Anno Dom.* 4. *Quintil. de Inſtit. orator. lib.* 10. *cap.* 1. *p.* 473. *Voſſ. de Poet. Lat. cap.* 2. *p.* 29. *Senec. nat. Quaſt. cap.* 27. *p.*

11. *C. Valerius Catullus*, was born at *Verona*, of no obſcure Parentage, for his father was familiar with *Julius Cæſar*, and he himſelf was ſo accepted at *Rome*, for the facility of his wit and learning, that he merited the Patronage of *Cicero*, as he himſelf acknowledges with thanks. He loved *Clodia*, whom by a feigned name he calls *Leſbia*; *Martial* prefers him before himſelf; he died at *Rome* in the thirtieth year of his age, and that was commonly ſaid of him,

Tantum parva ſuo debet Verona Catullo
Quantum magna ſuo Mantua Virgilio.

He flouriſhed *Olympiad* 180. *Anno Dom.* 40. *Voſſ. de Poet. Lat. cap.* 1. *p.* 14. *Gell. noct. Attic. lib.* 7. *cap.* 20. *p.* 220.

12. *Albius Tibullus*, of an *Equeſtrian* Family in *Rome*, a Poet famous for his Elegies, in which he was the firſt amongſt the *Romans* that excel'd, ſaith *Voſſius*; he was in familiarity with *Horace* and *Ovid*. He loved *Plancia* under the feigned name of *Delia*: whereas he was very rich, by the iniquity of the times he complains he was reduced to poverty; he compoſed four Books of Elegies, and died young; for the elegancy of his Verſe, it is ſaid of him,

Donec erunt ignes, arcuſque Cupidinis arma,
Diſcentur numeri culte Tibulle tui.

He flouriſhed *A. ab V. C.* 734. *Quenſtedt. dial. p.* 369. *Petr. Crinit. de Poet. Lat. lib.* 3. *p.* 71.

13. *Sex. Aurel. Propertius* was born in *Mevania*, a Town in *Umbria*, as he himſelf ſomewhere ſaith,

Ut noſtris tumefacta ſuperbiat Umbria libris,
Umbria Romani patria Callimachi.

He complains that he was put out of his fathers Lands, in that diviſion that was made amongſt the Souldiers of the Triumvirate. The true name of his *Cynthia* was *Hoſtia*, ſaith *Apuleius*. We have four Books of his Elegies; ſome write that he died in the forty firſt year of his age; he flouriſhed with *Ovid*, *Catullus*, and *Tibullus*; *Petr. Crinit. de Poet. Lat. lib.* 3. *p.* 71. *Voſſ. de Poet. Lat. cap.* 2. *p.* 31.

14. *Cornelius Gallus*, born at *Forojulium*, was an Oratour and famous Poet; from a mean fortune, he was received into the friendſhip of *Auguſtus*, and by him made the firſt Preſident of *Ægypt*, when it was become a *Roman* Province: Through his diſcourſe in his Wine at a Feaſt, he came into ſuſpicion of a Conſpiratour, and being turn'd over to the Senate to be condemn'd, for very ſhame he ſlew himſelf in the ſixty third year of his age; he wrote four Book of Elegies, his *Lycoris* was one *Cytheris* a freed Maid of *Volumnius*; moſt of his Writings are loſt; he flouriſhed *Olympiad* 188. *Voſſ. de Poet. Lat. cap.* 2. *p.* 25.

15. *Decius Junius Juvenalis*, was born at *Aquinum* in *Italy*; he ſpent his ſtudies in writing Satyres, following the examples of *Lucilius* and *Horace*, in which kind he hath gained no mean reputation amongſt the learned: The Prince of Satyriſts, ſaith *J. Scaliger*; his Verſes are far better than thoſe of *Horace*; his Sentences are ſharper, and his phraſe more open; having offended *Paris* the *Pantomime* at eighty years of age, in ſhew of honour he was made Prefect of a Cohort, and ſent into *Ægypt*; he flouriſhed *Anno Dom.* 84. *Quenſtedt. dial. p.* 372. *Voſſ. de Poet. Lat. cap.* 3. *p.* 41.

16. *A. Perſius Flaccus* was born at *Volaterra*, an ancient and noble City in *Italy*, ſeated by the River *Cæcina*. He wrote Satyres, wherein he ſharply taxes the corrupted and depraved manners of the Citizens of *Rome*, ſuſtaining the perſon of a Philoſopher; while he ſeverely reprehends, he is inſtructive; much he borrowed out of *Plato*, ſaith *Chytræus*; by ſome he is under cenſure for his obſcurity; he flouriſhed in the Reign of *Nero*, *Anno Dom.* 64. died in the twenty ninth year of his age, about the 210 *Olympiad*, *Quenſtedt. dial. p.* 322. *Voſſ. de Poet. Lat. cap.* 3. *p.* 41.

17. *N. Valer. Martialis* was born at *Bilbilis* in *Celtiberia*, in the Reign of *Claudius* the Emperour. At twenty years age he came to *Rome* under *Nero*, and there continued thirty five, much favoured by *Titus* and *Domitian*. He was a Tribune, and of the Order of Knights in *Rome*; after *Domitian*'s death, he was not in the like honour, and therefore in *Trajans* time, return'd into his own Country: and there having wrote his twelfth Book of Epigrams, weary of his Country and Life, as being ill treated by his Country-men, he deceaſed, *Voſſ. de Poet. Lat. cap.* 3. *p.* 46.

18. *Statius Papinius*, born at *Naples*, lived under *Domitian*; he left five Books *Sylvarum*, twelve *Thebaidos*, five *Achilleidos*; *Martial* liked not that he was ſo much favoured, and in his Writings never mentions him, *Voſſ. de Poet. Lat. cap.* 3. *p.* 45.

19. *Auſonius* the Poet, and alſo Conſul at *Rome*, was born in *Gaſcony* at *Burdigala*, now called *Burdeaux*, at he tells us himſelf thus,

Diligo Burdigalam, Romam colo, civis in illa,
Conſul in ambabus, cunæ hic, ibi ſella curulis.

Scaliger ſaith of him, That he had a great and acute wit; his Stile is ſomewhat harſh; he flouriſhed *Anno Dom.* 420. *Quenſtedt. dial. p.* 36. *Voſſ. de Poet. Lat. cap.* 4. *p.* 55.

20. *Marcellus Palingenius* wrote the Zodiack of life, that is, of the right way of inſtitution of the life, ſtudy, and manners of men in twelve Books, a Work of great Learning and Philoſophical; he flouriſhed *Anno Dom.* 1480. *Quenſtedt. dial. p.* 392.

21. *Baptiſta Mantuanus*, Sirnamed *Hiſpaniolus*, a Monk and excellent Poet, to whom *Mantua* gave both birth and name; he was accounted the almoſt only Poet in his age, and another *Maro*; he taxed with great freedom and liberty, the corruption of the *Roman* Church, the impiety, and villanies of the Popes; amongſt others he thus writes of the Simony and Covetouſneſs of the Popes,

——— *Venalia nobis*
Templa, Sacerdotes, altaria, ſacra, corona,
Ignis, Thura, preces, cœlum eſt venale, Deuſque.

He wrote divers Verſes in praiſe of the Saints, and other excellent Books, and flouriſhed *Anno Dom.* 1494. *Quenſtedt. dial. p.* 300.

CHAP. X.

Of Muſick; the ſtrange efficacy of it, and the moſt famous Muſicians.

THere are four ſorts of Muſick which were moſt celebrated amongſt the Ancients, the *Dorian* or *Dorick*, as a promoter of wiſdom and chaſtity; the *Phrygian*, tranſporteth the mind to quarrelling and fury; the *Æolian*, conjures down the evil Spirit of anger, and enclines the appeaſed ſoul to ſleep; and then the *Lydian*, raiſes and elevates the minds of men from terrene and earthly things, and enkindles devout deſires after ſuch as are heavenly: Thus large is the Empire which Muſick exerciſeth over the ſoul of man, and what it hath been further able to do as to the body, for this I refer you to ſome of the following Examples.

1. Concerning the efficacy and might of Muſick, I am deſirous to ſet down what my ſelf ſaw practiſed upon *De la March*, a Gentlewoman near to *Garet*, young, vertuous and paſſable for beauty; upon report of her husbands inclination to change, and novel affections, ſhe fell into ſuch a fury, that on the ſudden ſhe would throw her ſelf into the fire, or out at the window, or into a Fiſh-pond near her houſe, out of which ſhe had been twice reſcued: and ſo was more diligently kept: The Phyſicians attended her to no purpoſe, notwithſtanding all their endeavours: but a *Capuchin* paſſing that way to crave Alms, and hearing what had befallen her, adviſed, That ſome skilful and experienced perſon upon the Lute, ſhould continue to play by her: and that in the night ſome pleaſing Ditties ſhould conſort with the Muſick: it was accordingly performed, and in leſs than three month the violent paſſion forſook her, and ſhe is at this time ſound both in body and mind.

Treaſury of Ancient and Mod. times, l. 8. *c.*28.*p.*806.

2. I likewiſe knew another Perſon of Honour at *Roane*, whoſe name may be beſt known by *Du Parreau*, who all her life-time did never uſe the help of any Phyſick, how great ſoever her infirmities were: but in all her hurts, diſeaſes, child-birth and lameneſs, ſhe only deſired one who could skillfully play on the Tabour and Pipe, inſtead of a Phyſician. Being well entred into Age, an extreme pain ſeiſed upon her knee, ſuppoſed ſome ſpice of the Gout, ſhe cauſed her Tabourer inſtantly to play her a pleaſant and lively Coranto. The Tabourer ſtriving to exceed himſelf in art and dexterity, in readineſs of wind and agility of hand, fell down in a ſwoon, and ſo continued for three quarters of an hour, the Lady then complain'd that her pain and affliction was never ſo extraordinary as in the time of the Muſicks ſo ſudden ceſſation: The Muſician being recovered and refreſhed with a glaſs of brisk Wine, fell afreſh to his former skillful muſical playing, and the Lady was thereby ſo eaſed of her pain, that it utterly left her; I my ſelf was in the Chamber when this accident happened, and do avouch upon my credit, That the Gentlewoman thus lived an hundred and ſix years.

Treaſury of Ancient and Mod. times, l. 8. *c.*28.*p.*806.

3. *Clinias*, the *Pythagorean*, was a perſon very different both in his life and manners from other men: and if it chanc'd at any time, that he was inflamed with anger, he would take his Harp, play upon, and ſing to it, ſaying, as oft as he was asked the cauſe of his ſo doing, That by this means he found himſelf reduced to the temper of his former mildneſs.

Athen. deip. l. 14. *c.* 5. *p.*623, 624. *Ælian. var. hiſt. l.* 14. *c.*23. *p.* 409.

4. *Tyrtæus* the *Spartan* Poet, having firſt rehearſed his Verſes, and afterwards made them to be ſung with Flutes well tuned together, he ſo ſtirr'd and enflamed the courage of the Souldiers thereby; that whereas they had before been overcome in divers conflicts, being then tranſported with the fury of the Muſes, they remained conquerours, and cut in pieces the whole Army of the *Meſſenians*.

Camer. oper. ſubc. cent. 1. *c.* 18. *p.* 99.

5. *Timotheus*, a *Mileſian*, was ſo excellently skilled in Muſick, that when he play'd and ſung a Song, compoſed in honour of *Pallas*, in the preſence of *Alexander* the Great, the Prince as one tranſported with the Gallantry, and Martial humour of the air, ſtarted up, and being ſtirred in every part, called for his Armour: But then again the Muſician changing into more ſedate and calmer Notes, ſounding as it were a Retreat, the Prince alſo ſat quiet and ſtill.

Alex. ab Alex. in dieb. Genia. l. 4. *c.* 2. *fol.* 178. *Sabel. Ex. l.* 10. *c.* 8. *p.* 579. *Epiph. Ferdinand. caſ. medic. hiſt.* 81. *p.* 267. *Camer. oper. ſubc. cent.* 2. *c.*81. *p.*319.

6. There was a Muſician in *Denmark* that did ſo excel in his Art, that he was wont to boaſt, That he could with his Muſick ſet his hearers beſides themſelves, or make them merry, penſive, or furious, as he pleaſed; which he alſo performed upon tryal, at the command of one of the *Daniſh* Kings, *viz. Ericus* the ſecond, Sirnamed the Good.

Camer. oper. ſubc. cent. 2. *cap.* 81. *p.* 320.

7. At ſuch time as the Tyrant *Eugenius* raiſed that perillous War in the Eaſt, and that money grew ſhort with the Emperour *Theodoſius*, he determined to raiſe Subſidies, and to gather from all parts more than before he had ever done; the Citizens of *Antioch* bare this exaction with ſo ill a will, that after they had diſgorged many outragious

*Nicep. l.*12. *c.* 23. *p.* *Camer. oper. ſubc. cent.* 1. *c.* 18. *p.* 99.

ragious words againſt the Emperour, they pulled down his Statues, and thoſe alſo of the Empreſs his Wife. A while after, when the heat of their fury was paſt, they began to repent themſelves of their folly, and conſidered into what danger they had caſt themſelves and their City: Then did they curſe their raſhneſs, confeſs their fault, implore the goodneſs of God, and that with tears, That it would pleaſe him to calm the Emperours heart. Theſe ſupplications and prayers were ſolemnly ſung with ſorrowful Tunes, and lamenting voices. Their Biſhop *Flavianus* employed himſelf valiantly in this needful time, in the behalf of the City, made a Journey to *Theodoſius*, and did his utmoſt to appeaſe him: but finding himſelf rejected, and knowing that the Emperour was deviſing ſome grievous puniſhment; and on the other ſide, not having the boldneſs to ſpeak again, and yet much troubled in his thoughts becauſe of his people, there came this device into his head: At ſuch time as the Emperour ſat at meat, certain young boyes were wont to ſing muſically unto him; *Flavianus* wrought ſo, that he obtained of thoſe that had the charge of the boyes, that they would ſuffer them to ſing the ſupplications and prayers of the City of *Antioch*: *Theodoſius* liſtning to that grave Muſick, was ſo moved with it, and ſo touched with compaſſion, that having then the Cup in his hand, he with his warm tears watered the Wine that was in it, and forgetting all his conceived diſpleaſure againſt the *Antiochæans*, freely pardoned them and their City.

Zuin.Theat. vol. 5. l. 3. p. 1283.

8. The ſons of *Ludovicus* the firſt (then Emperour) had conſpired againſt him; and amongſt divers of the Biſhops that were confederate with them, was *Theodulphus*, Biſhop of *Orleans*, whom the Emperour clap'd up in Priſon in *Anjou*; in this place the Emperour kept his *Eaſter*, and was preſent at the Proceſſion on *Palm Sunday*, in imitation and honour of Chriſts entrance into *Jeruſalem*. All the Pomp paſſing by the place where *Theodulphus* was under reſtraint, the Biſhop in fore-ſight of that ſolemnity, had prepared a moſt elegant Hymn in honour of that Proceſſion, and as the Emperour paſſed by, opening his Caſement, with a clear and muſical voice, he ſang it, ſo as to be heard of the multitude that paſſed by: The Emperour enquired What voice that was, and who that ſung? It was told him the Captive Biſhop of *Orleans*. The Emperour diligently attending both the purport of the Verſes, and ſweetneſs of the voice, was therewith ſo delighted, that he reſtored the Priſoner forthwith to his liberty.

Epiph. Ferdinand.caſ. medic. hiſt. 81. p. 248, 249, 250, &c. Ariſton. Muret.var. lect. l. 14. c. 6. p. 366. Camer. oper. ſubc. cent. 2. c. 81. p. 317, 318. Sand. relat. of Voyages, l. 4. p. 249. Alex. ab Alex. dier. Genial. l. 2. c. 17. p.

9. In part of *Calabria* are great ſtore of *Tarantula's*, a Serpent peculiar to this Country, and taking that name from the City of *Tarentum*. Some hold them to be a kind of Spiders, others of Effts: but they are greater than the one, and leſs than the other: The ſting is deadly, and the contrary operations thereof moſt miraculous: For ſome ſo ſtung, are ſtill oppreſſed with a leaden ſleep; others are vexed with continued waking. Some fling up and down, and others are extremely lazy: he ſweats; a ſecond vomits; a third runs mad; ſome weep, and others laugh continually, and that is the moſt uſual: The merry, the mad, and otherwiſe actively diſpoſed, are cured by Muſick, at leaſt it is the cauſe, in that it incites them to dance indefatigably, for by labour and ſweat the poyſon is expel'd. And Muſick alſo by a certain high excellency, hath been found by experience to ſtir in the ſad and drowſie ſo ſtrange an alacrity, that they have wearied the Spectators with continued dancing: in the mean time the pain hath aſſwaged, the infection being driven from the heart, and the mind releaſed of her ſufferance: if the Muſick intermit, the malady renews; but again continued and it vaniſheth.

10. *Aſclepiades*, a noble Phyſician, as oft as he had Phrenetick Patients, or ſuch as were unhinged, or evil affected in their minds, did make uſe of nothing ſo much for the cure of them, and reſtauration of their health, as Symphony, and ſweet harmony and conſent of voices. Zuin.Theat. vol. 5. l. 3. p. 1291.

11. *Iſmenias*, the *Theban*, and Scholar of *Antigenidas*, uſed to cure divers of the *Bœotians* of the *Sciatica*, or Hip-gout, by the uſe of Muſick; and ſaith *Gellius*, It is reported by divers, and Memorials are made of it, that when the *Sciatica* pains are the moſt exquiſite, they are allayed and aſſwaged with Muſick. Zuin.Theat. vol. 5. l. 3. p. 1292. A. Gell. noct. Attic. l. 4. c. 13. p. 133.

12. There was a young man, a *Tauromimitanian* by birth, who having his head intoxicated with Wine, and beſides all inflamed with anger, haſtened to the Houſe of his Miſtreſs, with a purpoſe (becauſe ſhe had received his Rival thereinto) to ſet it on fire: he was about his deſign, when *Pythagoras* cauſed a Muſician to play a leſſon of the graver Muſick, compoſed with Spondees, or long Notes, by which he was ſo reclaimed, that he immediately deſiſted from his angry enterpriſe. Zuin.Theat. vol. 5. l. 3. p. 1291.

13. When *Apollonius* was inquiſitive of *Canus*, a *Rhodian* Muſician, what he could do with his inſtrument, he told him that he could make a melancholy man merry, and him that was merry, much merrier than he was before; a lover more enamoured, and a Religious man more devout, and more attentive to the worſhip of the gods. Philoſt. l. 5. c. 7. p. 205. Burt. mel. par. 2. §. 2. p. 277.

CHAP. XI.

Of ſuch as by ſight of the Face, could judge of the Inclinations, Manners, and Fortunes of the perſon.

It is ſaid of *Paracelſus*, That he had ſuch notable ſkill in Herbs, that at the firſt ſight he could diſcern and diſcover the quality, vertue and operation of any ſuch as were ſhewed to him: There have been ſome men as ſkillful in the peruſal of faces, ſo that *Momus* needed not wiſh every man a caſement in his breaſt, ſeeing both the inclinations and ſucceſſes of men have been dextrouſly judged at by their outward appearance.

1. *Julius Cæſar Scaliger* had a ſingular ſkill herein, for it is credibly averred, That he never looked on his Infant ſon *Audectus* but with grief, as ſorrow ſtruck with ſome ſad ſign of ill ſucceſs he ſaw in his face: which child at laſt, was found ſtifled in bed with the embraces of his Nurſe, being faſt aſleep. Fuller's holy State, l. 2. c. 8. p. 71.

2. *Peter de Pinac*, the laſt of that name, Primate of *France*, Arch-biſhop and Earl of *Lions*, died in the beginning of *January*, *Anno* 1599. M. de Ser. hiſt. of France, p. 528.

The Duke of *Biron* did ſee him in his ſickneſs, and aſſiſted at his Funerals. No man living did better judge of the nature of men, by the conſideration of their Viſages, than he. He did divine of the Duke of *Biron*'s fortune by his countenance, and the proportions and lines of his face: for having conſidered it ſomewhat curiouſly, he ſaid unto his Siſter, after his departure from his Chamber, This man hath the worſt Phyſiognomy that ever I obſerved in my life, as of a man that will periſh miſerably: the event made good his Prediction.

Socrat. Eccleſ. hiſt. l. 3. c. 19. p. 311. Camer. oper. ſubc. cent. 1. c. 57. p. 251. Nicep. l. 10. c. 37. Zuin. Theat. vol. 5. l. 2. p. 1223.

3. *Nazianzen*, as ſoon as he beheld *Julian* the Apoſtate, made a conjecture of his manners and diſpoſition, concerning whom theſe are his words in his ſecond Oration againſt the Gentiles: The deformity of his geſtures made me a Prophet, as to him: for theſe following did in no wiſe ſeem to be the ſigns of a good man, The ſudden and frequent turnings of his head; his heaving up now this, and then the other ſhoulder; his eyes were ſtern, wandring, and expreſſing ſomething of furious in them; his feet were inſtable, and his geniculations frequent; his noſe was ſuch as betokened ſcorn and contempt, and the whole Figure of his face was framed to deriſion; his laughter was often and loud; he would nod with his head when he ſpake not; his ſpeech was interrupted, and broken off before it came to the period of the Sentence; his queſtions frequent, confuſed and fooliſh; his anſwers unapt, heaped one upon another, diſagreeing with themſelves, and without order: and who can deſcribe the reſt? Such I ſaw him before his deeds, as his deeds did afterwards ſhew him to be: and if they were here preſent, who were then with me, and beheld the ſame things, they would juſtifie this narration of mine: and withal would remember that I then ſpake theſe words, How great a plague doth the *Roman* Empire at this time nouriſh, *&c.*

Patrit. de regno l. 5. tit. 15. p. 331, 332. Ciceron. lib. de Fato p. 201.

4. *Zopyrus* did profeſs, That he could make a diſcovery of the nature, inclination, and diſpoſitions of men by the habit of their bodies, and inſpection of their eyes, face, and forehead, *&c.* Being deſired by ſome to give his judgement of *Socrates*, he ſaid he was a ſtupid and dull perſon, and a ſtranger unto all kind of vertue. Thoſe that were preſent, when they heard him paſs this ſentence upon *Socrates*, whom they knew to be a man of the contrary perfections, they laugh'd this conjecturer to ſcorn: but *Socrates* himſelf ſaid, That he had ſpoken nothing but what was the truth, only by the ſtudy of wiſdom, he had overcome and amended all theſe faults of his nature.

Jov. Elog. Zuin. Theat. vol. 2. l. 7. p. 465.

5. *Bartholomæus Cocles* had foretold one *Coponus*, That e're long he ſhould be a wicked Homicide; and in like manner he ſaid of *Hermes*, the ſon of a Tyrant, that being a baniſhed man he ſhould be ſlain in Battel. *Hermes* therefore poſſeſſed with a fear of his fate, gave ſecret order to *Coponus*, that he ſhould kill *Cocles*, that wicked Artiſt. *Cocles* did forſee the diſaſter that was coming upon him, and therefore did arm his head with a privy Helmet, and uſually went with a two handed ſword, which he could ſkilfully manage. But *Coponus*, in the habit of a Porter, came one time behind him, and as he was putting his key into the lock of his door, he ſtruck him on the hinder part of his head with a Hatchet, and ſlew him. He afterwards confeſſed, that he had no other cauſe of the commitment of this murder, but only that *Cocles* had told him, That ſhortly he would be a murderer.

Cœl. Antiq. lect. l. 6. c. 1. p. 229. A. Gel. noct. Attic. l. 1. c. 9. p. 18.

6. We learn out of *Proclus*, that it was the manner of the *Pythagoreans*, curiouſly and exactly to weigh and conſider of ſuch as came unto them; and by ſigns imprinted on their bodies, to judge of their aptitude and inclination to a better life: *Pythagoras* did thus in his choice of his Scholars, and ſuch as he judged fit for Learning he admitted.

Jov. Elog. Zuin. Theat. vol. 5. l. 3. p. 1271.

7. *Antiochus Tibertus* was famous for his skill in Chiromancy and Phyſiognomy; he foretold *Guido Balneus*, that he ſhould be ſlain by an intimate friend of his, upon a conceived ſuſpicion againſt him. He alſo told *Pandulphus Malateſta*, the *Ariminenſian* Tyrant, That he ſhould be driven out of his Country, and that being in exile, he ſhould periſh in great want: not long after *Pandulphus* cauſed *Guido* to be beheaded, as being jealous of his valour and vertue, and ſhuts up *Antiochus* himſelf in priſon, determining to expect at leiſure the fulfilling of the reſt of his preſage. *Antiochus* had ſo prevailed with the daughter of the Keeper of the Tower wherein he was incloſed, that ſhe furniſhed him with a Rope, and by the help of that let him down into the Tower-ditch: but being betrayed with the noiſe of his Fetters, he was fetch'd back, and both he and the over-kind Maid were beheaded together. *Pandulphus* at length was forced to quit his Country, and being an Exile, and in great want, he was deſerted of all men, and old as he was he died in a common Inn. Thus *Antiochus* was able to predict the fate of other men, but could neither foreſee nor prevent his own.

Camer. oper. ſubc. cent. 2. c. 6. p. 16. Plut. in Anton. p. 950.

8. That *Ægyptian* Philoſopher, that (*Plutarch* ſaith) was the conſtant companion of *Marcus Antonius*, was well skilled in theſe obſervations, eſpecially if there was nothing of Magick therein. He profeſſed, That he knew the different natures and Fortunes of men by looking upon their faces; and he told his Patron *Antonius*, That his fortune was ſplendid; but withal he exhorted him to ſhun the Society of *Octavius*, for that his Genius, who of himſelf was great and high, was yet inferiour to, and afraid of the Genius of that other Prince.

Camer. oper. ſubc. cent. 2. c. 6. p. 17.

9. The Nobles of *Muſcovy* gave their judgement of *Johannes Baſilides*, while he was yet a Boy: they obſerving that his ſpeech was fooliſh and monſtrous, his manners malignant and perverſe; by theſe and the like diſcoveries, they conjectured of his diſpoſition for the future: and believing that when he ſhould aſcend to the Imperial power, he would prove a ſcourge, and a heavy calamity to their Country; they thereupon thought of taking him away betimes by poyſon, which if they had, they had freed themſelves of that bloody Tyranny, which he afterwards exerciſed amongſt them.

Laert. l. 9. p. Zuin. Theat. vol. 5. l. 2. p. 1222.

10. *Democritus* had ſo great skill in this Art of Phyſiognomy, that thereby he rendred *Hippocrates* an admirer of him. When one day a Maid came to him, he ſaluted her by the name of Virgin: when ſhe came to him the next day, he called her woman, for ſhe had loſt her honour overnight: he alſo bought *Diagoras* the *Mileſian*, as knowing by Phyſiognomy that he would prove an excellent ſervant.

Plut. in Sylla, p. 453.

11. When *L. Sylla* went in quality of a Legate into *Cappadocia*, there was then there one of the Retinue of *Orobaſus*, the *Parthian* Embaſſadour,

dour, who beholding the face of *Sylla*, conſidering of the motions of his body and mind, and comparing of his nature with the Rules of his Art, he ſaid it could not poſſibly be otherwiſe than that he ſhould be a great man, and that he wondered how he could yet bear it, that he was not already the chiefeſt and firſt of all others.

Sueton. in Tito l.11. c.2. p. 318.

12. *Titus Veſpaſian* was bred up at Court with *Britannicus*, the ſon of *Claudius* by *Meſſalina*, had the ſame Tutors and inſtructions with the young Prince, at which time it was that there came a Phyſiognomiſt, who by the order of *Narciſſus*, the Freed-man of *Claudius* the Emperour, was to conſider of the aſpect and countenance of *Britannicus*: this man did then moſt conſtantly affirm, That *Britannicus* ſhould never be Emperour: but he ſaid of *Titus* (who at that time ſtood by) that e're long he ſhould attain unto the Empire.

Zuin. Thea. vol. 5. *l.* 2. *p.* 1222.

13. *Strepſiades* the firſt time he ſaw his ſon (when he was returned from the School of *Socrates*) ſaid of him (by the view of his face and forehead) that he would make a good pleader in a bad cauſe, for that he ſeemed to carry in his viſage ſomething of the *Attick* ſubtilty and impudence.

Zuin. Thea. vol. 5. *l.* 2. *p.* 1223.

14. *Iſidorus*, the *Hiſpalenſian* Biſhop, chanced to behold *Mahomet* in *Spain*, before ſuch time as he had raiſed ſo great a flame, and even then by the Rules of Phyſiognomy, he preſaged, That he would prove the peſt and plague both of the Church and the Common-wealth, and thereupon commanded him to be ſeiſed: But *Mahomet* being warned by the Devil of the approaching danger, conſulted his own ſafety by a ſpeedy flight.

*Plut. in Caſ. p.*737.

15. It ſhould ſeem that *C. Julius Caſar* had ſome knowledge in theſe matters, for when *Antonius* and *Dolabella* were accuſed to him, as if they intended to diſturb the preſent ſtate of things, *Caſar* ſaid, he feared not ſuch as were fat, and had much hair on their head: but ſuch as were pale-faced, and of a lean habit of body, meaning thereby *Brutus* and *Caſſius*, who afterwards were the chief heads in the Conſpiracy againſt him.

Zuin. Thea. vol. 5. *l.* 2. *p.* 1223.

16. The Sultan of *Ægypt* having heard of ſome Pilgrims of *Jeruſalem* of great quality, when he had admitted them to his preſence, and reached them his hand to kiſs, he eaſily apprehended that *Frederick*, Duke of *Saxony*, was the chief amongſt them by the proportion and heroick make of his body.

CHAP. XII.

Of the Painters in former times, and the principal Pieces of the beſt Artiſts.

Plin. l. 35. *c.*10.*p.*537.

FOr the reputation of this Art *Pliny* tells us, That firſt in *Sicyone*, and then throughout all *Greece* it was ordained, That Gentlemens ſons and free-born, ſhould be firſt ſent to a Painting School, there to learn (before any other thing) the way to Paint and Draw Pictures upon Box Tables: It was alſo ordained, That the Art it ſelf ſhould be ranged in the firſt degree of Liberal Sciences. Certain it is, That in former times it was had in that honour, that none but Gentlemen and free-born might meddle with it; as for Slaves, by a ſtrict and perpetual Edict they were excluded from the benefit of this myſtery; nor might they learn or be taught it. By what degrees it attained to its height, may be ſeen as followeth.

Ælian. var. hiſt. l. 2. *c.* 44. *p.* 84.

1. *Theon* had many pieces wherein he diſcovered the excellency of his Art; but amongſt the chief was that of a man with his ſword in his hand, and his Shield ſtretched out before him, ready prepared for the Fight, his eyes ſeem to ſparkle with fire, and the whole frame and poſture of his body, is repreſented ſo threatening, as one that is intirely poſſeſſed with a Martial fury.

Ælia. var. hiſt. l. 3. *c.*31.*p.*126. *Plin. l.* 35. *c.*31.*p.*547.

2. *Nicias* exceedingly delighted himſelf in his profeſſion of Painting, and withal was ſo intent upon it, that when he Painted *Necya*, he frequently forgot to eat his meat, and uſed to ask his ſervants, Whether he had dined or not? When this incomparable piece of Art was finiſhed, King *Ptolomy* ſent to purchaſe it of him at the price of ſixty Talents, but he refuſed to part with it, though for ſo vaſt a ſumm.

*Ælia. var. hiſt. l.*8. *c.*8. *p.* 220.

3. *Conon Cleoneus* was the man that perfected the Art of Painting, whenas before his time it was but rudely and inartificially exerciſed, and therefore his Pictures were ſold at a price above any other Artiſts in that Age wherein he lived; he was the firſt that drew Pictures ſide-waies.

Plin. l. 35. *c.*8. *p.* 533.

4. *Bularchus* Painted in a Table the Battel of the *Magnetes* with ſuch rare skill, that *Candaules*, King of *Lydia*, paid willingly for it as much gold as it came to in weight.

Plin. l. 35. *c.*9. *p.* 533. *Patrit. de regno l.* 2. *tit.* 10. *p.* 114.

5. *Polygnotus*, the *Thaſian*, was the firſt that Painted women in gorgeous and light apparel, with their Hoods, and other head attire, of ſundry colours. His Invention it was to paint Images with the mouth open, to make them ſhew their teeth; and repreſented much variety of countenance, far different from the ſtiff and heavy look of the Viſage before-time: of his Workmanſhip is that Picture in a Table which now ſtandeth in the ſtately Gallery of *Pompeius* of a man upon a Scaling Ladder, with a Target in his hand: but done with that art and dexterity, that whoever looketh upon it, cannot tell whether he is climbing up or coming down; he alſo beautified the great Gallery of *Athens* with the Hiſtory of the *Trojan* War; and being requeſted by *Elpinice*, the daughter of *Miltiades* to Paint her amongſt the *Trojan* women, he did it ſo exquiſitely that it ſeemed to be alive.

Plin. l. 35. *c.*9. *p.* 534.

6. *Apollodorus*, the *Athenian*, who lived in the ninety third *Olympiad*, brought the Pencil into a glorious name and eſpecial credit. Of his making there is a Prieſt at his devotion, praying and worſhipping; another of *Ajax* all on a flaming fire, with a flaſh of Lightning, which at this day is to be ſeen at *Pergamus*, as an excellent piece of work: and to ſpeak truth, before his daies there can hardly be ſhewed a Table which any man would take pleaſure to look long upon.

Plin. l. 35. *c.*9. *p.* 534.

7. *Zeuxis*, of *Heraclea*, lived about the ninety fifth *Olympiad*; of him the forementioned *Apollodorus* ſaid, That he had ſtolen the cunning from all the reſt: in proceſs of time he grew to vaſt wealth, by the only means of his excellent hand: at laſt he reſolved to work no longer for money, but to give away all his Pictures: his

Alcmena, *Penelope*, *Pan*, *Helena* are famous pieces. Much ſpeech there is of a Wraſtler or Champion of his, wherein he pleaſed himſelf ſo well that he ſubſcribed to it, *Inviſurus aliquis, facilius quam imitaturus*, ſooner envyed than equalled. Another ſtately piece there is of his Workmanſhip, *Jupiter* ſitting upon the Throne of his Majeſty, with all the other Gods ſtanding by, and making court unto him. The imperfection of this Artiſt was, that the head and joints of his Pourtraictures were ſomewhat of the biggeſt.

Plin. l. 35. *c.*10.*p* 535. 8. *Parrhaſius* was born at *Epheſus*, he was the firſt that gave true Symmetry to his Pictures, that beſt couched the hair of the head, and expreſſed the lovely grace and beauty about the Mouth and Lips; he was bold openly to challenge *Zeuxis* for the victory in this Art. *Zeuxis* brought upon the Stage a Tablet wherein cluſters of Grapes were ſo lively repreſented, that the Birds of the Air came flocking to them. *Parrhaſius* to ſhew his Workmanſhip brought a Tablet, wherein he had only depainted a Curtain, but ſo lively, that *Zeuxis* in a glorious bravery becauſe the Birds had approved of his Handy-work, ſaid to him in ſcorn, Come Sir, away with your Curtain that we may ſee your goodly Picture; but perceiving his error he was mightily abaſhed, yielded him the Victory, and ſaid, *Zeuxis* hath beguiled poor Birds, but *Parrhaſius* hath deceived *Zeuxis*, a profeſſed Artiſt.

Plin. l. 35. *c.*10.*p.*536. *Patrit. de repub. l.* 1. *tit.* 10. *p.* 55. 9. *Timanthes* had an excellent wit, and was full of rare invention; he it was that made the famous Picture of *Iphigenia*, wherein was repreſented that innocent Lady ſtanding by the Altar ready to be ſlain for Sacrifice; he had painted by her *Chalchas* the Prieſt looking ſad, *Ulyſſes* ſadder, but her Uncle *Menelaus* above the reſt full of an extream ſorrow: and having in theſe ſpent all the ſigns whereby the Pencil was able to expreſs a real hearts grief; being yet to pourtray her own Father *Agamemnon*, he drew his Viſage covered with a Veil, leaving it to the imagination of the Spectators, to conceive of an unexpreſſible grief and extraordinary ſorrow that was in him to behold his Daughter bathed in her innocent blood. He painted a *Cyclops* lying aſleep, and little elviſh Satyrs by him, with long Perches taking meaſure of one of his Thumbs. But his picture of a Prince was thought to be moſt abſolute; the majeſty whereof is ſuch, that all the Art of painting a man ſeemeth to be comprized in that one Pourtrait; this piece remaineth at this day within the Temple of Peace, in *Rome*.

Plin. l. 35. *c.*10.*p.*537. 10. *Pamphilus* a *Macedonian*, was the firſt of all Painters that was skilled in Arithmetick and Geometry, without which he judged it impoſſible to be a perfect Painter; he was renowned for drawing a Confraternity or Kindred, the battle fought before *Phlius*, and the victory of the *Athenians*. He taught none his skill under a talent of ſilver for ten years together; and thus much paid *Apelles* and *Melanthus* to learn his Art.

Plin. l. 35. *c.*10.*p.*538, 539. 11. *Apelles* ſurmounted all that ever came before or followed him; giving his Pictures a certain lovely and inimitable grace. Having heard of the fame of *Protogenes*, he ſailed to *Rhodes* on purpoſe to ſee him; but finding him abſent from his Shop, he took a Table and drew therein a fine and ſmall line athwart it; *Protogenes* at the ſight of it ſaid *Apelles* had been there, and he himſelf drew a ſecond with another colour in the midſt of it, and ſo left it. *Apelles* upon his return drew a third, with a diſtinct colour ſo ſmall as left no poſſibility for a fourth; which when *Protogenes* ſaw, he confeſſed he had met both with his Match and Maſter. This Table was kept a long time, and better eſteemed than any other rich or curious work, till it was deſtroyed by fire in the Palace of *Cæſar* in the *Palatine* Hill. Being abuſed by one in the Court of King *Ptolomy* whoſe name he knew not, nor could ſee in the preſence, he took a coal from the hearth, and drew his face ſo exactly, that he was immediately known. His Picture of *Venus* ariſing out of the Sea, in the nether part of it had catched ſome hurt by miſchance, but there never could be found that Painter who would take in hand to repair the ſame to make it ſuitable with the reſt: he flouriſhed about the hundred and twelfth Olympiad.

12. *Ariſtides* the *Theban* was a famous Painter, the firſt that would ſeem to paint the conceptions of the mind, and to expreſs the inward diſpoſition and actions thereof, yea the very perturbations and paſſions of the ſoul; but his colours were unpleaſant and ſomewhat too harſh. He painted the taking of a Town by aſſault, wherein was an Infant, making means to creep to the Mothers Pap, who lay a dying upon a mortal wound received in her Breaſt; but it paſſed how naturally the poor womans affection was expreſſed in this Picture; how a certain ſympathy and tender affection might be perceived to her Babe in the midſt of her deadly pangs. This Table King *Alexander* the Great tranſlated from *Thebes* to *Pella*, the City where himſelf was born. He painted a fight of an hundred *Greeks* and *Perſians*, and ſold it to *Mnaſon* the Tyrant of *Elate* for ten pounds for every head therein depainted. King *Attalus* alſo gave him for one Table and the Picture in it, one hundred Talents of Silver. *Plin. l.* 35. *c.*10.*p.*541.

13. *Protogenes* was born at *Caunos* a City in *Cilicia*, ſubject to the *Rhodians*; his Picture of *Jalyſus*, and a Dog in that Table is accounted his Maſter-piece, which is now dedicated at *Rome* within the Temple of Peace. It was ſo highly eſteemed, that King *Demetrius* when he might have forced the City of *Rhodes* on that ſide where *Protogenes* dwelt, forbare to ſet it on fire, becauſe he would not burn it amongſt other painted Tables, and thus for a Picture he loſt the opportunity of winning a Town. *Plin. l.* 35. *c.*10.*p.*542.

14. *Aſclepiodorus* was admired by *Apelles* himſelf for his ſingular skill in obſerving ſymmetry and juſt proportion; he pourtrayed for the King of the *Elateans*, the twelve principal gods, and received for every one of them three hundred pound of Silver. *Plin. l.* 35. *c.*10.*p.*543.

15. *Nicomachus* painted the raviſhment of *Proſerpina* by *Pluto*, which ſtandeth in the Chapel of *Minerva* in the *Capitol*, and the Mermaid *Sylla* which at this day is to be ſeen at *Rome* in the Temple of Peace; a ready Workman he was, and no Painter had a quicker hand than he. *Plin. ibid.*

16. *Philoxenus* painted a Table for King *Caſſander*, containing the Battle betwixt *Alexander* the great, and King *Darius*, which for exquiſite art cometh not behind any other whatſoever.

17. *Cydias* was he who in a Table repreſented the *Argonautes*, or Knights that attended Prince *Jaſon* in his expedition to *Colchos*; *Hortenſius* the *Plin. l.* 35. *c.*11.*p.*547.

Orator was content to pay for this Piece one hundred forty four thouſand Seſterces, and Shrined this Picture in an Oratory or Chappel, built on purpoſe for it. in a Houſe of Pleaſure that he had at *Tuſculum*.

Plin. l. 35. p. 11. p. 548. 18. *Timomachus* the *Byzantine* flouriſhed in the dayes of *Julius Cæſar*, for whom he painted *Ajax* and *Medea*, which Pictures when he bought of him for eighty talents, he cauſed to be hung up in the Temple of *Venus*; by talent, I mean the *Attick* talent, which is ſix thouſand *Roman* deniers, his pieces of *Oreſtes* and *Iphigenia* are alſo much praiſed; but eſpecially he is renowned for his *Meduſa*'s head which he painted in *Minerva*'s ſhield.

CHAP. XIII.

Of the moſt eminent Artiſts for making of Statues and Images in Clay, Marble, Ivory, Braſs, &c.

THat of Painting is a noble Art, but this of the framing of Statues is perhaps no whit inferiour to it, ſince it makes a nearer approach unto nature than the other. Pictures may be ſeen indeed, but theſe are alſo to be felt; have an entire and ſolid body, and thereupon are alſo the more durable. The moſt excellent Artificers in this kind, were ſuch as follow.

Plin. l. 35. c. 12. p. 552. 1. *Liſiſtratus* of *Sicyone* was the firſt that in Plaiſter or Alabaſter repreſented the ſhape of a mans viſage in a mould from the lively face indeed; which Image he after took in Wax; nor ſtayed he there, but begun to make Images to the likeneſs of the perſon; when before him every man ſtudied only to make the faireſt faces, and never regarded whether they were like or no.

Plin. l. 36. c. 5. p. 565. 2. *Phidias* was the moſt excellent Graver that ever was, as all Nations will confeſs, that have ever heard of that Statue of *Jupiter Olympius* which he made at *Olympia*, or the ſtately Statue of *Minerva*, which he wrought at *Athens*, in height ſix and twenty Cubits, all made of Ivory and Gold; upon the ſwelling round of the ſhield of this Goddeſs, he engraved the Battle wherein the *Amazons* were defeated by *Theſeus*; in the hollower part, he enchaſed the conflict between the Gods and the Gyants. Upon the Shoos and Pantophles ſhe wears, he framed the fight betwixt the *Centaures* and *Lapithæ*. In the Baſe or Pedeſtal of the Statue, he cut the Genealogy of *Pandora*, and the nativity of the Gods to the number of thirty, and amongſt them the Goddeſs of Victory, of moſt admirable Workmanſhip, with a Serpent and Sphinx of Braſs; under the Spear that *Minerva* holds in her hand, admired by all Workmen, he flouriſhed the eighty third Olympiad.

Plin. l. 36. c. 5. p. 566. Sandys on Ovid. Met. l. 10. p. 197. 3. *Praxiteles* his *Venus* which he wrought for them of *Gnidos*, ſurpaſſes all Images that ever were made by others or himſelf; and in truth ſo exquiſite and ſingular it was, that many a man hath ſailed to *Gnidos* for no other buſineſs but only to behold it. King *Nicomedes* offered to free their City of all debts (which were great ſums) for this piece of work; but they reſolved to ſtand to all hazards rather than part with it. It is reported that a wretched fellow was enamoured of this *Venus*, as one *Alchidas* a *Rhodian* loved his naked *Cupid*, that he made for them of *Parium* a City within *Propontis*.

Plin. l. 36. c. 5. p. 567. 4. *Scopas* deſerveth praiſe for his worthy workmanſhip, in which moſt account is made of thoſe Images in the Chapel of *Cn. Domitius* in the Cirque of *Flaminius*, viz. *Neptune*, *Thetis* and her Son *Achilles*; the Sea Nymphs or Nereides mounted upon Dolphins, Whales and mighty Sea-horſes; The *Tritons* with all the Quire attending upon *Phorcus* a Sea-God, and the mighty Fiſhes called *Priſtes*, beſides many other Monſters of the Sea; all of them wrought by him ſo curiouſly, that had he ſate about the making of them all his life-time and done nothing elſe, a man would have thought it work enough.

Plin. l. 36. c. 5. p. 568. 5. *Meneſtratus* his *Hercules*, men have in high admiration, as alſo his *Hecate* which ſtandeth in a Chapel at *Epheſus* behind the great Temple of *Diana*; the Sextons or Wardens of which Chapel give warning unto thoſe that come to ſee it, that they look not too long upon it, for dazling and hurting their eyes, the luſtre of the Marble is ſo radiant and reſplendent.

Plin. l. 36. c. 5. p. 569. 6. *Apollonius* and *Tauriſcus* were the makers of that brave piece of *Zetus*, *Amphion*, *Dirce*, the Bull, and the Bond wherewith *Dirce* was tied, all in one entire Stone, which was brought from *Rhodes* to *Rome*.

Plin. ibid. 7. *Lyſias* made a Chariot drawn with four Horſes, *Apollo* and *Diana* all of one Piece: and it appears how highly it was eſteemed by the honourable place wherein it ſtood; for *Auguſtus Cæſar* to the honour of *Octavius* his Father, dedicated it in Mount *Palatine*, over the triumphant Arch there, and placed it within a Shrine or Tabernacle, adorned with Columnes.

Plin. ibid. 8. *Ageſander*, *Polydorus* and *Athenodorus*, *Rhodians*, moſt excellent Workmen all, agreed by one conſent to expreſs lively in one entire ſtone, *Laocoon* himſelf and his Children, and the wonderful intricate windings of the Serpents claſping about them. This work remaineth to be ſeen in the Palace of the Emperour *Titus*; a piece of Art to be preferred (no doubt) before all Figures, cut or caſt Images whatſoever.

Plin. l. 34. c. 7. p. 495. 9. *Lyſippus* was the founder of the Coloſs or ſtately Image of *Hercules* at *Tarentum*, which is forty Cubits high, and miraculous is the device which is commonly reported of this Coloſſe, that a man may move and ſtir it eaſily with his hand, ſo truly ballanced it ſtandeth, and equally counterpoiſed by Geometry, and yet no wind, no ſtorm or tempeſt is able to ſhake it. He alſo expreſſed the perſonage of King *Alexander* the great in Braſs; and many Images he made of him, beginning at the very Childhood of the ſaid Prince; nor would that great Monarch ſuffer any other beſides this principal Workman, to repreſent his Effigies in Braſs. He was at firſt but a poor Tinker or plain Braſier, and then took heart to proceed further by an anſwer that *Eupompus* a Painter gave him, who being asked what pattern he had beſt follow of all the Workmen that were gone before him; he ſhewed him a multitude of people, and told him he ſhould do beſt to imitate nature her ſelf.

Plin. l. 34. c. 7. p. 495.

10. *Charles* of *Lindus* was Apprentice to *Lyſippus*; he made the Coloſſe of the Sun, which ſtood at *Rhodes* and was of all others the moſt admirable, for it carried ſeventy Cubits in height; but it ſtood but ſixty ſix years, being overthrown by an Earth-quake, yet lying along, a wonderful and prodigious thing to behold. The Thumbs and great Toes of it are ſo big, as few men are able to fathom one of them; the Fingers and Toes are bigger than the moſt part of other whole Statues and Images: twelve years the Artificer was in framing it, and the bare Workmanſhip coſt three hundred Talents, given by King *Demetrius*.

Plin. l. 34. c. 7. p. 496.

11. *Zenodorus* framed that huge and prodigious Coloſſe of *Mercury*, at *Auvergne* in *France*, ten years he was about it, and the Workmanſhip came to four hundred thouſand Seſterces. Having made ſufficient proof of his Art there, *Nero* the Emperour ſent for him to *Rome*, where he caſt and finiſhed a Coloſſe, an hundred and ten foot long, to the ſimilitude and likeneſs of the ſaid Emperour as it was firſt appointed and as he began it; but *Nero* being dead, it was dedicated to the honour of the Sun.

Plin. l. 34. c. 8. p. 497.

12. *Polycletus* the *Sicyonian* made that which Workmen call the Canon, that is to ſay one abſolute piece of work, from whence Artificers do fetch their Draughts, Symmetries and Proportions as from a perfect Pattern or Rule, [illegible] guides and directs them in their work. [illegible] as we may truly judge that he alone reduced the skill of Foundery and Imagery, into an Art and Method. He made *Diadumenus* in Braſs, an effeminate young man, with a Diadem about his head; a piece of work of great account and much ſpoken of, for it coſt an hundred Talents.

Plin. l. 34. c. 8. p. 498.

13. *Myro* born at *Eleuthera* and Apprentice to *Agelades*; the piece of work that brought him into name and made him famous, was an Heifer of Braſs, which divers Poets have celebrated in their Verſe. He ſeemeth to have been the firſt that wrought not his Images after one ſort, but altered his work after many faſhions, as being fuller of invention, and given more to device in his Art; more curious alſo and preciſe in his Symmetries and Proportions, yet he went no farther than the outward lineaments of the body, as for the inward affections of the mind he did not expreſs in any of his work.

Plin. ibid.

14. *Leontius* expreſſed lively in Braſs, *Aſtylos*, the famour Runner in a Race, which Image is ſhewed for a rare piece of work in *Olympia*, alſo the pourtraicture of one that ſeemed lame, and to halt by reaſon of an Ulcer; but the ſame was ſo lively and naturally done, that as many as beheld the ſame, ſeemed to have a compaſſion and fellow-feeling with him of ſome pain and grievance of his ſore; and this piece of work a man may ſee at *Syracuſa*.

Plin. l. 34. c. 8. p. 502.

15. *Euphranor* was the maker of that *Paris*, the excellent Art and Workmanſhip whereof is ſeen in this, that it repreſented unto the eye all at once, a Judge between the Goddeſſes, the Lover of *Helena*, and yet the Murderer of *Achilles*.

Plin. l. 34. c. 8. p. 501.

16. *Calamis* made Chariots drawn with two, and at other times with four Horſes; and for abſolute Workmanſhip about Horſes, wherein he never miſſed, he had not his fellow in the world; and that he might appear to have the like Art in framing Humane Statues, he made one in the reſemblance of the Lady *Alcmena*, which is ſo exquiſitely wrought, as that no man could ſet a better piece of work by it.

Plin. ibid.

17. *Bryaxis* his moſt excellent piece in Braſs, was a man grievouſly wounded, fainting and ready to dye thereupon, which he did ſo lively, that one might perceive therein how little life and breath was left in his body.

Plin. ibid.

18. *Chanachus* with his *Apollo* had another exquiſite and curious work by him deviſed and wrought; it was a Stag ſtanding ſo lightly upon his feet, that a man might draw a thred under them, and the ſame take hold of the floor underneath ſo daintily, that he ſeemeth to touch it with one foot by the claw, with another by the heel, and the ſame after ſuch a winding manner, twining and turning, as well with the one as the other, that a man would think one while he would bounce and ſpring forward, and another while ſtart and caſt himſelf backward.

Plin. l. 34. c. 8. p. 502.

19. *Leocras* made the Eagle that raviſhed *Ganymedes* and flew away with him, but ſo artificially, that as if ſhe knowing what a fair and dainty Boy ſhe had in charge, and to whom ſhe carried him, claſped the Child ſo tenderly, that ſhe forbare with her Talons to pierce through ſo much as his Clothes.

Plin. l. 34. c. 8. p. 503.

20. *Theodorus* who made the Labyrinth of *Samos*, caſt his own Image in Braſs, which beſides the near and wonderful reſemblance of himſelf, was contrived ſo artificially beſides, and ſet out with other fine devices, that he was much renowned for it; in his right hand he had a File, and in his left he bare with three Fingers a little pretty Coach with four Horſes, but both the Coach, Horſes and Coachman were couched in ſo ſmall a room, that a little Fly, which he alſo deviſed to be made with the reſt, covered all with her pretty wings.

Plin. l. 34. c. 8. p. 504.

21. *Callimachus* was a Workman of great note, but he was ſirnamed *Cacizotechnos*, for he would alwayes be finding fault with his own Workmanſhip, and could never ſee when to make an end, ſtill thinking he had not ſhewed Art enough. There is a dance of *Lacedemonian* Women of his making, a piece of work which he went about alſo to amend; and when he thought to make it better, he marred it in ſuch manner, that it loſt all the grace that it had before.

CHAP. XIV.

Of the moſt applauded Actors upon Theatres, and the Name, Riches and Favour of great Perſons they have thereby attained unto.

SOme of theſe have been Maſters of that grace and ſweetneſs in their pronunciation, and have expreſſed things ſo much to the life, by their choice and beſitting geſture, that they have wonderfully gained upon the minds of men thereby; which being obſerved, the moſt famous Oratours that ever were, were not aſhamed to become the Scholars of ſuch men as theſe, and had they not ſo done, they had never obtained the perfection of their own Art.

1. Richard

Bak. Chron. p. 581.

1. *Richard Burbadge* and *Edward Allen*, were two ſuch Actors in Queen *Elizabeths* time, as no Age muſt ever look to ſee the like: and to make their Comedies compleat, *Richard Tarleton*, who for the part called the Clowns part, never had his match, never will have.

Jani Nicii pinacoth. imag 1. 35. p. 62, 63.

2. *Andreas Salvadorus* was an excellent Scenick Poet, in which it was his peculiar happineſs to have *Lauretus Victorius* for an Actor, whoſe praiſe will continue to late poſterity; his voice was clear, ſweet and loud: he had a diſtinct and luſcious pronunciation; an excellent ſinger: by all which he gave as it were ſomething of divine to every thing he had to deal in, which appeared in that when he was gone, the things he had pronounc'd, ſeemed not the ſame in the mouths of others.

Lipſ. de conſt. l. 1. c. 8. p. 32.

3. *Polus* was a famous Actor at *Athens*, of whom it is ſaid, that when he was to play ſuch a part, as required to be preſented with a remarkable paſſion, he privily brought in the Urn and bones of his dead ſon, whereby he ſo excited his own paſſion, and was moved to deliver himſelf with that efficacy both in his words and geſture, that he filled the whole Theatre with unfeigned lamentations and tears.

Patrit. de regno l. 5. tit. 19. p. 349. Cæl. Antiq. lect. l. 14. c. 17. p. 658.

4. *Roſcius* was ſo incomparable an Actor, that he excelled all Mimicks and Players that came upon the Stage: ſo that whenſoever any thing was frigidly, or but indifferently perſonated upon the Theatre, the Spectators would commonly cry out, *Roſcius* plaies not. This man with his utmoſt ſtudy and diligence, was ſubſervient to the eyes and ears of the people: and therefore he would familiarly glory in this, That he did never bring any geſture before the people, which he had not well practiſed at home, and there approved of before-hand.

Plut. in Cic. p. 863.

5. When *Tullius Cicero* began to plead in Cauſes, it is ſaid of him, That he applied himſelf to *Roſcius* the Comedian, and *Æſopus* the Tragedian for inſtructions. This *Æſopus* was famous in *Rome* for action: and they ſay, That once playing the part of *Atreus*, deliberating upon the puniſhment of *Thyeſtes*, he was ſo tranſported, that he ſtruck and ſlew a ſervant as he ſuddenly paſſed by with the Scepter he then had in his hand. This *Æſopus* in this employ attained to a vaſt Eſtate, which was afterwards conſumed in as much vanity as that whereby it had been gotten.

Plut. in Alex. p. 681.

6. *Nicocreon*, of *Salamine*, and *Paſicrates* the *Solian*, contended with great earneſtneſs, ſince in the Shews that *Alexander* made at his return out of *Ægypt* into *Phœnicia*, it fell to their lot to exhibit ſuch Players as were far more conſpicuous for their art than any others: *Paſicrates* ſtood for *Athenodorus*, and *Nicocreon* for one *Theſſalus*, whom *Alexander* himſelf favoured; yet he diſcovered not this his inclination, till ſuch time as the Judges had pronounced *Athenodorus* the Victor. Then *Alexander* as he departed, ſaid, He did commend the Judges, nevertheleſs he had rather have loſt a part of his Kingdom, than to have ſeen *Theſſalus* overcome. Alſo when *Athenodorus* (being fined by the *Athenians* for being abſent from their *Bacchanals*) had beſought *Alexander* to intercede by his Letter in his behalf; he denied his requeſt therein, but paid for him the fine that was impoſed upon him.

Plut. in Ageſi. p. 607. Cæl. Rhod. l. 11. c. 16. p. 505.

7. *Callipedes*, an Actor of Tragedies, had a celebrious name amongſt the *Grecians*, and a mighty fame amongſt all men for his ſurpaſſing skill and dexterity in that faculty. This man meeting with *Ageſilaus*, ſaluted him firſt, and then proudly joining himſelf with thoſe that were walking, made oſtentation of himſelf, ſuppoſing *Ageſilaus* would take occaſion to ſpeak familiarly to him: but perceiving no notice was taken, Doſt thou not know me, O King, ſaid he? *Ageſilaus* looking upon him, Are you, ſaid he, *Callipedes*, the *Dicelict*? ſo the *Spartans* term thoſe that are Mimicks; and the word doth ſignifie an Idol, or Image. By this means he repreſſed the tumour of this mans pride, and met with that humour of ſelf-admiration, that he was ſo far over-gone with.

Plut. in Demoſt. p. 849.

8. *Demoſthenes* being once exploded by the people, haſted home with his head covered, and his mind troubled: *Satyrus* the Tragedian followed him, to whom *Demoſthenes* lamentably complained, That whereas he was more laborious than all other Orators, and that he had much empaired the ſtate of his body, in the proſecution thereof, yet he could not pleaſe the people; but that Drunkards, and Mariners, and illiterate perſons held the Pulpit, while in the mean time he was rejected. You ſay true, ſaid *Satyrus*: but I ſhall ſoon remove the cauſe, if you will repeat me ſome Verſes of *Euripides* or *Sophocles* without Book: *Demoſthenes* pronounced ſome of them, which *Satyrus* repeated after him with ſuch a decency of countenance, and ſuch aptneſs of geſture, that *Demoſthenes* ſcarce knew them to be the ſame. Here it was that he firſt underſtood what an acceſſion of dignity and grace is to an Oration by action, and thenceforth he accounted a declamation, a thin and vain thing, where pronunciation and action was neglected.

Plut. in Anton. p. 920.

9. *Hippias* and *Sergius* were two Tragedians and Mimicks in *Rome*, who were in ſuch favour with *Marcus Antonius*, that they could do with him almoſt what they pleaſed. Alſo *Cytheris* a woman of the ſame profeſſion was ſo much beloved by him, that he carried her with him in his Licter, as he went from City to City: and no leſs a Retinue waited upon her Licter, than if it had been that of his mother.

Melch. Adam. in vit. Germ. med. p. 301.

10. *Theodorus Zuingerus* ſoon after his childhood gave inſtance of what his Country might expect from him: for in a Play that was publickly exhibited by *Thomas Platerus* (the Father of *Fœlix*) when he ſuſtained the perſon of *Cupid*, with his ſweet variety of geſture, his becoming action, and pleaſant pronunciation, he ſo turn'd the faces, eyes and minds of all men upon him, that tears of joy drop'd from the eyes of ſome of the Spectators; others witneſſed the applauſe they gave him, by the ſighs that parted from them; and others again cried out with the Poet,

Ingenium cæleſte ſuis velocius annis
Surgit, & ingrata fert malè damna moræ.

A Heav'n-born wit, preventing his own years,
Is riſe, and loſs by baſe delayes he fears.

Plut. Mor. in quæſt. Rom. qu. 107. p. 884.

11. *Claudius Rufus* hath left in writing that many years agone, in thoſe daies when *Caius Sulpitius*, and *Licinius Stolo* were Conſuls, there Reigned a great Peſtilence at *Rome*, ſuch a mortality as conſumed all the Stage-players, indifferently one with another: Whereupon at their inſtant prayer and requeſt, there repaired out of

Tuſcany to *Rome* many excellent and ſingular Actors in this kind, amongſt whom, he who was of greateſt reputation, and had carried the name longeſt in all Theatres for his rare gift and dexterity that way, was called *Hiſter*, of whoſe name all other afterwards were called *Hiſtriones*.

Zuin. Thea. vol. 1. *l.* 2. *p.* 163.

12. *Aſtydamas*, the ſon of *Morſymus*, was a Player ſo noted in his time, that the people decreed he ſhould have a Statue erected in the Theatre, in honour of him, more eſpecially for that in the acting of *Parthenopaeus*, he had performed it with that dexterity and grace, as merited an applauſe from them all: This Player therefore framed a Title and Inſcription for his own Statue, in which he had not been over-ſparing in his own praiſes: this Title he read amongſt the people, that in caſe it ſhould be approved by them, it might be diſpoſed with his Statue: but the people were ſo offended with the man for being ſo very laviſh in his own praiſes, that by general vote it was decreed, That ſo arrogant a Title as that ſhould not be admitted. *Suidas* ſaies, This Title was to this purpoſe:

Would I had liv'd with them, or they with me,
Who for ſweet ſpeaking ſo renowned be:
I then (no doubt) had gain'd the chiefeſt praiſe,
This they Envy, who can no Envy raiſe.

CHAP. XV.

Of men notably practiſed in Swimming; and how long ſome have continued under Water.

CUſtom and long practice of any thing doth ſeem to diveſt man of his own nature, and to adopt another inſtead thereof, as we may perceive upon divers occaſions: and particularly in reſpect of what follows.

Clarks Geograph. deſcrip. p. 196.

1. Spunges are gathered from the ſides of Rocks, fifteen fathom under water, about the bottom of the *Streights* of *Gibraltar*. The people that get them, are ſo trained up in diving from their childhood, that they can endure to remain under water, ſuch a continuance of time, as if it was their own proper element.

Alex. ab Alex. genia. dier. l. 2. *c.* 21. *p.* 91. *Zuin. Thea. vol.* 1. *l.* 1. *p.* 120.

2. Amongſt thoſe remarkables which have been in our time, we knew of late a man, not of any generous extraction, but of the meaner ſort, who was a Mariner at ſome times for a ſtipend; and at other times, got his living by fiſhing. This man was known in a ſharp ſeaſon of the year, and ſome times in a troubled Sea, in one day to have ſwimmed from *Ænaria*, an Iſland amongſt the *Pithecuſæ*, over-againſt *Naples*, as far as to *Prochytas*, which is almoſt fifty Furlongs, and at ſome times to have returned in one and the ſame day. When this ſeemed unto all men utterly incredible, he voluntarily made offer of himſelf to perform it, multitudes came to behold this ſight, and when at *Ænaria* he had leaped into the Sea, a Boat that followed him on purpoſe, obſerved him ſwimming at ſome diſtance before them that were in it, till ſuch time as he came to ſhore at *Prochyta* in ſafety.

Patrit. de Regno l. 3. *tit.* 4. *p.* 167.

3. Hiſtorians do much admire the valour and ſtrength of *Sertorius*; his firſt Warfare was under *Scipio*, againſt the *Cimbrians*, who had paſſed over into *Gaul*: in this War, when a Party of the *Romans* had fought unfortunately, it happened that *Sertorius* was grievouſly wounded, and had loſt his Horſe: in this caſe, with his Breaſtplate upon him, and his Shield and arms in his hand, he threw himſelf into the *Rhodanus*, a ſwift River, and ſtriving againſt the adverſe Waves, he ſwam over it, and not without great admiration of the enemy, he got over in ſafety, to their own Army on the other ſide.

Patrit. de regno l. 3. *tit.* 4. *p.* 168.

4. *Scævola*, a man of admirable valour, having alone defended a Rock all the day from the whole Forces of the *Britains*, when night came on threw himſelf into the Sea, and laden with a heavy Shield, and two Coats of Mail, by ſwimming he gat ſafe unto *Cæſar*, who having publickly applauded him, of a private Souldier made him a Centurion.

Purch. pilg. tom. 1. *l.* 5. *c.* 14. §. 2. *p.* 659.

5. Thoſe few people that dwell in the Iſlands of *Lar* and *Cailon*, are almoſt transformed into the nature of Fiſhes: ſo excellent ſwimmers are they, that ſeeing a Veſſel on the Seas, though ſtormy and tempeſtuous, they will ſwim to it, though it be diſtant from them five or ſix miles, and this only to beg an Alms, their own food being nothing but Fiſh, and they very poor.

Vincent le Blanc's Travels, tom. 3. *c.* 13. *p.* 386.

6. They fiſh for Pearl in the South Sea near *Panama*, and in the North Sea in divers places, as in the Iſle *Margareta* towards the coaſt of *Paria*, where the Oyſters feed upon *Cubuca*. The Pearls of greater price are called *Quilates*, or *Carats*: For this fiſhing they chooſe the beſt winded men, and ſuch as can contain longeſt under water. At *Barlovento*, *Cula*, and *Hiſpaniola*, I have ſeen them ſtay three quarters of an hour under water, and I was told they have had ſome who have continued the whole hour. The General of *Margaita* keeps many of theſe men, who are Slaves to him called *Bouze*: one of theſe Pearls was brought to the King of *Spain* as big as a Pidgeons egge, valued at 14000. Ducats, by ſome at 100000. and it was called a *Peregrina*.

Zuin. Thea. vol. 2. *l.* 5. *p.* 386.

7. The *Grecians* did uſe to breed up their children with liberal education: they were well inſtructed in Wraſtling, and alſo were taught to ſwim well. This was the reaſon that very few of the *Greeks* periſhed in the Naval fight with *Xerxes* at *Salamine*, for being well skilled in ſwimming, when any of their Ships were broken, or in danger of ſinking, they quit them, and leaping into the Sea, ſwam ſafely to *Salamine*; on the other ſide, the *Perſians* being generally unpractiſed herein, for the moſt part periſhed in the Sea.

Zuin. Thea. vol. 2. *l.* 5. *p.* 387.

8. *Henry* the third, the Emperour of the *Romans*, in revenge of the death of *Peter*, King of *Hungary*, beſieged *Piſonium*. It was here that a certain *Hungarian*, his name was *Zothmundus*, an incomparable ſwimmer, was ſent in the dead of the night by the Governour, to get by ſwimming privily under the enemies Ships: this he did, and with a ſmall Wimble or Piercer, he ſo bored them in the bottom of the Keel, that about two and three a clock in the morning divers of them began to ſink. By this Artifice, the Forces of the *Germans* were ſo broken and impaired, that they were conſtrained to break up the Siege and to depart.

9. *Alphonſus*, King of *Sicily* and *Arragon*, beſieged the City of *Bonifacin*, a Colony of the

Geno-

Fulg. Ex. l. 7. c. 4. p. 969. *Genowayes* in the Iſland of *Corſica*; he had there more eſpecially one vaſt Ship which was called the *Round Head*, which created the *Genowayes* a great deal of trouble and danger in their Naval fights with him: whereupon by the command of *Johannes Campo-Fulgoſus*, one *Andreas Mergus*, a *Genoan*, caſt himſelf into the Sea with his Helmet on his head, and a ſhort knife in his hand, and being (as he was) an excellent Diver under water, with little ado he cut all the Cables of the Anchors of this Ship in pieces, in the time when the Battel was at hotteſt. Then this vaſt heap of Wood began at firſt to move it ſelf, then to turn the Beak of it another way, and after to draw along with it other Ships: ſo that *Alphonſus* was conſtrained to retire, and to give leave to the *Genowayes* to enter in ſafety their City of *Bonifacia*, and to relieve it.

Plut. in Cæſar. p. 731. Zuin. Thea. vol. 2. l. 5. p. 387. Patrit. de regno l. 3. tit. 4. p. 165.

10. *C. Julius Cæſar* by ſwimming and reſting himſelf upon blown bladders, would paſs over Rivers with that celerity and ſpeed, that oftentimes he hath prevented and arrived before ſuch meſſengers, as he had before appointed to carry the news of his coming. At *Alexandria*, by a ſudden eruption of the enemy, he was conſtrained to leap into a Boat (and when too great a number caſt themſelves into it after him) he was enforced to leap thence into the Sea, where he ſwam two hundred paces to get into one of his own Ships, holding in the mean time his Writings in his left hand above the water, leſt they ſhould be damnified that way, and drawing his Generals Coat after him with his teeth, that the enemy might not boaſt of having ſuch a ſpoil in their power.

Zuin. Thea. vol. 2. l. 5. p. 387.

11. *Scyllias* was the beſt Swimmer and Diver of all other men in his time, he attended upon *Xerxes* in his Expedition into *Greece*: and in the Wrack of part of his Navy at *Pelion*, this man was of ſpecial uſe: much money he ſaved for the *Perſians*, and much he gained to himſelf. He had reſolved, and waited opportunity, to paſs over to the *Greeks*: ſo one time caſting himſelf into the Sea at *Aphetas*, where *Xerxes* his Navy was, he ſwam to *Artemiſium*, which is well nigh eight hundred Furlongs: there he told the *Greeks* of the *Perſians* Ship-wrack at *Pelion*, and the Ships that were ſent to fetch a compaſs about *Eubœa*. He and his daughter called *Cyana*, whom he had alſo taught to Swim and Dive with great dexterity, theſe two ſwimming under water, cut in pieces the Cordage of the *Perſian* Ships in a very vehemently tempeſtuous time, by which means a great deſtruction was made of *Xerxes* his Galleys. The *Grecians* were mindful of this good turn, and in honour of his memory, and that of his daughter, the *Amphictions* decreed them a Statue of each of them to be kept enſhrined at *Delphos*.

CHAP. XVI.

Of the moſt famous Philoſophers, Academicks, Stoicks, Cynicks, Epicureans, and others.

A Larger account of the ancient Sages and Philoſophers, would not comport with my preſent deſign, and therefore I have contented my ſelf with this abſtract from *Laertius*, whither I refer my Reader, if he is deſirous of further ſatisfaction, in their Doctrines and Tenents.

1. *Thales*, a *Phœnician*, ſome ſay a *Mileſian*, of an Illuſtrious Family; it is ſaid, That he firſt found out the Eclipſes and Declinations of the Sun; was the firſt that ſaid Souls were immortal; and that the Sun was ſix hundred and twenty times bigger than the Moon; and firſt deſcribed the Triangle of a Circle in ſtraight lines; he held water the beginning of all things; that the World had a Soul; and he firſt divided the year into three hundred ſixty and five daies: he was born in the thirty firſt *Olympiad*, and died in the ſeventy eighth year of his age; or as *Soſicrates* in the ninetieth; he was the firſt of the ſeven wiſe men, and his ſaying was, Know thy ſelf, *Laert. lib.* 1. *p.* 6, 7.

2. *Solon*, a *Salaminian* by birth, he firſt eaſed the burden of the *Athenians*, occaſioned by Uſury; diſcovered and reſiſted the intended Tyranny of *Piſiſtratus*, and finding it in vain, laid down his Arms at the Gate of the Common-Hall, ſaying, O my Country, I have aſſiſted thee both in word and deed. He made Laws for the *Athenians*; he flouriſhed in the forty ſixth *Olympiad*, and died in *Cyprus* when he was eighty years of age, *Laert. lib.* 1. *p.* 11, 12.

3. *Chilon*, the ſon of *Damagetus*, was a *Spartan*; he was acquainted with the Fable-maker *Æſop*: being aſked what was hardeſt to do? he ſaid, To keep ſecrets, to diſpoſe well of our leiſure hours, and to bear an injury; His Precepts were, to reſtrain the Tongue, eſpecially in Feaſts; to ſpeak no evil of our Neighbours; to threaten none becauſe 'tis womaniſh; to viſit our Friends moſt in Adverſity; not to ſpeak evil of the dead; to honour age; to prefer loſs to a reproachful gain; not to wiſh things that cannot be, &c. he was old in the fifty ſecond *Olympiad*, and died at *Piſa* in the arms of a ſon of his, Victorious in the *Olympick* Games. His joy it ſeems was too ſtrong for his weak body; his ſaying was, A promiſe and loſs lye near together, *Laert. lib.* 1. *p.* 17, 18.

4. *Pittacus*, the ſon of *Hyrrhadius* was a *Mitylenian*; he with the Brethren of *Alcæus* ſlew *Melanchrus* the Tyrant of *Leſbos*; refuſed money ſent him by *Crœſus*; the ſupreme Magiſtracy amongſt the *Mitylenians* was given him by univerſal conſent, which he held ten years, and having ſetled their State, Reſigned his Government. He pardoned the Murderer of his ſon, ſaying, That Pardon was better than

Fabrit. obſ. chirurg. cent. 5. obſ. 33. p. 414.

by the ſpace of fourteen years together, that is, from the year of her age twenty two to thirty ſix, and from the year of our Lord 1597. to 1611. and this we have confirmed by the teſtimony of the Magiſtrates of the Town of *Meurs*; as alſo by the Miniſter, who made tryal of her in his houſe thirteen days together, by all the means he could deviſe, but could detect no impoſture. Over the Picture of this Maid, ſet in the Front of the Dutch Copy, ſtand theſe Latine Verſes.

Meurſæ hæc quam cernis decies ter, ſexq; peregit
Annos, bis ſeptem prorſus non veſcitur annis,
Nec potat, ſic ſola ſedet, ſic pallida vitam
Ducit, & exigui ſe oblectat floribus horti.

Thus rendred in the Engliſh Copy.

This Maid of Meurs *thirty and ſix years ſpent,*
Fourteen of which ſhe took no nouriſhment;
Thus pale and wan ſhe ſits ſad and alone,
A Garden's all ſhe loves to look upon.

Vide Fabritium in cent. 5. obſ. 34. p. 422.

Melancth. in vitâ Lutheri.

5. *Philip Melancthon* wondred at *Luther*, who being of a large bulk of body, and ſo ſtrong withal, that yet he could live with ſo very little food. For, ſaith he, I have ſeen him in the ſtate of good health continue four days together without eating or drinking any thing at all, and many days together to content himſelf with a little bread and one ſingle Herring.

Schenck. obſerv. l. 3. p. 306.

6. I knew (ſaith *Poggius*) a man who lived for two years together without any food, and he wrote this in the ſixth year of the Popedom of *Nicholas* the Fifth: he profeſſes alſo to have read of a Girl who lived in the ſame manner for the ſpace of twelve years in the Reign of the Emperour *Lotharius*, *An. Dom.* 1322.

Spotſw. hiſt. Ch. of Scotl. l. 2. p. 69. Zacch. Qu. med. leg. l. 4. tit. 1. p. 217. Clarks mir. cap. 104. p. 505.

7. *An. Dom.* 1539. there lived in *Scotland* one *John Scot*, no way commended for his learning, for he had none, nor for his good qualities, which were as few. This man being overthrown in a Suit of Law, and knowing himſelf unable to pay that wherein he was adjudged, took Sanctuary in the Abbey of *Halyrood* houſe, where out of diſcontent he abſtained from all meat and drink, by the ſpace of 30 or 40 days together. Fame having ſpread this abroad, the King would have it put to tryal, and to that effect ſhut him up in a private room within the Caſtle of *Edenburgh*, whereunto no man had acceſs. He cauſed a little water and bread to be ſet by him, which he was found not to have diminiſhed in the end of thirty days and two. Upon this he was diſmiſſed, and after a ſhort time he went to *Rome*, where he gave the like proof of his faſting to Pope *Clement* the Seventh, from whence he went to *Venice*, carrying with him a teſtimony of his long faſting under the Popes Seal, and there alſo he gave the like proof thereof. After long time returning into *England*, he went up into the Pulpit in *Pauls* Church-yard, where he gave forth many ſpeeches againſt the Divorce of King *Henry* the Eighth from his Queen *Katherine*, inveighing bitterly againſt him for his defection from the See of *Rome*; whereupon he was thruſt into priſon, where he continued faſting for the ſpace of fifty days: what his end was I read not.

Schenck. obſerv. l. 3. p. 306.

8. *Hermolaus Barbarus* ſaith, there was a man at *Rome* that lived forty years only by ſucking in of the Air; he was a Prieſt, and was all that time in health, ſaith *Johnſtons nat. hiſt. cl.* 10. *c.* 2. *p.* 316.

Schenck. obſerv. l. 3. p. 306.

9. *Rondeletius* ſaith, he ſaw a Girl that to the tenth year of her age lived only upon Air, and that ſhe was afterwards married, and had children. *Vid. Johnſt. nat. hiſt. claſ.* 10. *c.* 2. *p.* 316.

Franciſ. Citeſ. opuſc. medic. pag. 64, 65, 66. Horſtii ad Donat. l. 7. c. 1. p. 648. Treaſ. of times, l. 6. c. 8. p. 550.

10. *Franciſcus Citeſius*, Phyſician to the King of *France*, and the Cardinal *Richelieu*, in his *Opuſcula* hath a particular Treatiſe concerning *Jone Balaam*; ſhe was the Daughter of *John Balaam*, a Smith, her Mothers name was *Laurentia Chambela*; ſhe was born in the City of *Conflance*, lying upon the Borders of *Limoſin*, near the River *Vien*, of a juſt ſtature according to her age, ſomewhat rude of behaviour. About the eleventh year of her age, which was the thirteenth of the Calends of *March*, *An.* 1599. ſhe was ſeiſed with a continual Feaver, accompanied with very bad Symptoms, amongſt the reſt a continual Vomiting for twenty days together; her Feaver ſomewhat remitting, ſhe grew ſpeechleſs, and ſo continued for the ſpace of twenty four days. After which her ſpeech returned, but full of raving and impertinence, all motion and ſenſe of the parts below the head began to grow dull and languiſh: ſo that the *Oeſophagus* it ſelf, the paſſage for meat and drink was reſolved, nor from thenceforth could the Girl be perſwaded to take any food. Yet almoſt ſix months after ſhe recovered the uſe of her limbs, only one Hip, of which ſhe is ſomewhat lame to this day; only the inability to ſwallow remains; whence ſhe hath an extreme hatred to all ſorts of meats and drink: the parts of the belly are all contracted, and clung together, other parts of the body remaining in good plight; her breaſts large, her paps indifferently ſwelling, her arms and thighs fleſhy, her face ſomewhat round, but ſwarthy, her lips reddiſh, her tongue ſomewhat contracted, but her ſpeech ready, her hair long, for her hair, and nails, and whole body grows. No excrement proceeds from any part of her body, and ſaving a ſmall ſpittle, and a few tears, ſhe has no purgation at her ears, noſtrils, or by ſweat; the skin of her whole body to the touch is cold and dry; nor is ſhe made hot by any work, except in the arm-pits, and ſome places adjoyning to the heart, though ſhe is wholly employed in running to buy proviſions, ſweeping of the houſe, ſpinning, and ſuch like. This Maid continued thus faſting for the ſpace of almoſt three years entire, and afterwards by degrees returned to her food, and to a laudable habit of body.

Fab. obſerv. cent. 4. obſ. 29. p. 310.

11. *Gulielmus Fabritius* tells of a *Marſiacenſian* Maid, that ſhe lived above fifteen years without either meat or drink, and that ſhe was then living when he wrote his Book, which was *An.* 1612. and promiſed a large account of it at further leiſure to *Paulus Lentulus*.

Zacch. Qu. med. legal. l. 4. tit. 1. p. 218.

12. *Licetus* tells of a young Maid of *Piedmont*, that *An.* 1601. (being then a great Girl) was by the command of the excellent Prince *Auria*, brought to *Genoa*, and there kept almoſt two months under ſtrict guards: nothing came into her mouth, but water or diluted wine, and confirmed by undoubted experiment that fame that had gone of her faſting for divers years together.

Wier. oper. lib. de commentit. jejun. §. 12. p. 754. Melch. Adam. in vita Germ. med. p. 188. Fulgoſ. Exempl. l. 1. c. 6. p. 270, 271.

13. I my ſelf, ſaith *Wierus* (I ſpeak it without boaſting) have lived four days entire without food or drink, and could have continued longer, were it not that I apprehended ſomething worſe from continual watchings. My Brother hath perſiſted to the eighth day faſting without hurt, taking only a morſel of Quince.

14. *An.* 1470. *Franciſcus Nicholaus Petra-Underus*, an *Helvetian*, after he had had five children by his Wife, betook himſelf to a ſolitary life far from any Town, where he dyed after he had lived

full

Zacch. Qu. med. legal. l.4. tit. 1. p. 218. Johnſt. nat. hiſt. claſſ. 10. cap.2. pag. 316.

full fifteen years without any manner of food or drink: he predicted ſeveral things that came to paſs, and by his auſtere life made the belief of his faſting unqueſtionable. Certain it is, that the Biſhop of *Conſtantia*, in whoſe Dioceſs he lived, went to him on purpoſe to ſee him, and after diligent obſervation confirmed the truth of the report by his Letters; and withal for the greater certainty, he compelled him upon his obedience to taſte ſome food, though very little, which cauſed him to have extreme pain in his ſtomach for three days after, the which *Nicholas* told him before-hand was his fear: nor had only the Biſhop this tryal of him, but divers Princes of *France* and *Germany* went to him, to make experiment of the reality of his faſting, and found it accordingly; he himſelf ſpake but ſparingly of it, and attributed it rather to his nature, than to any thing that was miraculous. Thus far *Fulgoſus*; and, ſaith *Zacchias*, I chanced to ſee the Picture of this *Helvetian* not long ſince, as it was drawn to the life: he was of a ſqualid aſpect, and extenuated in a wonderful manner; ſo that his Image would ſtrike a kind of horrour into thoſe that looked upon it. He lived ſeventy years, and died upon the day of St. *Benedict*, *An.* 1470. after he had faſted, ſaith he, twenty years.

Fulgoſ. Ex. l.1. c.6. p. 207.

15. In the Popedom of *Engenius* the Fourth, there was one *Jacobus*, a *French* man, who was an *Amanuenſis* in the Court of *Rome*: this man falling ſick of a diſeaſe, vowed a Pilgrimage to *Jeruſalem*, in caſe he ſhould recover: he performed it accordingly, and returned to *Rome* when *Nicholas* the Fifth was Pope. It was the admiration of all men, that he was obſerved neither to eat nor to drink any thing; and he ſolemnly ſwore, that he had not done either for two years together laſt paſt.

Citeſ. opuſc. med. p.113. Horſtius ad Donat. l.7. c.1. p.651. Fulgoſ. Ex. l. 1. c. 6. p. 206.

16. In the Reign of the Emperour *Lotharius*, ſay the Writers of the *French* Chronicles, there was a Girl in *Agro Tullenſi* of about twelve years of age, who lived three whole years without any kind of meat or drink, *viz.* from the year 822. to 825. when about the beginning of *November* ſhe began again to take to her meat and drink, as is uſual with others to do. *Fulgoſus* ſays this was *An.* 1320. and that her faſting came upon her after ſhe had been at Church, and received the Sacrament. *Gault. Tab. Chron. p.* 595.

Fabrit. obſ. chirurg. cent.2. obſ. 40. p. 116.

17. *An. Dom.* 1595. a Maid of about thirteen years of age was brought out of the Dukedom of *Juliers* unto *Collen*, and there in a broad ſtreet at the Sign of the White Horſe, expoſed to the ſight of as many as deſired it. The Parents of this Maid affirmed, that ſhe had lived without any kind of food or drink for the ſpace of three years: and this they confirmed by the teſtimony of divers perſons ſuch as are worthy of credit. I viewed her with great obſervation: ſhe was of a ſad and melancholy countenance, her whole body was ſufficiently fleſhy, except only her belly, which was compreſſed, ſo as that it ſeemed to cleave to her backbone. Her liver and the reſt of her bowels might be perceived to be ſcirrhous, by laying the hand upon her belly. As for excrements, ſhe voided none; and did ſo far abhor all kind of food, that when one that came to ſee her, privately conveyed a little Sugar into her mouth, ſhe immediately ſwounded. But that which is moſt wonderful, is that this Maid walks up and down, plays with other Girls, dances, and does all other things that are done by Girls of her age; neither has ſhe any difficulty of breath, ſpeaking or crying out. The original of this was thus related by her Parents, being recovered of a diſeaſe about ſeven years paſt, ſhe fell into a loathing of food; ſo that ſometimes for three or four days ſhe would eat nothing, then ſhe took a little new milk, afterwards for ſix or ſeven days would neither eat nor drink: and when ſhe had lived in this condition for four years, ſhe altogether abſtained from and loathed all manner of food; and ſo hath continued to do for the laſt three years, in which ſhe hath neither eaten nor drunk.

Johnſt. nat. hiſt. claſſ. 10. c. 2. p.315,316.

18. In St. *Auguſtines* days one lived forty days without eating any thing. Another in the time of *Olympiodorus* the Platoniſt, who for ſo long as he lived, neither fed nor ſlept; but only ſtood in the Sun to refreſh himſelf. The Daughter of the Emperour *Clotarius* faſted eleven years, and *Petrus Aponus* ſaw one that had faſted full eighteen years.

Vincent le Blanc's Travels, tom.2. c.17. p.259.

19. From *Eſſere* in *Ethiopia* we made towards *Bigan*, having taken in proviſion, becauſe we had four days journey thither; the way is ſomething dangerous, by reaſon of certain *Caſies* Aſſaſſines, who murder the Paſſengers. Theſe can ſubſiſt three or four days together without eating any more than a little Butter and two Dates a day. They are of a large ſize, by a good ſpan taller than the ordinary, but very meagre and lean, and they never lye down.

Trenchfield. hiſt. improved, p.61.

20. *Charles* the Seventh, King of *France*, having a jealouſie, that thoſe about him (by the inſtigation of his Son) did intend to poyſon him, abſtained from all food ſo long, that when he would have eaten, he could not, his paſſages being ſhrunk up with too much abſtinence, and ſo he died miſerably of famine.

Clarks mir. c.128. pag. 654.

21. Amongſt the *Mahometans* there is a ſuperſtitious Sect called *Derviſes*, whoſe ſharp and ſtrict Penances far exceed thoſe of the Papiſts. Some of them live upon the tops of Hills remote from any company, there paſſing their time in contemplation, and will rather famiſh than remove from their retired Cells, where they would undoubtedly be pined to death, but that the people who dwell neareſt to them (out of devotion) ſend ſome relief to them. Some of theſe do voluntarily impoſe upon themſelves ſuch long times of faſting, that they will not give it over till Nature is not only decayed, but almoſt ſpent.

CHAP. XV.

Of ſuch as refuſed all drink, or to taſte of any liquid thing, or elſe found no need thereof.

LYſimachus, King of *Thrace*, was ſhut up in a ſtreight by King *Dromichetes*, in ſuch manner, that for very extreme thirſt he was driven to yield himſelf and all his Army to the mercy of his Enemy. After he had drunk, being now a Priſoner, Gods! ſaid he, for how little a pleaſure am I become a Slave, who but a while ſince was a King? Had his conſtitution been like unto that of ſome of theſe which follow, he had ſaved his Kingdom and Army: ſo might he alſo, if he had reſted contentedly at home with the enjoyment of his own; but his ambitious thirſt after Soveraignty made him ſet upon a Prince, who had given him no provocation: ſo his own thirſt was apparently puniſhed in that of another kind. But let us turn to ſuch as had little or no acquaintance with thirſt.

Marcel.Donat. hiſt. med.mirab. l. 6. c. 3. p. 306.

1. *Pontanus* writes, that in his time there was a Woman, who in all her life time did never drink either wine or water; and that being once inforced to drink wine by the command of *Ladiſlaus*, King of *Naples*, ſhe received much hurt thereby.

Plin. nat. hiſt. l. 7. c.18.p.166.

2. *Julius Viator*, a Gentleman of *Rome*, deſcended from the Race of the *Voconians*, our Allies, being fallen into a kind of Dropſie between the skin and fleſh, during his minority and nonage, and forbidden by the Phyſicians to drink, ſo accuſtomed himſelf to obſerve their direction, that naturally he could abide it; inſomuch that all his old age, even to his dying day, he forbore to drink.

Cæl. Rhod. Antiq. lect. l. 13. c.24. p. 602.

3. There was in the City of *Naples* one of the Family of *Tomacelli*, who never drank, ſaith *Cælius*.

Schenk. obſ. l.3. p.309.

4. *Ariſtotle* in his Book of Drunkenneſs writes of ſome that familiarly eat of ſalt meats, and yet were never troubled with thirſt in ſuch manner as to have need to drink, as *Archon* the *Argive*.

Athen. Deipnoſoph. l.2. c.6. p. 44.

5. *Mago* the *Carthaginian* did three times travel over the vaſt and ſandy Deſarts of *Africa*, where no water is to be met with, and yet all that time fed upon dry Brans, without taking any thing that was liquid.

Athen. Deipnoſoph. l.2. c. 6. p. 44, 45.

6. *Laſyrtas Laſionius* did not ſtand in need of any drink, as the reſt of mankind do, nevertheleſs he voided urine frequently as other men: many there were who would not believe this, till they had made tryal thereof by curious obſervation; they ſtaid with him thirty days in the heat of Summer; they ſaw he abſtained from no kind of ſalt meats, and yet drank not. It is true that this man drank at ſome times, but he never had any need to do it.

Fabrit. obſ. chirurg. cent.4. obſ. 41. p. 319.

7. A Noble-man of *Piedmont* being ſick of that kind of Dropſie which is called *Aſcites*, ſent for Dr. *Albertus Roſcius*, who finding the Dropſie confirmed, and the Patient averſe from all kind of remedies, he ſaid thus to him: Noble Sir, if you will be cured, and perfectly freed of this mighty ſwelling, that is, if you deſire to live, there is an abſolute neceſſity that you determine with your ſelf to dye of that thirſt wherewith you are ſo tormented: if you will do this, I hope to cure you in a ſhort time. The Noble-man, at the hearing of this, did ſo far command himſelf, that for a month he refrained not only all kind of drink, but not ſo much as taſted of any thing that was liquid: by which means he was reſtored to his former health.

Drexel. oper. tom. 1. p. 796.

8. *Abraames* Biſhop of *Carras*, ſaith *Theodoret*, lived with that rigorous abſtinence, that bread and water, bed and fire ſeemed ſuperfluous to him. It is ſaid of this great man, that he drank not, nor made uſe of water wherein to boil his herbs, or any other thing; but his manner was to feed upon Endive and Lettice, and Fruits, and ſuch other things as were to him both meat and drink: and from theſe alſo he uſed to abſtain till the evening. Yet was he a perſon of great liberality to ſuch as were his Gueſts, theſe he entertained with the beſt bread, the moſt generous wines, the better ſort of fiſhes, and all ſuch other things as a generous mind and a real love could produce, and himſelf would take upon him to be the Carver, and to diſtribute to every man his portion.

Cæl. Rhod. l.11. c. 13. p. 500.

9. That is alſo wonderful which *Theophraſtus* thought fit to inſert into his Writings, that there was one *Philinus*, who throughout the whole courſe of his life never made uſe of any manner of drink, no nor of food neither, excepting only milk.

CHAP. XVI.

Of ſuch men as have uſed to walk and perform other ſtrange things in their Sleep.

THey tell of a Tree in *Japan* that flouriſheth and is fruitful, if kept in a dry earth, but with moiſture (which cauſeth other Trees to flouriſh) withereth. Whereas ſleep binds up the ſenſes, and obſtructs the motion of the reſt of mortal men, there are ſome who have been found not only to walk, but to perform divers other kind of actions in their ſleep, with as much dexterity and exactneſs, as others could have done when awake, and which all their own courage would not perhaps have permitted themſelves to attempt with their eyes open.

Zacut. Luſitan. prax. admirand. l.1. obſ.43. p.33, 34.

1. A young man of a cholerick conſtitution lying aſleep upon his bed, roſe up thence on the ſudden, took a Sword, opened the doors, and muttering much to himſelf went into the ſtreet, where he quarrelled alone, and fancying that he was in fight with his enemies, he made divers paſſes, till at length he fell down, and through an unhappy ſlip of his Sword, he gave himſelf ſuch a wound upon the breaſt, that little wanted but he had thence received his death. Hereupon being awaked and affrighted, and dreading leſt ſuch his night-walkings might at ſome time or other create him as great dangers, he ſent for me to be his Phyſician, and was accordingly cured.

Burt. diſc: of Leiceſterſhire, pag. 254. Full. worth. in Leiceſt. p. 137.

2. *John Poultney* born in little *Sheepy* in *Leiceſterſhire*, was herein remarkable, that in his ſleep he did uſually riſe out of his bed, dreſs him, open the doors, walk round about the fields, and return to his bed not wakened; ſometimes he would riſe in his ſleep, take a ſtaff, fork, or any other weapon that was next his hand, and therewith lay about him, now ſtriking, now defending himſelf, as if he were then encountred or charged with an adverſary, not knowing, being awaked, what had paſſed. He afterwards went to Sea with that famous but unfortunate Sir *Hugh Willoughby* Knight, and was, together with all the Fleet, frozen to death in the North-Eaſt paſſage about *Nova Zembla*.

Henric. ab Heer. obſerv. medic. l. 1. obſ.2. pag. 32, 33.

3. I knew a man, ſaith *Henricus ab Heeres*, who when he was young profeſſed Poetry in a famous Univerſity; when in the day time he uſed to bend his mind, how he might yet better turn ſuch Verſes as he had often before corrected, not able to perform it awake, riſing in the night he hath opened his Desk, he hath writ, and oftentimes aloud read over what he had written: which done, he hath applauded himſelf with laughter, has called to his Chamber-fellow to applaud him alſo, then putting off his ſhoes and cloaths, ſhutting his Desk, and laying up his Papers, as he had done in the evening before, he has returned to his bed and ſlept, till he was called up, utterly ignorant of all he had done in the night. In the morning after a ſhort Prayer, returning to his ſtudies, not having yet ſeen his Papers, labouring with his former days cares how to fill up the gap in his Verſes,

taking his Papers, when he found them ſupplied as he would deſire, and that with his own hand, as one that was Planet-ſtruck, he was ſeriouſly ſolicitous, whether it was done by a man or ſome evil Genius; he beſought his Companions, and that with tears, when they laught at him, that if poſſible they would free him of this perplexity. They telling him what had been done, for they waking had ſeen him, and yet gaining no credit with him, the night after, after his walking they led him to another bed, and lay his head on a Pillow, which they had fitted to the place of the feet, and in his Gown, which by chance he kept on, they commit him to his reſt. When he waked, which was not till fair day, they ſtood by him, and when he denied all, eſpecially that he had riſen, and had read and written ſuch things, they convince him by ſo many circumſtances. The wonder is, that he having a happy memory, ſhould yet remember nothing at all of his ſo long ſtudy and writing in his ſleep. For I have obſerved him at it, ſometimes for three or four hours; but this is yet more wonderful, that his walking in the night, his reading, writing, and pronounciation little differed, nay not in the leaſt, from the ſame by him in the day; whereas in others, for the moſt part, all theſe are imperfectly as in men that are drunk, or children that are learning to walk and ſpeak. But that is moſt of all ſtrange, and beyond my underſtanding, that having long after left the Schools, and married a Wife, a very vertuous perſon, yet concealing ſome things from her, as 'tis uſual in Marriage, as oft as he riſing, and taking his child out of the Cradle, walked about the houſe, his Wife following him, being asked by her, he would diſcover the ſecrets of his heart, anſwering to all the demands of his Wife with exact truth, and without all equivocation: ſo that what ſhe could no way gain from him awake by all her blandiſhments, and ſuch things as then ſhe was aſhamed to ask him, he would diſcover in his ſleep, and without any reſerve upon her ſingle queſtion. Himſelf often wondring, how that which he thought was committed to his breaſt alone, ſhould enter the heart, and get upon the tongue of his Wife. When he was about to riſe, his Wife would embrace, and endeavour to retain him, but all in vain; when ſhe held him, or ſpake to him, he would either draw her after him, or gently call her: otherwiſe ſhe aſleep, he would walk alone. About the fortieth year of his age he left off this cuſtom, unleſs he had drunk freely over-night. They that had ſeen him walking, and reading, and writing, his Companions, his Wife, and whole Family being deſired to obſerve it, affirm, that his eyes were wide open, yet he ſeriouſly and ſincerely affirmed, that he ſaw not in the leaſt.

Plater. obſ. l.1. p.12.

4. *Johannes Oporinus* (an excellent Printer) night growing on, was ſhut out of the City, together with my Father *Thomas Platerus*; and that they might paſs the night the better, as being in a place where they wanted accommodations, they ſet upon the correction of a Greek Copy. *Oporinus* read the Text, and though falling aſleep, yet he ceaſed not to read. Being afterwards awaked, he remembred not any thing he had read, although it was no leſs than an entire page.

Schenk. obſ. l.1. p.65.

5. *Horſtius* writes of one, who in his ſleep would dream he was to ride a Journey, whereupon once he roſe up, put on his Cloaths, Boots, and Spurs, got up into the window, where he ſate ſtradling, ſmiting the walls with his Spurs till he was awaked.

Schenk. obſ. l.1. obſ. 1. p. 65.

6. There was a man at *Helmeſtadht*, who roſe in his ſleep, went down the ſtairs into a Court, from thence towards the Kitchin, near which was a deep Well, into this he went down, holding faſt to the ſtones by his hands and feet; but when he touched the water, with the cold thereof he was awaked, and finding in what danger he was, made a pitiful out-cry, which awaked thoſe in the houſe, who having found him, got him out, and brought him into his bed, where he lay many days ſpeechleſs and immoveable, being extremely weakned with fear, cold, and crying.

Schot. phyſ. curioſ. l.3. c.22. pag. 514.

7. We read of an *Engliſh*-man in *Paris*, who roſe in his ſleep, unlocked the door, took his Sword, and went down towards the River *Sene*, where having met with a Boy, he killed him, and ſo returned ſtill aſleep to his bed.

Schenk. obſ. l.1. obſ. 1. p. 65.

8. Strange is that Hiſtory of a young Gentleman, who in his ſleep aroſe naked, carrying his ſhirt in his hand, and by the help of a rope clambered up to a high Turret in the Caſtle where he was at that time; here he found a Neſt of Magpies, which he robbed and put the young ones into his ſhirt, and ſo by the ſame rope deſcended, and returned to his bed. The next morning being awaked, he told his Brother how he dreamed that he had robbed a Pies Neſt, and withal wondring what was become of his ſhirt, roſe, and found it at his beds feet, with the young ones wrapt up in it.

Plater. obſ. l.1. p.12.

9. When I was a ſleepy I uſed to go to bed, yet as I lay there, I ſtill read ſomething or other; and though I fell aſleep in reading, yet I continued to read: and being awaked, could remember I had read, but what, by reaſon of my ſleep, I could not recover. So uſing after ſupper to play upon the Lute, and falling aſleep, I have yet perſiſted to play for ſome time, which both the by-ſtanders have affirmed to me, and my ſelf could obſerve, eſpecially ſince ſometimes, being aſleep, my Lute hath fallen out of my hands.

Delrio. diſq. magic. l.1. c.3. qu.3. p. 22, 23. Schot. phyſ. curioſ. l. 3. c.22. pag. 514, 515.

10. *Delrio* hath a relation of what fell out at *Leon* in *Spain*, in a Convent of Religious perſons not paſt twenty years before he wrote his Book, and ſaith, he knew the perſons to whom it happened: A Lay-man (ſaith he) uſed in the day time to teach the children their Cathechiſe, and the ſame thoughts did recur to him in his ſleep; ſo that he would ſing and teach, exhort and chide the Boys with as much noiſe and fervency in his ſleep, as he uſed when awake. By this means he much diſturbed ſuch as were of the neighbourhood; whereupon another Lay-man that lodged the neareſt to him, often told him of it, and once above the reſt threatned him (in jeſt only) that if he perſiſted to make this noiſe, he would riſe in the night, come to his bed, and with a Whip of ſmall cords drive away that kind of intemperance of his. What did *Gundiſalvus* in this caſe? (for ſo was he called that was thus threatned) he roſe in the middle of the night in his ſleep, went forth in his ſhirt, entred the Chamber of his Colleague with a pair of Tongs in his hand, and came directly to the bed-ſide of him that had menaced him with whipping. It fell out, that the Moon ſhone, the night was uncloudy and clear, and the man lay awake in his bed, who obſerving him as he came, armed in ſuch manner, leapt from his bed to the other ſide of the Chamber. *Gundiſalvus* thruſt three or four times at the Bolſter with his Tongs, and having thus done, returned as he came. In the morning being asked about it, he ſaid, he remembred nothing of it, that he never had the

leaſt purpoſe in his mind to do it, only he had thought with himſelf, that in caſe the other ſhould come to him (as he ſaid) with his Whip, he would catch up the Tongs, and with them affright and drive him away.

Fabrit. obſ. chirurg. cent. 2. *obſ.* 84. *p.* 159.

11. *Gregorius Horſtius* in one of his Epiſtles to *Fabritius*, ſets down this Hiſtory. The laſt year upon the 20. of *April* a Kinſman of mine, that dwelt in the ſame houſe with me in *Wittenberg*, came home in the evening ſomewhat in drink; to bed he went, and ſlept well till about twelve a clock at night: then it was that he got up in his ſleep, walked to and fro for a while, and then haſtily went to the window, and got out. The unuſual ſtir waked me, who lay in the ſame Chamber, and recollecting with my ſelf betwixt ſleep and wake, that this young man was one of thoſe whom they call Somnambuloes or Sleep-walkers, I called my Servant, and asked him, if the young man was in bed with him, who replying, No, up I got, and came to the window, hoping to have found him ſticking there, and to have pulled him back. But alas! juſt as I came he fell from the third ſtory of the houſe (fourteen Ells high) into the paved ſtreet below, where he lay for ſome time ſpeechleſs and immoveable. I expected he had been broken to pieces, but I found it otherwiſe: and though much hurt, after ſome time he was recovered.

Fabrit. obſ. chirurg. cent. 2. *obſ.* 85. *p.* 162.

12. *Peter Galantier*, an honeſt and ſtrong man, in the fortieth year of his age, and *Anno* 1605. went to *Neopolis*, by the *Neodunenſian* Lake, to viſit his Friends, and to be preſent at a Wedding that was then there. Towards night being urged to drink more liberally than he had a mind to do, he on purpoſe to avoid it, withdrew himſelf into a Chamber in the ſecond ſtory of the houſe. He was fallen into a very heavy and deep ſleep, and about the midſt of the night dreaming (that to avoid drinking) he was going into the garden, he roſe from the bed, got out at the window, and fell thence to the ground. Waked thus from his ſleep, with his crys and groans he awaked the Servants of the houſe, who brought him into the Kitchin half dead, but in a few days he recovered, is now well, and hath never ſince been this way diſturbed.

CHAP. XVII.

Of the long Sleeps of ſome, and of others that have been able to ſubſiſt for months and years without it, or were difficultly brought to it.

We read it of the *Perſian* Kings, that they had always about them ſome one familiar friend, whoſe office it was to come betimes in the morning to their bedſides, and to raiſe them up from their ſleep with ſuch an admonition as this, *Conſurge Rex, & obi negotia quæ te obire voluit Meſoromaſdes*, Riſe O King, and go about that buſineſs whereunto thou art appointed by *Meſoromaſdes*. Sharper Monitors than theſe would not have been ſufficient to have awaked ſome of thoſe Dormice hereafter mentioned.

Fœlix Plat. in obſ. l. 1. *p.* 6.

1. I have known one, ſaith *Platerus*, that ſlept three days and three nights together upon foregoing wearineſs, without the occaſion of any precedent drunkenneſs, or the taking of any ſoporiferous medicine.

Bak. Chron. p. 428. *Stows Chr. p.* 591. *Faithful Annaliſt, p.* 76, 77.

2. *William Foxley*, Pot-maker for the Mint in the Tower of *London*, fell aſleep on *Tueſday* in *Eaſter*-week, and could not be waked with pinching or burning, till the firſt day of the next Term, which was full fourteen days; and when he was then awaked, he was found in all points as if he had ſlept but one night. He lived forty years after: this matter fell out in the thirty ſeventh year of King *Henry* the Eighth his Reign.

Plut. ſymp. l. 8. *quæſt.* 9. *p.* 780.

3. *Plutarch* tells out of *Ariſtotle*, how the Nurſe of one *Timon* uſed yearly after the manner of ſome wild beaſts, to lye hid for two months together, without any other evidence of life all that while, ſave only that ſhe breathed.

Crantz. Vandal. l. 8. *c.* 39. *Schot. phyſ. curioſ. l.* 3. *c.* 19. *pag.* 500. *Donat. hiſt. mirab. med. l.* 4. *c.* 12. *p.* 214. *Zacch. Quæ med. leg. l.* 4. *tit.* 1. *qu.* 11. *pag.* 242.

4. It is not fit to paſs by a thing of admirable novelty. There was, ſaith *Crantzius*, a young Scholar at *Lubeck* in the time of Pope *Gregory* the Eleventh, who (that he might ſleep without diſturbance) betook himſelf to a private place, where none knew where he was. He was ſought for, and being not found, it was thought he was returned into his own Country. There paſſed ſeven years from the time wherein he had laid himſelf down. It then fell out, that one finding a Cheſt behind a Wall in the Chamber, determined to ſee what was in it, where he found this young man aſleep, whom he ſhook with ſuch violence, that he awaked him. His face being without change and undisfigured from what it had uſed to be, he was eaſily known to all his former acquaintance, who were amazed at what had paſſed. He for his part, ſuppoſing that he had ſlept but one night and ſome part of a day.

Zuing. Theatr. vol. 2. *l.* 5. *p.* 415. *Merſen. Qu. in Gen. cap.* 37. *p.* 625.

5. *Marcus Damaſcenus* writes, that in his time there was a Ruſtick in *Germany*, who being very weary, laid himſelf down under a Rick of Hay, where he continued to ſleep throughout the whole Autumn and Winter following, till ſuch time as the Hay being fetched away, he was there found and awaked; but when he aroſe, he was as a man half dead, and utterly diſtracted.

Plin. nat. hiſt. l. 7. *c.* 52. *p.* 184. *Donat. hiſt. med. mirab. l.* 4. *c.* 12. *p.* 214. *Laert. l.* 1. *c.* 11. *p.* 29. *Sabel. l.* 2. *c.* 6. *p.* 90.

6. *Pliny* tells of *Epimenides* the *Gnoſſian* or *Cretan*, that when he was a Boy, being wearied with heat and travel, he laid him down in a certain Cave, and there ſlept fifty ſeven years; being awaked, he returned home, wondring at the changes he found in the World, and was at laſt difficultly known by his younger Brother then alive, and growing old. It is ſaid, that in ſo many days he ſlept years, he grew old, nevertheleſs he lived in all 175 years: and from him it was that the ſleep of *Epimenides* became a Proverb.

Niceph. Eccleſ. hiſt. l. 14. *c.* 45. *Lonicer. Theatr. pag.* 230. *Schot. phyſ. curioſ. l.* 3. *c.* 19. *pag.* 501. *Zacch. Qu. med. legal. l.* 4. *tit.* 1. *qu.* 11. *pag.* 243.

7. In the Reign of the Emperour *Decius*, *Maximianus*, *Malchus*, *Martinianus*, *Dionyſius*, *Joannes*, *Serapion*, and *Conſtantinus*, the ſeven Sleepers, as they are commonly called, were Companions at *Epheſus*, and the Perſecution being hot under this Monarch, they fled to the neighbouring Mountain called *Cœlius*, where they hid themſelves in a Cave; and though diligently ſought after, could not be found: at laſt animating themſelves to undergo Martyrdom, after they had taken meat, by the Providence of God they fell aſleep, and ſlept to the thirtieth year of *Theodoſius* the younger, which was for the continued ſpace of 196 years from their entrance into the Cave. Then, which was upon the day of the Reſurrection, being awaked, they went as they were wont to the City, as if they had ſlept only for one day, where the whole matter was diſcovered by the different

habit and ſpeech of the men, and the monies they had about them of a different ſtamp, &c.

Olaus Mag. l. 1. c. 3. p. 15. Zuing. Theatr. vol. 2. l. 5. p. 415. Kornman. de mirac. mort. l. 2. c. 43. p. 29.

8. In the utmoſt Bounds of *Circium*, the Northern parts of *Germany*, in the very ſhore of the Ocean, under a ſteep Rock there is a Cave to be ſeen, where (as *Methodius* and *Paulus Diaconus* in the beginning of his Hiſtory of *Lombardy* do teſtifie) there are five men (uncertain from what time who reſt ſeiſed with a long ſleep, ſo indemnified as to their bodies or garments, that upon this very account they are worſhipped by the *Barbarians*. Theſe for as much as appears by their habit are diſcovered to be *Romans*, and they ſay, that when one out of a covetous deſire would needs ſtrip one of them, both his arms dryed up, the puniſhment of whom ſo terrified the reſt, that no man from thenceforth hath been ſo bold as to touch them.

Merſ. Qu. & Com. in Gen. Queſt. 30. p. 1222. Joh. Licet. l. 1. c. 6. p. 28. Hen. Kornman. de mirac. mort. par. 2. c. 41. p. 29. Delrio diſquiſ. magic. Zacch. qu. med. leg. l. 4. tit. 1. queſt. 11. p. 241. Treaſ. of times, l. 6. c. 10. pag. 565. Schot. phyſ. curioſ. l. 1. c. 36. p. 176.

9. That is beyond all exception, which was witneſſed to *Henry* the Third when he was in *Poland*, by ſeveral Princes moſt worthy of credit: there were preſent at the ſame time divers Nobles of *France*, many Phyſicians of the Court, amongſt whom was *D. Johannes Piduxius*, famous not only for his skill in Phyſick, but his knowledge in all kind of natural Hiſtory. The ſtory is alſo related by *Alexander Guagninus* of *Verona*, Colonel of Foot in the Caſtle of *Vitebska* in the Frontiers of *Moſcovy*: he in his Deſcription of *Moſcovy* writes thus. There is a certain people that inhabit *Lucomoria*, a Country of the further *Sarmatia*, who yearly upon the 27. day of the month *November*, after the manner of Swallows and Frogs, by reaſon of the intenſeneſs of the Winters cold, ſeem to dye. Afterwards at the return of the Spring, upon the 24. day of *April*, they again awake and ariſe. Theſe are ſaid to have commerce with the *Gruſtentzians* and the *Sperponountzians*, people that border upon them, in this manner: When they find their approaching death or ſleep ready to ſeiſe upon them, they then ſtow up their Commodities in certain places, which the *Gruſtentzians* and *Sperponountzians* fetch away, leaving an equal value of their own behind them in their ſtead. The *Lucomorians*, upon their return to life, if they are pleaſed with the change, they keep them; if otherwiſe, they redemand their own of their neighbours. By this means much ſtrife and war doth ariſe amongſt them. Thus *Guagninus*, and the very ſame Hiſtory hath *Sigiſmundus Liber*, a Baron in *Heiberſtein*, which is alſo ſet down by *Citeſius*.

Schenk. obſ. med. l. 1. p. 64.

10. *Fernelius* ſpeaks of one, who lived without ſleep fourteen months; but this man was poſſeſt with madneſs, and his brain, it ſhould ſeem, being heated with melancholy, did beget animal ſpirits without much waſting of them.

Zuing. Theatr. vol. 2. l. 5. p. 415.

11. *Arſenius*, the Tutor to *Arcadius* and *Honorius* the Emperours, being made a Monk, did ſatisfie Nature with ſo ſhort a ſleep, that he was uſed to ſay, that for a Monk it was enough, if he ſlept but one hour in a night.

Sueton. in vit. Auguſt. c. 78. pag. 103.

12. *Auguſtus Ceſar* after ſupper betook himſelf to his Cloſet, where he uſed to remain till the night was far ſpent, and then went to bed; when he ſlept moſt, it was not above ſeven hours, and thoſe alſo not ſo continued, but in that ſpace he uſually waked three or four times, and to provoke ſleep, had water poured long and conſtantly by his Beds head into a Ciſtern.

Zuing. Theatr. vol. 2. l. 5. p. 415.

13. *George Caſtriot* commonly called *Scanderbeg*, the ſame who forſook *Amurath*, King of the *Turks*, and ſeiſed upon the Kingdom of *Epirus*, as his own by right of Inheritance. This Prince was a perſon contented with ſo little ſleep, that it is reported of him, that from the time that he entred into *Epirus*, to the day of his death, he never ſlept above two hours in one night, yet he died in his climacterical year of 63.

Schenk. obſ. med. l. 1. obſ. 1. p. 64.

14. A Woman at *Padua* lived fifteen days without ſleep, nor could by any means be brought to it through the weakneſs of the Ventricle, and penury of vapours; for ſhe eat no ſupper, only contented her ſelf with a dinner: at laſt uſing to eat a Toaſt ſteeped in Malmeſey towards night, ſhe returned to her wonted ſleep.

Seneca de provident.

15. *Seneca* reports of *Mecanas*, that great Favourite of *Auguſtus*, that he lived three years entire without any ſleep, and was at laſt cured of his diſtemper with ſweet and ſoft Muſick.

Schenk. obſ. l. 1. p. 64.

16. It is reported of *Nizolius*, that painful Treaſurer of *Cicero*'s Words and Phraſes, that he lived ten years without ſleep.

Schenk. obſ. l. 1. p. 64.

17. We read of a noble Lady, that for thirty and five years lived without harm, and in good health, as both her Husband and whole Family could and did witneſs, without ſleep.

Zuing. Theatr. vol. 2. l. 5. p. 415.

18. Some young men in *Athens* having made themſelves drunk in the *Apatarian* Feaſts, are ſaid to have out-ſlept four days of that Solemnity, as *Simplicius* recites out of *Eudemus*.

Athen. in Deipnoſoph.

19. *Smyndyrides* the *Sybarite* was uſed to ſay, That for more than twenty years he had never ſeen the Sun either riſing or ſetting; which alſo *Hiſtieus Ponticus* was uſed to report of himſelf, ſaith *Athenaus*.

Zuing. Theatr. vol. 2. l. 5. p. 419.

20. *Publius Scipio* is ſaid to be over-much devoted to ſleep; ſo that the people of *Rome* were uſed to upbraid him with his ſomnolency, as *Plutarch* ſaith in his Politicks.

Sutton. l. 4. c. 50. pag. 194, 195.

21. *C. Caligula* was exceedingly troubled with want of ſleep; for he ſlept not above three hours in a night, and in thoſe he ſeldom took any quiet repoſe, but was ſcared with fearful and ſtrange illuſions and fantaſtical imaginations: as who once dreamed that he ſaw the form and reſemblance of the Sea talking with him. Hereupon for the greateſt part of the night, what with tedious watching and wearineſs of lying, one while ſitting up in his Bed, another while roaming and wandring to and fro in his Galleries (which were of an exceeding length) he was wont to call upon and wiſh for the morning light.

Plut. in vit. Æmyl. p. Clarkes Mirr. c. 37. p. 130.

22. *Perſeus*, King of *Macedon*, being taken Priſoner by *Æmylius*, and led Captive to *Rome*, was guarded by ſome Souldiers who kept him from ſleep, watching him narrowly when he was overtaken therewith, not ſuffering him ſo much as to ſhut his eye-lids, or to take the leaſt reſt, till ſuch time as Nature being exhauſted by this ſtrange cruelty, he gave up the ghoſt.

CHAP. XVIII.

Of ſuch as have fallen into Trances and Ecſtaſies, and their manner of behaviour therein.

Since the Soul is the inſtrument and means by which we come to the knowledge of all thoſe things wherein we have any underſtanding, it can never be ſufficiently wondred at, that it ſhould be ſo very little that we are able to comprehend (with any certainty) concerning the Soul it ſelf. The moſt learned amongſt men are at a loſs, as often as they would ſpeak diſtinctly touching its nature, manner of working, the way of its conjunction with the body, and principal place of its reſidence; and ſo are they alſo for the manner of its retreat, and the place of its retirement in ſuch caſes as are propounded in this Chapter.

Full. Worth. p. 113. Suſſex. Bak. Chron. p. 578. Hollinſh. p. 1315.

1. *William Withers*, born at *Walſham* in *Suſſex*, being a child of eleven years of age, did *An.* 1581. lye in a trance ten days without any ſuſtenance, and at laſt coming to himſelf, uttered to the ſtanders by many ſtrange ſpeeches againſt pride and covetouſneſs, coldneſs of charity, and other outragious ſins.

Sabellic. Exempl. l. 2. c. 6. p. 89. Schott. phyſ. curioſ. l. 3. c. 33. p. 572.

2. *Hermotimus* the *Clazomenian* ſeemed frequently to have his body deſerted of the ſoul, and as if it had wandred about in the World, at the return of it he would relate ſuch things at a diſtance performed, that none could tell of but ſuch as were preſent; by which means he was long the admiration of ſuch as he dwelt amongſt. At laſt being in one of theſe trances, his enemies ſeiſed upon his body and burnt it; by which means the returning ſoul was diſappointed of its uſual place of reſidence and retreat. *Plin. lib.* 7. *cap.* 52. *pag.* 184.

Sabellic Exempl. l. 6. c. 4. p. 383.

3. *Johannes Scotus*, the ſame who hath treated with ſuch ſubtilty concerning divine matters, is alſo ſaid to have been in frequent raptures, in ſuch manner, that he hath been obſerved to ſit ſometimes for the ſpace of a whole day and more immoveable, with his mind and ſenſes bound up, or at leaſt wandring far off from the body. In which condition at length he was taken up by ſome ſuch as were unacquainted with him, and ſo buried alive.

Auguſt. de Civit. Dei, l. 14. c. 23. pag. Johnſt. nat. hiſt. cl. 10. c. 8. p. 351. Cœl. Antiq. lect. l. 20. c. 16. pag. 942.

4. *Reſtitutus*, a Presbyter, could at his pleaſure deprive himſelf of all ſenſe, and would do it as oft as he was asked; which many did, as deſirous to be the eye-witneſſes of ſo admirable a thing. At the imitation of ſome notes and the tone of lamenting perſons, he would lie as one that was dead, altogether ſenſleſs of his being pulled or pricked; nay once being burnt with fire, he had no apprehenſion or feeling at all of it for the preſent, only the wound was painful to him at his return to himſelf. In theſe his trances he did not breathe at all, only he would ſay, that the voices of men only, if they ſpake louder than ordinary, were heard by him, as if they were at ſome great diſtance from him.

Zuing. Theatr. vol. 1. l. 3. p. 223.

5. *Thomas Aquinas*, by his daily and conſtant contemplations, had ſo accuſtomed himſelf, that frequently falling into an Ecſtaſie of the mind, he ſeemed to all that were preſent to be dead: yet in the mean time he gained the knowledge of the abſtruſer Myſteries in Divinity; and being returned to himſelf, he imparted to others the fruits of this his philoſophick death both in his Writings and Converſe.

Cardan. de variet. rer. l. 8. c. 43. p. 103.

6. *Hieronymus Cardanus*, of *Millain*, writes of himſelf, that he could paſs as oft as he would into ſuch an Ecſtaſie, as only to have a ſoft hearing of the words of ſuch as diſcourſed by him, but not any underſtanding of them at all; he felt not any pullings or pinches of him, nor was at ſuch times in the leaſt manner ſenſible of the pains of the Gout, or any other thing, but only ſuch things as were without him. The beginnings of this were firſt in the head, eſpecially from the brain, diffuſing it ſelf thence all along to the back-bone. At firſt he could perceive a kind of ſeparation from the heart, as if the ſoul were departing, and this was communicated to the whole body, as if a door did open. He adds, that he ſaw all that he deſired with his eyes, not by any force of the mind; and that thoſe images of things did perpetually move, as Woods, Mountains, living Creatures, and what elſe he pleaſed. He imputes all this to the vigour of his fancy and the ſubtilty of his ſight.

Auguſt. de Civit. Dei, l. 19. cap. Bodin. Dæmonol. l. 2. c. 5. p. 67.

7. The Father of *Preſtantius*, ſaith St. *Auguſtine*, was often in ſuch an Ecſtaſie, that upon the return of his ſpirit he would affirm, that he had been transformed into a Horſe, and that he, with other Horſes, had carried relief and forrage into the Camp, whereas his body lay then at his own houſe in the manner of a dead Corps.

Johnſt. nat. hiſt. cl. 10. c. 8. p. 351.

8. The *Engliſh* Hiſtories relate, that *Elizabeth Burton*, a Maid of *Canterbury*, had contracted a cuſtom of entrancing her ſelf, and taking away her ſenſes; which firſt came upon her, by reaſon of a diſeaſe which ſhe had upon her.

CHAP. XIX.

Of extraordinary things in the Bodies, Fortunes, Death, &c. of divers perſons.

TRavellers that have determined to paſs through divers Countries, lightly touch thoſe common occurrences that preſent themſelves to every mans eye; but if they meet with any thing extraordinary, theſe they ſet a ſpecial and particular remark upon, as matter wherewith mens knowledge may be improved, and their curioſity gratified. If I have ſtaid the longer upon this Chapter, it is poſſibly for ſome ſuch reaſon as this, that the Reader may have ſomething, if not ſo profitable as he could wiſh, yet not altogether unpleaſant in the peruſal.

Bartbol. de luce animal. l. 1. c. 17. pag. 148.

1. *Antonius Cianſius*, a Book-ſeller at *Piſa* ſome few years ſince, putting off a ſhirt which was made ſtraiter to his body than uſual, flames were ſeen to iſſue from his back and arms, and that alſo with a crackling noiſe, to the affrightment of the whole family. The truth of this is atteſted as well as the Hiſtory related by *Fortunius Licetus*, that great Philoſopher of this Age, in the ſecond Book and 28. Chapter of his Commentary of the Cauſes of Monſters.

Plut. in Camillo, pag. 129. Zuing. Theatr. vol. 3. l. 4. p. 733.

2. That is ſtrange which is recorded of *M. Furius Camillus*, that though he had gained many important Victories, was often General in the head of an Army, was Cenſor, was five times created Dictator, and at four ſeveral times had triumphed, and was alſo called the ſecond Founder of *Rome*, yet was he never choſen Conſul.

Full. Worth. p. 77. Kent.

3. *Nicholas Wotton* was termed a Center of Remarkables, ſo many met in his perſon; he was Dean of the two Metropolitan Churches of *Canterbury* and *York*; he was the firſt Dean of thoſe Cathedrals; he was Privy Counſellor to four ſucceſſive Soveraigns King *Henry* the Eighth, King *Edward* the Sixth, Queen *Mary*, Queen *Elizabeth*; he was employed thirteen ſeveral times in Embaſſies to foreign Princes, and which is not the leaſt remarkable, in the firſt of Queen *Elizabeth* he was offered the Archbiſhoprick of *Canterbury*, and refuſed it: he died 1566.

Fox. Acts and Monuments, pag. 2151.

4. *John Story*, Doctor of Law, a cruel Perſecutor in the days of Queen *Mary*, fled afterwards

Full. worth. l.9.cent.16. p. 84.

into *Brabant*, being trained into the Ship of Mr. *Parker*, an *Engliſh* man, the Maſter hoiſed Sail, and over was this Tyrant and Traitor brought into *England*, where refuſing to take the Oath of Supremacy, and profeſſing himſelf a Subject to the King of *Spain*, he was executed at *Tyburn*, where being cut down half dead, after his privy members were cut off, he ruſhed on the Executioner, and gave him a blow on the ear, to the wonder of the by-ſtanders.

Plin. nat. hiſt. l. 7. c.19. pag. 166. Fulgoſ. Ex. l.1. c. 6. p. 187.

5. It is ſaid of *Craſſus* (Grandfather to that *Craſſus*, who was ſlain in the *Parthian* War) that he was never known to laugh all his life time, and thereupon was called *Agelaſtus*, or the man that never laught.

*Solinus c.4. p. 181. * Plin. l.7. c.19.p.166.*

6. * *Antonia*, the Wife of *Druſus*, as it is well known never ſpit; and *Pomponius* the Poet, one that had ſometimes been Conſul, never belched.

Solin. c.4. p. 181. † Bak. Chr. p. 8.

7. † It is memorable which is recorded of a King named *Wazmund*, and was the Founder of *Warwick* Town, that he had a Son named *Offa*, tall of ſtature, and of a good conſtitution of body, but blind till he was ſeven years old, and then ſaw, and dumb till he was thirty years old, and then ſpake.

Bak. Chron. p. 577.

8. In the firſt year of the Reign of Queen *Elizabeth* died Sir *Thomas Cheney*, Lord Warden of the Cinque Ports, of whom it is reported for a certain, that his pulſe did beat more than three quarters of an hour after he was dead, as ſtrongly as if he had been ſtill alive.

Full. worth. p. 273. in Durham.

9. *George Nevil*, fourth Son of *Richard Nevil* Earl of *Saliſbury*, was conſecrated Biſhop of *Exeter* when he was not as yet twenty years of age, at twenty five he was made Lord Chancellor of *England*, and diſcharged it to his great commendation, his ability ſupplying the lack of age in him.

Bartholin. Hiſt. Anatomic. cent. 3. hiſt. 70. p.139,140. Barthol. de luce anim. l. 1. c. 19. p. 162.

10. When I was in *Italy*, that Paradiſe of the World, the outward skin of a Lady of *Verona*, though lightly touched, did manifeſtly ſparkle with fire: This ſpectacle ſo worthy of the reſearch of the inquiſitive and curious, is faithfully expoſed to the World by the publick Script of *Petrus à Caſtro*, the learned Phyſician of *Verona*, in his Book *de Igne lambente*, whom I ſhall follow in the relation of this ſtory. The illuſtrious Lady *Catherina Buri*, the Wife of the noble *Jo. Franciſcus Rambaldus*, a Patritian of *Verona*, of a middle age, indifferent habit of body, her univerſal temper hot and moiſt, her liver hot and dry, and ſo abounding with bilious and black blood, with its innate fervour and an age fit for aduſtion, increaſed by vehement grief. This noble Lady the Creator endued with ſo ſtupendous a Dignity and Prerogative of Nature, that as oft as her body was but lightly touched with linen, ſparks flew out plentifully from her limbs apparent to her domeſtick Servants, as if they had been ſtruck out of a flint, accompanied alſo with a noiſe, that was to be heard by all. Oftentimes when ſhe rubbed her hands upon the ſleeve of her ſmock that contained the ſparkles within it, ſhe obſerved a flame with a tailed ray running about, as fired exhalations are wont to do: inſomuch that her Maids were oftentimes deluded, ſuppoſing they had left fire in the bed after warming of it in Winter, in which time alſo fire is moſt diſcernible. This fire was not to be ſeen but in the dark, or in the night: nor did it burn without it ſelf, though combuſtible matter was applied to it: nor laſtly, as other fire did it ceaſe within a certain time, but with the ſame manner of appearance of light it ſhewed it ſelf after my departure out of *Italy*.

Roſſ. Arcan. Microcoſ. *l. 3. c. 6. §. 10. p. 86.*

11. I have read (ſaith *Roſſe*) of one who had a horn grew upon his heel, a foot long; which being cut off, grew again, and would doubtleſs have ſtill renewed, if the tough and viſcous matter had not been diverted and evacuated by Iſſues, Purges, and Phlebotomy.

Fernel. de abdit. rer. cauſ. l. 2. c. 9.

12. *Fernelius* ſaith, he ſaw a Girl that lived in near neighbourhood to him, the ligaments of whoſe joynts were ſo very looſe, that you might bend and turn any of them this or that way at your pleaſure; and that it was ſo with her from the time of her birth.

Donat. hiſt. med. l. 6. c. 2. p. 301.

13. Sir *John Maſon* born at *Abington*, bred at *All-ſouls* in *Oxford*, died 1566. and lies buried in the Quire of St. *Pauls*. I remember this Diſtick of his long Epitaph.

Full. Worth. pag. 137, 138.

> *Tempore quinq; ſuo regnantes ordine vidit,*
> *Horum à Conſiliis quatuor ille fuit.*
> *He ſaw five Princes which the Scepter bore,*
> *Of them was Privy Counſellor to four.*

That is, to *Henry* the Eighth, *Edward* the Sixth, Q. *Mary*, and Q. *Elizabeth*.

Full. Worth. p. 324. Eſſex.

14. *Thomas Bourchier* ſucceſſively Biſhop of *Worceſter*, *Ely*, and Archbiſhop of *Canterbury*, and Cardinal by the Title of St. *Cyriacus* in the *Baths*, being conſecrated Biſhop of *Worceſter*, *An.* 1435. the fourteenth of *Henry* the Sixth, he died Archbiſhop of *Canterbury* 1486. the ſecond of King *Henry* the Seventh; whereby it appears, that he wore a Miter full fifty one years, a term not to be parallel'd in any other perſon: he ſaw the Civil Wars of *York* begun and ended, having the honour to marry King *Henry* the Seventh to the Daughter of King *Edward* the Fourth. Nor is it the leaſt of wonders, that he loſt not himſelf in the Labyrinth of ſuch intricate times.

Full. Worth. pag. 183. Middleſex.

15. Sir *Thomas Frowick* was made Lord Chief Juſtice of the Common Pleas, in the eighteenth year of the Reign of King *Henry* the Seventh, four years he ſate in his place accounted the Oracle of the Law in his Age, though one of the youngeſt men that ever enjoyed that Office. He is reported to have died *floridâ juventute*, before full forty years old; ſo that he was Chief Juſtice at thirty five: he died 1506. *Octob.* 17.

Solin. c.4. p. 181.

16. That was great and excellent in *Socrates*, that whatever ſell out of joy, or otherwiſe, he returned with the ſame countenance he went forth with, and was never ſeen to be more merry or melancholy than at other times in any alteration of times or affairs.

Bak. Chron. p. 615.

17. In the Reign of King *James*, in the year 1613. on the 26. of *June*, in the Pariſh of *Chriſt-Church* in *Hampſhire*, one *John Hitchel*, a Carpenter, lying in bed with a young child by him, was himſelf and the child burnt to death with a ſudden Lightning, no fire appearing outwardly upon him, and yet lay burning for the ſpace of almoſt three days, till he was quite conſumed to aſhes.

Plin. l. 7. c. 43. Zuing. Theatr. vol. 3. l. 4. p. 727.

18. *Lucius Fulvius* being Conſul of the *Tuſculani*, who at that time rebelled, he deſerted them, and was thereupon made Conſul at *Rome*; and ſo it fell out, that in one and the ſame year in which he was an Enemy to *Rome*, he triumphed at *Rome*, and a Conſul over thoſe to whom he had been Conſul.

M. de Serres, p. 163.

19. It is ſaid of *Charles* Earl of *Valois*, that he was the Son of a King, Brother to a King, Uncle to a King, and Father to a King, and yet no King himſelf.

Pauſan. in Atticis.

20. There was amongſt the *Magneſians* one *Protophanes*, who in one and the ſame day won the Prize in the Olympick Games, both at Wraſtling,

Zuing. Theatr. vol. 2. l. 2. p. 295.

ling, and other Games: when he was dead certain Thieves opened his Sepulchre, and went into it, hoping to have found ſomething to prey upon; after which many others alſo went in to behold the remains of his body; and this is certain, that his ribs were found to be not diſtinct, as thoſe of other men, but from the ſhoulder to thoſe that are called the ſhort ribs, there was only one continued and entire bone inſtead of the greater ribs.

Solin. c. 4. p. 182.

21. Some are born with bones concrete and ſolid, and theſe, they ſay, neither ſweat nor thirſt; ſuch a one was *Lygdamus* the *Syracuſan*, who in the 33. Olympiad had the firſt Crown of Wraſtling: his bones were found to be of a ſolid ſubſtance throughout, without any marrow in them, or place for it.

Hen. Heers obſ. medic. l. 1. obſ. 29. p. 250.

22. A certain Gentleman hath lived many years without any ejection of excrements by ſtool more than at his eyes; a little before noon he ſits down at his table, commonly inviting divers Noble perſons, about one a clock he riſes from table, after he hath eat and drunk after the manner of other perſons, then he vomits up the dinner he had eaten the day before, exactly retaining all that he hath newly eaten, being to return that by vomiting the day following, as he did that he had eaten the day before, he ejects it putrid and filthy, not differing from other excrements. In his vomits he raiſes it with eaſe, without delay, at once caſting up a great quantity from his ſtomach, then waſhing his mouth with ſweet waters, he returns to the table, and there eats as much as will ſuffice till the next day at noon; he eats no break-faſts nor ſuppers, contented with a dinner only. He hath thus continued about twenty years. It often comes into my mind, that this Gentleman may have two ventricles, as thoſe Creatures have that chew the cud, the one of which being newly filled, provokes the other to empty it ſelf by vomit; but the truth of this conjecture will be cleared only by Anatomy, if it will be permitted.

Hen. Heers obſ. medic. l. 1. obſ. 29. pag. 251, 252.

23. A noble Matron in our City for this ſix years ſpace, about ten of the clock in the morning every day fills a Baſon (containing two of our pints) by vomit, ſometimes clear, at others black with an acour that ſtupifies the teeth, ſometimes yellow with an extremity of bitterneſs; ſometimes intenſely green with a loathſom ſmell; at other times white and frothy; yet doth ſhe never vomit up any thing of what ſhe eat at ſupper over-night: in other reſpects ſhe is of good health, and in that ſix years hath been delivered of five children: ſhe is now almoſt thirty years of age.

Cardan. de ſubtilitat. Zuing. Theatr. vol. 2. l. 2. p. 295. Johnſt. nat. hiſt. cl. 10. c. 5. p. 328.

24. I ſaw at *Genoa* (ſaith *Cardanus*) one *Antonius Benzus*, of the Town of Port *Maurice*, he was thirty four years of age, his complexion was pale, his beard grew thin, as to the habit of his body he was fat, out of the paps of this man flowed ſo much of milk, as was almoſt ſufficient to have ſuckled a child, and not only did it run out, but he would ſpirt it out with a great force. Such as have ſeen the new World affirm, that moſt of the men have abundance of milk.

Bak. Chron. p. 72.

25. *Neubrigenſis* and alſo *Huntingdon* report of one *Raynerus*, a wicked Miniſter of a more wicked Abbot, that croſſing the Seas with his Wife, he with his iniquity ſo over-weighed the Ship, that in the midſt of the ſtream it was not able to ſtir, at which the Mariners aſtoniſhed, caſt lots, and the lot fell upon *Raynerus*; and leſt this ſhould be thought to happen by chance, they caſt the lots again and again, and ſtill the lot fell upon the ſame *Raynerus*: whereupon they put him out of the Ship, and preſently the Ship, as eaſed of her burden, ſailed away: certainly a great Judgment of God, and a great Miracle, but yet recorded by one that is no fabulous Author, ſaith Sir *Richard Baker*.

Bak. Chron. p. 73.

26. In the time of King *Stephen* there appeared two children, a Boy and a Girl, clad in green in a ſtuff unknown, of a ſtrange language, and of a ſtrange diet, whereof the Boy being baptized died ſhortly after, but the Girl lived to be very old; and being asked from whence they were, ſhe anſwered they were of the Land of St. *Martyn*, where there are Chriſtian Churches erected, but that no Sun did ever riſe unto them: but where that Land is, or how ſhe came hither ſhe her ſelf knew not. This I the rather write (ſaith mine Author) that we may know there are other parts of this World than thoſe which to us are known: and this ſtory I ſhould not have believed, if it were not teſtified by ſo many and ſo credible Witneſſes as it is.

Cauſ. holy Court, part 2. §. 2. pag. 168.

27. *Hugo*, a child of five years old, was conſtituted Archbiſhop of *Rhemes*, to poſſeſs the Seat of the great *Remigius*, which was to parallel the foot of *Hercules* with the leg of a Fly.

Wier. de praeſtig. Dæmon. l. 1. c. 16. p. 47. Schot. phyſ. curioſ. l. 3. c. 24. p. 519. Howels Ep. vol. 1. §. 6. epiſt. 59. p. 241.

28. At *Hammel*, a Town in the Dutchy of *Brunſwick*, in the year of Chriſt 1284. upon the 26. day of *June*, the Town being grievouſly troubled with Rats and Mice, there came to them a Piper, who promiſed upon a certain rate to free them from them all; it was agreed, he went from ſtreet to ſtreet, and playing upon his Pipe, drew after him out of the Town all that kind of Vermine, and then demanding his wages was denied it. Whereupon he began another tune, and there followed him one hundred and thirty Boys to a Hill called *Koppen*, ſituate on the North by the Road, where they periſhed, and were never ſeen after. This Piper was called the pyed Piper, becauſe his cloaths were of ſeveral colours. This ſtory is writ and religiouſly kept by them in their Annals at *Hammel*, read in their Books, and painted in their Windows, and in their Churches, of which I am a witneſs by my own ſight. Their elder Magiſtrates, for the confirmation of the truth of this, are wont to write in conjunction in their publick Books, ſuch a year of Chriſt, and ſuch a year of the Tranſmigration of the children, &c. It's alſo obſerved in the memory of it, that in the ſtreet he paſſed out of, no Piper be admitted to this day. The ſtreet is called *Burgeloſeſtraſſe*; if a Bride be in that ſtreet, till ſhe is gone out of it there is no dancing to be ſuffered.

Euſeb. Eccl. hiſt. l. 5. c. 8. p. 83.

29. *Ptolomaus*, the Son of *Lagus*, intending to erect a Library at *Alexandria*, and to furniſh it with all ſuch good Books as were extant, requeſted of the Jews inhabiting *Jeruſalem*, that they would ſend him their Books tranſlated into the Greek Tongue; they (foraſmuch as they were yet ſubject unto the *Macedonians*) ſent unto *Ptolomaus* ſeventy Elders from amongſt them, very skilful in their Books and both the Tongues. *Ptolomaus* fearing, if they conferred together, they would conceal the truth revealed in their Books, commanded them ſeverally every man by himſelf to write his Tranſlation, and this in every Book throughout the Old Teſtament. When as they all came together in preſence of *Ptolomaus*, and compared their Tranſlations one with another from the very beginning to the ending they had expreſſed the ſame thing with the ſame words, and in the ſame ſentences: ſo that the Gentiles then preſent, pronounced thoſe Scriptures to have been tranſlated by the inſpiration of the holy Spirit of God.

Euſeb. Eccl. hiſt. l. 6. c.28. pag. 110. Hiſtory of Cardinals, part 3. l.1. p. 216. 30. When *Anterus* had ſate Biſhop of *Rome* for one month only, he died; after whoſe death it was that *Fabianus* came from the Country, together with certain others to dwell at *Rome*, when ſuch a thing as never was ſeen before at the Election of a Biſhop happened then by the divine and celeſtial Grace of God. For when all the Brethren had gathered themſelves together for to make choice of a Biſhop, and many thought upon divers notable and famous men, *Fabianus* being there preſent with others, when as every one thought leaſt, nay nothing at all of him, ſuddenly from above there came a Dove, and reſted upon his head, after the example of the Holy Ghoſt, which in likeneſs of a Dove deſcended upon our Saviour; and ſo the whole multitude being moved thereat, with one and the ſame Spirit of God cryed out chearfully with one accord, that he was worthy of the Biſhoprick, and immediately he was taken and inſtalled Biſhop.

Socrat. Eccl. hiſt. l. 1. c.2. p. 214. 31. *Conſtantine* the Emperour going againſt the Tyrant *Maxentius* had a certain Viſion. It was about noon, the day ſomewhat declining, when he ſaw in the Sky a lightſom Pillar in form of a Croſs, wherein theſe words were engraven, *In hoc vince, i. e.* In this overcome. This ſo amazed the Emperour, that he miſtruſting his own ſight, demanded of them that were preſent, whether they perceived the Viſion; which when all with one conſent had affirmed, the wavering mind of the Emperour (underſtand it of Religion, whether he ſhould become a Chriſtian or not) was ſetled with that divine and wonderful ſight. The night following he dreamed that Chriſt came unto him and ſaid, Frame to thy ſelf the form of a Croſs, after the example of the ſign which appeared unto thee, and bear the ſame againſt the enemies, as a fit Banner or token of Victory: which he accordingly did, and was victorious.

Fulgoſ. Ex. l. 8. c. 10. p. 1129. 32. That was a rare inſtance of propitious Fortune which befel *Thomas Serranus*, who in one and the ſame year was conſecrated Biſhop, elected Cardinal, and alſo attained to the Popedom by the name of *Nicholas* the Fifth.

Fabrit. obſ. chirurg. cent. 2. obſ. 25. p.104. 33. *Franciſcus Trovillou* was a man of a middle ſtature, a full body, bald, except in the hinder part of the head, which had a few hairs upon it; his temper was moroſe, and his demeanour altogether ruſtick: he was born in a little Village called *Mezieres*, and bred up in the Woods amongſt the Charcoal men. About the ſeventh year of his age he began to have a ſwelling in his forehead; ſo that about the ſeventeenth year of his age he had a horn there as big as a mans finger end, which afterwards did admit of that growth and increaſe, that when he came to be thirty five years old, this horn had both the bigneſs and reſemblance of a Rams horn. It grew upon the midſt of his forehead, and then bended backward as far as the coronal ſuture, where the other end of it did ſometimes ſo ſtick in the skin, that to avoid much pain he was conſtrained to cut off ſome part of the end of it: whether this horn had its roots in the skin or forehead, I know not; but probably being of that weight and bigneſs, it grew from the skull it ſelf; nor am I certain, whether this man had any of thoſe teeth which we call Grinders. For two months together the man was expoſed to ſhew in *Paris*, where (ſaith *Urſtitius*) in the year 1598. I in company with Dr. *Jacobus Faeſchius*, the publick Profeſſor at *Baſil*, and Mr. *Johannes Eckenſtenius*, did ſee and handle this horn. From *Paris* he was carried to *Orleance*, where (as I am informed) he died ſoon after he came.

Heidfield in Sphing. c.9. p.250. 34. In the time of a grievous Perſecution *Felix* Presbyter of the City of *Nola*, by a divine inſtinct hid himſelf in the corner of a ruined Wall, and before the Perſecutors had purſued him thither, a Spider had drawn her web at the mouth of the hole whereinto the Presbyter had put himſelf. His enemies told them, that *Felix* was crept in at that very place; but they beholding the Spiders web, could not be perſwaded, that any man could enter and lurk there where the Spiders lived and laboured ſo ſecurely; and thereupon by their departure *Felix* eſcaped. *Paulinus* once Biſhop of that City hath theſe Verſes upon this occaſion, which I will alſo try to Engliſh.

Eccubi Chriſtus adeſt, tenuiſſima aranea muro eſt,
At ubi Chriſtus abeſt, & murus aranea fiet.
Where God is preſent, Spiders ſpin a wall,
He gone, our Bulwarks like to cobwebs fall.

Sand. Trav. l.4. p.248, 249. Clarks mira c.33. pag. 115. 35. In the Reign of King *Henry* the Eighth there was one Mr. *Greſham*, a Merchant of *London*, who was ſailing homewards from *Palermo*, a City in *Sicily*, wherein was dwelling at that time one *Antonio* ſirnamed the Rich, who had at one time two Kingdoms mortgaged to him by the King of *Spain*. Mr. *Greſham* croſſed by contrary winds, was conſtrained to anchor under the Lee of the Iſland of *Strombulo*, where was a burning Mountain. Now about the mid-day, when for a certain ſpace the Mountain uſed to forbear ſending forth flames, he with eight of the Sailors aſcended the Mountain, approaching as near the vent as they durſt, where amongſt other noiſes, they heard a voice cry aloud, Diſpatch, diſpatch, the Rich *Antonio* is a coming. Terrified herewith, they haſted their return, and the Mountain preſently vomited out fire; but from ſo diſmal a place they made all the haſte they could, and deſiring to know more of this matter (ſince the winds ſtill thwarted their courſe) they returned to *Palermo*, and forthwith inquiring for *Antonio*, they found that he was dead about the inſtant, ſo near as they could compute, when that voice was heard by them. Mr. *Greſham*, at his return into *England*, reported this to the King, and the Mariners being called before him, confirmed the ſame by their Oaths. Upon *Greſham* this wrought ſo deep an impreſſion, that he gave over all merchandizing, diſtributed his Eſtate, partly to his Kindred, and partly to good uſes, retaining only a competency for himſelf, and ſo ſpent the reſt of his days in a ſolitary devotion.

Patrit. de Regno, l. 2. tit.3 p.89. 36. That is much to be admired at, as being little leſs than a Miracle, which is related of *Xenophilus*, a Muſician, who lived to the age of an hundred and five years without any manner of diſeaſe or indiſpoſition of body throughout his whole life.

Johnſt. nat. hiſt cl.10. c.3. art.6. p. 322. 37. The Governour of *Mountmarine* beſieged by *Auguſtus*, the baſe Son of the Prince of *Salucia*, was called forth as it were to parley, and then held Priſoner; he was threatned with death, if he yielded not up the place, and was ſo frighted with the apprehenſions of this undeſerved death, that he ſweat blood over all his body.

CHAP.

CHAP. XX.

Of matters of importance and high Deſigns either promoted, or made to miſcarry by ſmall matters, or ſtrange accidents.

PLutarch tells us of a certain Painter, who was very intent upon drawing of the foam that ſhould come from the mouth of a Horſe, which he had before him in his Tablet; but with all his Art and care he could not compaſs the expreſſing of it in ſuch manner as the nature of the thing required: whereupon in a great rage he threw his Pencil at the Table, which light ſo fortunately, as it happily performed all that which had ſo long defeated his utmoſt ſkill. Thus meer caſualty and chance brings to light, and other ways performes that in matters of greater importance, which hath ſeemed out of the power of prudence it ſelf to effect or prevent.

Howels Ep. vol.1. §.6. epiſt. 57. p. 251.

1. There is a people in *Spain* called *Los Pattuecos*, who ſome threeſcore and odd years ſince were diſcovered by the flight of a Hawk of the Duke of *Alvas*. This people were then all ſavage, though they dwelt in the centre of *Spain*, not far from *Toledo*, and are yet held part of the *Aborigines* that *Tubalcain* brought in: being hemmed in and impriſoned as it were by a multitude of huge and craggy mountains, they thought that behind thoſe mountains there was no more earth, and ſo lived, unknown to all *Spain*, till diſcovered by this odd accident ſo lately.

Lipſ. monit. l. 1. c. 5. p. 60.

2. When *Dion* went to free *Syracuſe* from the grievous and infamous Tyranny of *Dionyſius*, it fell out, that *Dionyſius* himſelf was then in *Italy* about other buſineſs, which fell out fortunately for *Dion*. For whereas he was arrived at *Sicily* with ſmall forces and greater courage than prudence, *Timocrates* (the chiefeſt of the Tyrants friends) and whom he had left his Subſtitute in the Kingdom, did forthwith ſend him a Meſſenger with Letters to ſignifie the coming of *Dion*, the inſtability of the minds of his Subjects, that he ſhould return with all ſpeed, unleſs he would be totally deſerted. The Meſſenger had happily paſſed the Seas, and was landed on the ſhore, intending to foot it to *Caulonia*, where *Dionyſius* then was. Being upon the way, he met with one of his acquaintance, who had newly offered a Sacrifice, and did friendly give him a part of it, he put it into the bag by his ſide, where was alſo *Timocrates* his Letter; he went on his journey, and being overtaken with the night, and weary, caſt himſelf upon the ground to take ſome ſhort repoſe. He was not far from a Wood from whence came a Wolf, who ſmelling the fleſh, came and took the bag from where it lay by his ſide. Soon after the man waking, and finding his bag with his Letter gone, in fear of being ſeverely puniſhed, he durſt not go on to *Dionyſius*, but turned off another way. By this means *Dionyſius* had later information of his Affairs than the neceſſity required; and ſo having loſt his Kingdom, was fain to betake himſelf to the *Ferula*, and turn School-maſter in *Corinth*.

Camer. oper. ſubciſiv. cent. 1. cap. 80. p. 366.

3. The Duke of *Burbon* led a Royal Army againſt *Rome*, with intention to ſurprize it upon the ſudden; but whereas he was utterly unprovided of great Guns to take it by aſſault, a ſtrange and unthought of accident adminiſtred to him an opportunity for the taking of the City. For an Enſign, who had the charge of a ruined part of the Wall (perceiving *Burbon*, with ſome others, break into a Vineyard, that from thence he might take view of the City, in what place it was moſt expugnable) was ſo poſſeſſed with fear, that whereas he thought to run into the City, he deſcended the ruined place, with his Enſign advanced, and marched directly towards the Enemy. *Burbon* that ſaw the man tend towards him, and ſuppoſing that others followed to make a Sally upon him, ſtood ſtill, with intention to ſuſtain the aſſault with thoſe about him, till the reſt of his Army were come up to him. The Enſign was got almoſt three hundred paces without the City, when by hearing the Alarm and cry of *Burbon*'s Army, he returned to himſelf, and as one newly awaked from ſleep, having recollected himſelf, he retires, and re-enters the ruined place by which he had deſcended. *Burbon* admiring this action of the man, cauſed ſcaling Ladders to be advanced to that part of the Wall; and having there ſlain the Enſign, his Souldiers broke into the City, and took it.

Camer. oper. ſubciſiv. cent. 1. cap. 80. p. 367.

4. A ſmall matter gave alſo the occaſion of the taking of *Belgrade* by the *Turks*, a place equally fortified both by Art and Nature. The Governour went to *Buda* to the Court, to procure ſome Pay for his Souldiers; leaving the Town without any Commander in chief, when he came he was delayed and fruſtrated in his expectation by the Treaſurer; whereupon not daring to return to the Garriſon without a ſupply, and the *Turks* in the mean time facing the place with a moderate Army, the hearts of the Souldiery and Inhabitants ſo failed them, that not expecting any relief, they yielded up the place. Thus *Belgrade* came into the power of the *Turks*, which all agree might have been preſerved by the ſeaſonable ſending of a ſmall ſum of money.

Camer. oper. ſubciſiv. l. 1. c. 80. pag. 368.

5. *Urſpergenſis* and other Hiſtorians write of the *Hunnes*, that they lived on this ſide the Lake and Fens of *Maotis*, only addicting themſelves to hunting, without being ſolicitous whether there were any other Countries or not: for they thought there was no Land nor Inhabitants on the other ſide of *Maotis*. But one time by accident certain Hunters beheld a Stag paſſing over the Fens, and ſtanding ſtill ſometimes, as if making tryal if the place was paſſable or not, till at laſt he was got ſafe on the other ſide. They looked upon this as an unwonted and marvellous thing; ſo that following the Stag at a diſtance, they alſo at laſt got upon the Continent, where finding it inhabited by the *Scythians*, they returned, and gave their Country-men an account of their diſcovery; who having collected a great Army, paſſed the Fens, and ſurprizing the *Scythians*, who dreamed of nothing leſs than ſo ſudden an aſſault, they oppreſſed them. Whence afterwards they marched with ſuch fortune and felicity, that they rendred themſelves terrible to the whole World.

Liv. hiſt. l. 5. p. 202. Camer. cent. 1. cap. 80. p. 368.

6. The *Gauls* had beſieged the Capitol at *Rome*, and having by accident found out a way where it might be climbed up, they in the midſt of night ſent one unarmed before as their Guide, and then with mutual aſſiſtances, and drawing up one another, as the nature of the place did require, they had in ſuch ſilence arrived to the top of it in one place, that not only the men within were not a-

ware in the leaſt, but the Dogs, otherwiſe watchful Creatures, gave no notice of their approaches. But within there were certain Geeſe that were conſecrated to *Juno*, which rendred at that time more vigilant through the want of proviſion in the place, gave the firſt Alarm by their cackling and clapping of their wings. *M. Manlius*, who three years paſt had been Conſul, was raiſed up by this unuſual noiſe; a warlike perſon he was, and diſcerning the danger, took Arms, raiſed the reſt, overthrew the foremoſt that were now mounted the Wall, and by this unuſual means the Capitol was ſaved, all the *Gauls* being forced to haſten off, or to leave their dead bodies at the foot of that Hill they had newly climbed.

Fazel. de reb. Sic. poſtr. decad. l. 9. c. 6. p. 602. Camer. oper. ſubciſiv. cent. 1. cap. 80. p. 369.

7. The *Arragonians* had a deſign upon *Caſibilis* in *Claremont*, a well fortified place, and in the night the Watch being aſleep, having applied their ſcaling Ladders, had mounted a Rock, taken one Tower of the Caſtle, erected the Enſign of their King upon it, and were now marching to a ſecond, which they had alſo carried with little ado, but that there was a Hawk there perched, which being awaked, made ſuch noiſe and cry, that the Governour was thereby raiſed, and the Watch awaked, finding that the Enemy had gained entrance, they lighted up three Torches, a ſign agreed upon to haſten their friends to their relief; who coming with ſpeedy and ſeaſonable ſuccours, occaſioned the *Arragonians* to relinquiſh their enterpriſe.

Herod. l. 3. p. 142. Camer. oper. ſubciſiv. cent. 1. cap. 80. p. 369.

8. *Niger* had fortified the Mountain *Taurus* againſt the Army of *Severus* in ſuch manner, that it was now made inacceſſible; ſo that the Party of *Severus* had no hope of doing any good upon them; when a great ſnow fell, with ſhowres of rain, the paſſage of which from the Mountain being intercepted by the Fortifications, it at laſt grew ſo ſtrong, that it bore away all before it; which the Souldiers that ſtood there to guard the paſſages, perceiving, they immediately fled, and left all free to the Army of *Severus*, who then eaſily paſſing *Taurus*, fell into *Cilicia*, believing that the Gods themſelves fought for them.

Saluſt. Bell. Jugurth. p. 169. Camer. cent. 1. cap. 80. p. 370.

9. *C. Marius* had beſieged a Caſtle in *Numidia*, which by Nature and Fortifications ſeemed to be impregnable; he was now in great anxiety about it, and tortured with hope and fear; he could not reſolve whether he ſhould deſiſt, or continue in the expectation of ſome good Fortune that had uſed to be favourable to him in ſuch occaſions. While he remained in theſe thoughts, a private *Ligurian* Souldier that went out of the Camp to get water, being got on the other ſide of the Caſtle, perceived ſome Cockles creeping amongſt the ſtones; theſe he followed, and got divers of them, till at laſt his eagerneſs in gathering of them had brought him to the top of the Mountain: where having taken full view of all ſuch things as might be uſeful, he returns and acquaints the General with ſuch obſervations as he had made. *Marius* made ſuch uſe of the occaſion, that aſſaulting the Enemy behind as well as before, he became Maſter of that ſtrong place: and, ſaith *Saluſt*, the temerity of *Marius*, corrected by this accident, turned to his glory.

CHAP. XXI.

Of ſuch as have framed themſelves to an imitation of their Superiours or others, with the force of Example in divers things.

Upon the Coaſt of *Norway* the Air is ſo ſubtilly piercing, that it doth inſenſibly benum the members, chills the blood, and brings upon the man a certain death, if not with ſpeed prevented. Our over-fondneſs in the imitations of the Examples of our Superiours, when they are evil, or too coſtly for us, will prove as pernicious to us.

Cœl. Rhod. Antiq. lib. 11. c. 13. p. 500. Full. holy ſtate, l. 3. c. 12. pag. 169.

1. *Gallus Vibius* was a man firſt of great eloquence, and then of great madneſs, which ſeiſed not on him ſo much by accident as his own affectation, ſo long mimically imitating mad men, that he became one: And *Tully* confeſſed, that whiles he laughed at one *Hircus*, a very ridiculous man, *Dum illum rideo*, ſaith he, *pene factus ſum ille*, While I laugh at him I am almoſt become the ſame kind of perſon.

Alvarez. Semed. hiſt. China part 1. c. 5. p. 30, 31. Linſchot. Voyages, l. 1. c. 23. p. 40.

2. One of the Queens of *China* had miſhapen feet; ſhe, to mend that natural defect, uſed to ſwathe them to bring them to a better form: that which ſhe did out of a kind of neceſſity, the reſt do at this day out of gallantry: for from their very infancy they ſwathe their childrens feet ſtraitning them ſo as to hinder their growth. Certainly the generality of them have ſo little, that one might reaſonably doubt, whether ſo ſmall feet could belong to a humame body grown up to its full ſtature. Now this practice had its original from that uſe of the Queens.

Full. worth. pag. 270. Northfolk.

3. Sir *Philip Calthrope*, who lived in the Reign of King *Henry* the Seventh, had ſent as much Cloth of fine *French* Tawny, as would make him a Gown, to a Taylor in *Norwich*. It happened one *John Drakes*, a Shoomaker, coming into the Shop, liked it ſo well, that he went and bought of the ſame as much for himſelf, enjoyning the Taylor to make it of the ſame faſhion. The Knight being informed hereof, commanded the Taylor to cut his Gown as full of holes as his ſhears could make, which ſo purged *John Drakes* of his proud humor, that he would never be of the Gentlemans faſhion again.

Full. worth. pag. 206. London.

4. *Lancelot Andrews*, Biſhop of *Wincheſter*, was an unimitable Preacher in his way, and ſuch Plagiaries who have often ſtoln his Sermons, could never ſteal his preaching, but could make nothing of that whereof he made all things as he deſired. Pious and pleaſant Biſhop *Felton*, his Contemporary and Colleague, endeavouring in vain in his Sermons to aſſimulate his ſtile, and therefore ſaid merrily of himſelf, I had almoſt marr'd my own natural Trot by endeavouring to imitate his artificial Amble. This peerleſs Prelate died 1626.

Diod. Sicul. rer. Antiq. l. 3. c. 1. p. 71. Dinoth. memorab. l. 2. p. 69.

5. It was of old a cuſtom of the *Ethiopians*, that if the King by any accident or cauſe was maimed in any of his limbs, his Domeſticks and Familiars would voluntarily weaken themſelves in thoſe parts; for they thought it uncomely for them to walk upright, and their King to halt, or that ſeeing him but with one eye, themſelves ſhould have two. Alſo when the King died, his particular friends uſed to kill themſelves, ſuppoſing that ſuch

an end of life was honourable, and alſo a teſtimony of unfeigned friendſhip.

Sabel. Ex. l. 6. c. 9. p. 86.

6. *Salmoneus* and *Alladius*, the one whereof lived at *Alba* in *Italy*, and the other at *Elis* in *Arcadia*, would needs imitate the Thunder and Lightning of *Jupiter*; but both with a juſt reward of their preſumptuous impiety, were ſtruck with fire from Heaven.

Clarks mir. c. 75. pag. 338.

7. When *Charles* the Fifth went out of *Italy* to be crowned Emperour, being much troubled with the headach, he cut his hair ſhort, the great Courtiers preſently followed his faſhion and example; ſo that wearing long hair, eſteemed ſo much for many Ages before, grew quite out of faſhion in his time.

Clarks mir. c. 75. pag. 338.

8. When *Don John* of *Auſtria*, baſe Son to *Charles* the Fifth, went Governour into the *Low-Countries*, becauſe the hair on the left ſide of his temples grew upright, he uſed with his hand to put back all the hair from his forehead; and becauſe that baring of the forehead ſeemed to look handſomly in him, thence came the faſhion of combing and keeping the hair up with wearing of foretops.

Mobile mutatur ſemper cum Principe vulgus, ſaith Claudian.

The people vary too
Juſt as their Princes do.

And

Regis ad exemplum totus componitur orbis.

The whole World uſe to take
The pattern Princes make.

Cæl. Rhod. l. 3. c. 10. p. 101.

9. *Tatianus* the Orator was ſirnamed the Ape, becauſe he was able to expreſs any thing by a moſt ingenious imitation.

Lipſ. monit. l. 1. c. 8. p. 235.

10. *Alexander* the Great carried his neck ſomewhat awry, and thereupon all the Courtiers and Great men took up the ſame as a faſhion, and framed themſelves to his manner, though in ſo mall a matter.

Lipſ. monit. l. 1. c. 8. p 236.

11. The luxury of the *Romans* was exceeding great in their Feaſts, Cloaths, Houſhold-ſtuff, and whole Families unto the time of *Veſpaſian*: and it was ſo confirmed amongſt them, that it could not be reſtrained by the force of thoſe many Laws that were made againſt it. But when he came to be Emperour, of it ſelf it ſtreight became out of faſhion: for while he himſelf obſerved the ancient manner both in his diet and attire, the love and fear of the Prince ſwayed more with the people than the Law it ſelf.

Suet. l. 11. c. 3. p. 319.

12. It is ſaid of the Emperour *Titus Veſpaſian*, That he could write in Cyphers and Characters moſt ſwiftly, ſtriving by way of ſport and mirth with his own Secretaries and Clerks, whether he or they could write faſteſt; alſo he could imitate and expreſs exactly any hand-writing whatſoever he had once ſeen; ſo that he would often profeſs he could have made a notable Forger and Counterfeiter of Writings.

Camer. oper. ſubciſiv. cent. 3. cap. 96. p. 358.

13. When King *Henry* the Eighth of *England*, about the year 1521. did cut his hair ſhort, immediately all the *Engliſh* were ſo moved with his example, that they were all ſhorn, whereas before they uſed to wear long hair.

Camer. oper. ſubciſiv. cent. 1. cap. 66. p. 298.

14. *Lewis* the Eleventh, King of *France*, uſed to ſay he would have his Son *Charles* underſtand nothing of the Latine Language further than this: *Qui neſcit diſſimulare, neſcit regnare*, He that knows not how to diſſemble, knows not how to reign. This advice of King *Lewis* was ſo evil interpreted by the Nobles of *France*, that thereupon they began to deſpiſe all kind of learning. On the contrary, when *Francis* the Firſt ſhewed himſelf a mighty Favourer of learning and learned men, moſt men in imitation of his example did the like.

Luther. Colloq. menſal. p. 459.

15. *Erneſtus*, Prince of *Lunenburg*, complaining to *Luther* of the immeaſurable drinking that was at Courts, *Luther* replied, That Princes ought to look thereunto: Ah! Sir, ſaid he, we that are Princes do ſo our ſelves, otherwiſe it would long ſince have gone down: *Manent exempla regentum In vulgus.* When the Abbot throweth the Dice, the whole Covent will play.

Trenchfield hiſt. improved, p. 84.

16. Queen *Anne*, the Wife of King *James*, had a Wen in her neck; to hide which ſhe uſed to wear a Ruff: and this they ſay was the original and firſt occaſion of that faſhion, which ſoon after ſpread it ſelf over the moſt part of *England*.

Clarks mir. cap. 107. p. 539.

17. A certain Duke of *Bavaria*, before he went to his Diet or Council, uſed to call his Servant to bring him water in a Baſon, in the bottom whereof was ſtamped in Gold the Image of *Cato Major*, that ſo he might fix the impreſſion of his Image in his mind, the imitation of whoſe vertues he had prudently propoſed for his practice.

Clarks mir. cap. 128. p. 652.

18. The Emperour *Charles* the Fifth having reſigned his Kingdom, and betaken himſelf to a Monaſtery, laboured to waſh out the ſtains of his defiled Conſcience by Confeſſion to a Prieſt, and with a Diſcipline of platted Cords he put himſelf to a conſtant and ſharp Penance for his former wicked life. This Diſcipline his Son King *Philip* ever had in great veneration, and a little before his death commanded it to be brought unto him, as it was ſtained in the blood of *Charles* his Father. Afterwards he ſent it to his Son *Philip* the Third, to be kept by him as a Relique and a ſacred Monument.

Zuing. Theatr. vol. 21. l. 3. pag. 3810.

19. *Antoninus Caracalla* being come to *Troy*, viſited the Tomb of *Achilles*, adorning it with a Crown, and dreſſing it with flowers, and framing himſelf to the imitation of *Achilles*, he called *Feſtus* his beſt beloved Freed-man by the name of *Patroclus*. While he was there *Feſtus* died, made away on purpoſe, as it was ſuppoſed by him, that ſo he might bury him with the ſame Solemnities as *Achilles* did his Friend: Indeed he buried him honourably, uſing all the ſame Rites as *Achilles* had done in the Funerals of *Patroclus*. In this performance, when he ſought for hair to caſt upon the funeral Pile, and that he had but thin hair, he was laughed at by all men; yet he cauſed that little he had to be caſt into the fire, being clipped off for that purpoſe. He alſo was a ſtudious Imitator of *Alexander* the Great; he went in the *Macedonian* Habit; choſe out a Band of young men whom he called the *Macedonian Phalanx*, cauſing them to uſe ſuch Arms as were uſed when *Alexander* was alive, and commanded the Leaders of the *Roman* Legions to take upon themſelves the names of ſuch Captains as ſerved *Alexander* in his Wars.

CHAP.

CHAP. XXII.

Of the Authority of ſome perſons amongſt their Souldiers and Countrymen, and Seditions appeaſed by them divers ways.

NEar *Aſſos* there are ſtones, which in few days not only conſume the fleſh of dead bodies, but the very bones too; and there is in *Paleſtine* an Earth of the ſame operation and quality. Thus there are ſome men, who by their ſingular prudence and authority, are able not only to ceaſe the preſent tumult and diſorder of a people, but to take ſuch effectual courſe, that the very ſeeds and cauſes of their fermentation and diſtemper ſhould be utterly conſumed and removed. Of what force the preſence of ſome, and the eloquence of others hath been in this matter, ſee in the Chapter following.

Sabel. Ex. l.6. c.8. p. 354. Zuing. Theatr. vol. 3. l.9.p.974.

1. *Caius Cæſar* the Dictator intending to transſer the War into *Africa*, his Legionaries at *Rome* roſe up in a general mutiny, deſiring to be diſbanded and diſcharged from the War: *Cæſar*, though otherwiſe perſwaded by all his friends, went out to them, and ſhewed himſelf amongſt the enraged multitude. He called them *Quirites*, that is, Commoners of *Rome*, by which one word he ſo ſhamed and ſubdued them, that they made anſwer, they were Souldiers, and not Commoners; and being then by him publickly diſcharged, they did not without difficulty obtain of him to be reſtored to their Commiſſions and places.

Diod. Sicul. biblioth: l.20.p.671.

2. *Arcagathus* the Son of *Agathocles* had ſlain *Lyciſcus* (a great Captain) for ſome intemperate words; whereupon the friends of the dead put the Army into ſuch a commotion, that they demanded *Arcagathus* to death, and threatned the ſame puniſhment to *Agathocles* himſelf, unleſs he did yield up his Son. Beſides this, divers Captains with their Companies ſpake of paſſing over to the Enemy. *Agathocles* fearing to be delivered into the hands of the Enemy, and ſo to be put to ſome ignominious death, thought in caſe he muſt ſuffer, he had better die by the hands of his own Souldiers: ſo laying aſide the Royal Purple, and putting on a vile garment, he came forth to them; ſilence was made, and all ran together to behold the novelty of the thing; when he made a Speech to them agreeable to the preſent ſtate of things, he told them of the great Exploits he had formerly done; that he was ready to die, if his Souldiers ſhould think it expedient, for he was never yet ſo poſſeſſed with fear, as out of an over-deſire of life to be drawn to do any thing unworthy of himſelf: And when he had told them, that themſelves ſhould be witneſſes hereof, he drew his Sword, as one that was about to kill himſelf; and being now ready to inflict the wound, the whole Army cryed out he ſhould not do it, and that they had forgiven him. So he was perſwaded by the Army to re-aſſume his Royal Habit, and was fully reſtored with their great applauſe.

Civ. hiſt. l.2. p.32. Zonar. Annal. tom.2. fol. 58. Lonic. Theatr. p. 376.

3. A great Sedition was in *Rome*, and the common people ſo incenſed againſt the rich men and the Senate, that all things were now tending to ruine and deſtruction, when the Senate ſent unto the people one to perſwade them: this was *Menenius Agrippa*, an eloquent man, who being admitted amongſt them, is ſaid thus to have ſpoken: Upon a time there aroſe a great ſedition amongſt the other members of the body againſt the belly, the eyes, ears, hands, feet, and tongue ſaid, they each of them performed their ſeveral offices to the body; but the belly doing nothing at all, as a King, enjoyed their labours, and conſumed upon it ſelf all thoſe things that were purchaſed with the ſweat of the reſt. The belly confeſſed, that theſe things were true, and that if it pleaſed them from henceforth they ſhould allow it nothing: the members decreed it amongſt themſelves, that nothing ſhould be given to the belly; when this had been obſerved for ſome little time, the hands and feet loſt their ſtrength, and all the other members became ſlothful, ſick, or immoveable; then at laſt they perceived, that the food which was allowed to the belly, was of equal advantage to all the reſt of the members as to it ſelf, and ſo returned to their former obedience. When the people had heard this Fable, they underſtood thereby, that the Wealth which was in the hands of Great men, was alſo advantageous to themſelves: and ſo upon ſome promiſes of the Senate, to diſcharge ſome of their debts, they were reconciled to the Fathers.

Plut. in Coriolano, p. 216.

Zonar. Annal. tom.2. fol. 89.

4. *Sextus Pompeius* being overcome, and *Lepidus* having yielded himſelf, the Souldiers of *Octavianus Cæſar* began to grow ſeditious; they came together in a tumultuary way, and every man demanded whatſoever he thought good. When they ſaw they were neglected by *Cæſar* (as if now there being no Enemy, there was no further uſe for them) and that they prevailed nothing with the threatnings they gave out, at laſt with great indignation and clamour they cryed out, that they would be diſmiſſed, hoping by that means to obtain what they deſired. *Cæſar* knowing that it became not a Prince to ſeem to be compelled by any neceſſity to give way unto his Subjects, told them, that they deſired no more than what was fit, and that therefore in the firſt place he did diſmiſs thoſe that had warred with him againſt *Antonius*; and when others alſo deſired their diſmiſſion, he alſo diſmiſſed them that had been in the War ten years, and told them, that he would not make uſe of one of them, though they ſhould never ſo earneſtly deſire it. At the hearing of which, they ſaid no more, but returned to their obedience.

Pezel. mellific. hiſt. tom.2. pag. 206.

5. *Severus* the Emperour being ill of the Gout, while he was warring in *Britain*, his Souldiers apprehenſive of ſome evil conſequence from his indiſpoſition, took his Son *Baſſianus* (whom he before had made his Aſſociate in the Empire) and ſaluted him by the name of *Auguſtus*; determining to ſecure him in the Title and Power they had given him. *Severus* underſtanding this dangerous ſedition in the Army, cauſed himſelf to be carried to his Tribunal, there he commanded his Son, together with all the Tribunes, Centurions, and Cohorts that were concerned as Authors of the Sedition, to appear before him, in ſuch manner as guilty perſons are wont. The Army was terrified with this his manner of proceeding, and therefore falling proſtrate before him upon the ground, they univerſally implored his pardon. He ſtriking his hands together: You now perceive, ſaid he, that it is not the feet, but the head that rules all; and ſo diſmiſſed them in quiet.

Pezel. mellific. hiſt. tom.2. pag. 220.

6. *Pupienus*, *Balbinus*, and *Gordianus* the Third were made Emperours by the Senate: of theſe the firſt was ſent againſt *Maximinus*, the other

two ſtaid in *Rome*. When a great Sedition aroſe betwixt the Pretorian Souldiers and the people of *Rome*, *Balbinus* found that his Authority availed not to appeaſe this commotion; whereupon he cauſed the Child *Gordianus* arrayed in Purple to be brought forth, and ſet upon the ſhoulders of a very tall man, to be ſhewed to the Souldiery and people. No ſooner was the Princely Boy beheld by them, but that the love and conſideration they had of him, brought both the Souldiery and people to a mutual concord.

Q.Curt.hiſt. l.10. pag. 307. Diodor. Sicul. Pezel.mellific. tom.1. pag. 381, 382.

7. *Alexander* the Great had 30000 young men of the ſame age, that he cauſed to be inſtructed in the military Diſcipline of the *Grecians*, and armed as the *Macedonians*: theſe came to his Army, and he called them *Epigoni* or his poſterity. The *Macedonians* reſented their coming ill, eſpecially when the King in an Oration of his to the Army told them, that he would diſmiſs them that were become unſerviceable through age or wounds, and ſend them home with honour. The *Macedonians* were highly incenſed with this his Oration, interpreting his words as if he deſpiſed them, and looked upon them all as unſerviceable: whereupon, without regard to their Commanders, or preſence of the King, with a tumultuous noiſe and military violence, they cryed out, that they would all be diſmiſſed, adding, that he and his Father ſhould war together, ſcoffingly intending *Jupiter Hammon*. When *Alexander* heard this, grinding his teeth for anger, he leapt with his Captains from his Tribunal, ruſhed into the midſt of them, and having noted thirteen of thoſe that had ſpoken moſt boldly, he laid hands on them, and delivered them as Priſoners to his guard, no man oppoſing him. The Army before ſo fierce, were ſeiſed with a ſudden fear at this his procedure; and when they ſaw their fellows led to Execution, they remained as men ſtupified, and expecting what the King would determine of them all. The next day they were prohibited the ſight of the King, he only admitting the *Aſian* Souldiers to his preſence; whereupon they ſet up a mournful cry, and ſaid, they would all die, if the King would perſiſt in his anger againſt them. He continued reſolute, called the ſtrangers to an Aſſembly, ordering the *Macedonians* to ſtay in their Camp, made the *Perſians* his Guard and his Apparitors, and by theſe puniſhed the Mutineers. This the *Macedonians* took patiently; but when they knew that the *Perſians* had Leaders appointed them, were formed into Troops, and *Macedonian* names given them, and themſelves ignominiouſly rejected; they were no longer able to reſtrain their grief, but came to the Palace, laid down their Arms at the Gates, and retaining only their under-garments, they ſtood at the door, with great humility and tears beſeeching to be admitted, and deſiring the King to ſatisfie himſelf rather with the puniſhment than reproach of them. When *Alexander* was informed of this, he came forth, and beholding their afflicted eſtate, he wept with them; and having modeſtly reproved them, and then commending their modeſty that gave him occaſion to pardon them, he received them again to his favour, and diſmiſſed, as he before intended, the unſerviceable with rich Preſents, and Letters to *Antipater* in their favour.

Zuing. Theatr. vol.3. l.9. pag. 974.

8. *Petrus Lauretanus* was the *Venetian* Admiral, he had overthrown the Navy of the *Turks* at *Callipolis*. At *Rapalus* he had taken *Franciſcus Spinola* of *Genoa*, with eight Captains of Gallies, and three Counſellors; whereupon he was created a Procurator of St. *Mark*, and his authority was ſo great amongſt the people, that (when a mighty ſedition aroſe of the Mariners and Seamen, who in great numbers were come out of *Iſtria* and *Dalmatia* to furniſh out the Fleet againſt *Philip* Duke of *Millain*) this man by his preſence alone (though ſick) did appeaſe them, and that too, when the command of the Duke himſelf was not regarded, the authority of the *Decem viri* contemned, and the power of all the Guards drawn out againſt them availed not. In this ſtate of things ſuch was the Majeſty of this one private perſon, that as men affrighted, the ſeditious fled all away at the ſight of him.

CHAP. XXIII.

Of ſuch Princes and perſons as have been fortunate in the finding of hid Treaſures, and others that were deluded in the like expectations.

SOme men have as wilfully caſt away their Riches, as *Crates* the Philoſopher is ſaid to have done his, and upon much the like pretences, as looking upon them to be the fuel of all ſorts of vices, and fearing to be undone by them: whereas if Riches prove hurtful to any man, it is no fault of theirs, but his only that makes an evil uſe of them, and to a wiſe man they are the Handmaids and Aſſiſtants to his Vertues. It is happy therefore for ſome men, that the Earth ſhould for ever conceal her Treaſures from them, ſeeing their greatneſs would be an obſtruction to their goodneſs; but whenſoever ſhe ſhall diſcloſe her Riches, may they ever be put into ſuch hands as will make others better, and themſelves no worſe by them.

Zuing. Theatr. vol. 3. l. 1. p. 592.

1. *Tiberius* the ſecond Emperour of *Greece*, was exceedingly fortunate in this kind; he ſeeing many (as they paſſed by a certain Croſs) that they would ever go on the upper ſide thereof as led thereunto with a kind of devotion: he commanded that this Croſs ſhould be taken away, and ſet in ſome other place. They that were employed in the digging of it up, found underneath, beyond all hope or expectation, very rich Treaſure. He found beſides, the huge Wealth of *Narſes*, which he had hid in his houſe a little before he died, having killed all thoſe that knew any thing thereof, ſave a young child whom he made to give his promiſe, with many oaths and execrations, that he ſhould never ſpeak word of it to any body. But when this child was grown old, and long after the deceaſe of *Narſes*, he revealed the matter to *Tiberius*, who found in the place an incredible Maſs of Gold and Silver.

Camer. oper. ſubciſiv. cent. 1. c. 63. p. 287.

2. *Gontran* King of *Burgundy* dreamed that he found Treaſure hid in a Cave within a certain Mountain; when he awaked, he ſent away ſome on purpoſe to dig in the ſame place, who there found it accordingly.

Camer. oper. ſubciſiv. cent. 1. cap. 63. p. 287.

3. About the year 1060. *Robert Guiſcard* being at that time Prince of *Calabria*, *Apulia*, and the adjacent Iſles, there was found in *Apulia* a Statue of Marble, having about the head a Circle of Braſs with this Inſcription: *Calendis Maii, oriente Sole, aureum caput habebo*, that is, The firſt day of *May*, at Sun riſing, I ſhall have a golden head. There

was not any that could ſolve this Riddle that could any where be found. At laſt a *Saracen* then Priſoner, offered himſelf to expound the Inſcription, upon promiſe that when he had done it, he ſhould be ſet at free and full liberty. The Prince gave him aſſurance thereof, and the firſt day of *May* being come, at the riſing of the Sun, the *Saracen* obſerved the ſhadow of the Circle that was about the head of this Image, and in the ſame place where the ſhadow was, cauſed them to dig: which they did, and when they were come very deep, they found a mighty Treaſure, which came in good ſeaſon for the Prince, for it ſerved to defray the charge of the War he made at that time. The *Saracen*, beſides the grant of his liberty (which he preferred before all other things) was bountifully rewarded, and ſent away with many rich and princely gifts.

Camer. oper. ſubciſiv. cent. 1. cap. 63. p. 285.

4. *Decebalus* the King of *Dacia*, by the hands and labour of Captives only, turned the courſe of the River *Sargetia*, that ran near unto his Palace, & in the midſt of the Chanel cauſed a deep Vault to be digged, wherein he beſtowed a mighty Maſs of Silver and Gold, and all ſuch things as were with him of greateſt eſtimation, even ſuch precious Liquors as would keep: and this done, he reſtored the River to its wonted courſe. All that he had employed in this work, or that he ſuppoſed to have any knowledge hereof he cauſed to be ſlain, to prevent all diſcovery. But one *Biculis* a Captain (who though he knew thereof) had accidentally made his eſcape, revealed the matter to the Emperour *Trajanus*, who cauſing diligent ſearch to be made, found it. Upon this account divers ancient Inſcriptions in Marble are found to this purpoſe.

> *Jovi Inventori, Diti Patri, Terra Matri, detectis Dacia Theſauris, Caſar Nerva Trajanus, Aug. Sac. p.*

Morrice of com. Right, p. 94.

5. *Cacilius Baſſus* with much confidence and exultation comes to *Nero*, and told him, that it was revealed to him in a dream, that within his ground in *Africk* was hid a ſtupendous maſs of Treaſure not ſtamped, but in Bullion, repoſited there of old by *Q. Dido* coming from *Tyrus*. This was over-lightly credited, the Orators and Poets made it the ſubject of their declamations and recital to the people; the Gallies were ſent to fetch it, but returned empty of any thing but ſhame and obloquy; and as *Tacitus* obſerves, the expectation of Riches was amongſt the cauſes of the publick poverty.

Textor. officin. lib. 2. c. 23. p. 98.

6. *Aminocles* the *Magneſian*, while he was buſying himſelf in digging and turning up the earth, found divers Cups and Veſſels of Silver and Gold, and much Treaſure, which in times paſt had been there hidden by the *Perſians*.

CHAP. XXIV.

Of the Election and Inauguration of Princes in ſeveral Places and Nations.

THE ſafety and proſperity of the people is highly concerned in the ability and integrity of that perſon in whoſe hands they ſhall intruſt the Government; and therefore in places where the ſupreme Ruler is elective, they manage their choice of him with ſuch wiſdom, that if poſſible they may not be impoſed upon, and then inſtal him with that Ceremony and Solemnity, as they conceive may beſt conduce to eſtabliſh his Authority, and beget a due reverence to his perſon, without which he can do them little ſervice.

Howels Repub. of Venice, p. 34. Zuing. Theatr. vol. 3. l. 4. p. 720. Sabellic. l. 9. decad. 1. Heyl. Coſm. p. 127.

1. *Contarenus* deſcribes the Election of the Duke of *Venice* on this manner: Preſently upon the Vacancy all the Gentry, above thirty years of age, do aſſemble, ſo many as meet caſt their names into a Pot, and in another are juſt ſo many Balls, whereof thirty only are gilt, then a child draweth for each, till the thirty gilt ones be drawn, for which thirty the child draweth again a ſecond time out of another Pot that hath only nine gilt Balls. The nine ſo drawn nominate forty, out of which forty twelve are again ſelected by the ſame kind of Lot; theſe twelve nominate twenty five, out of whom nine are again by Lot ſet apart; theſe nine nominate forty five, who are by Lot reduced again to eleven; theſe eleven chuſe forty one of the Senate, of the beſt and principal rank. Theſe forty one after every one hath tyed himſelf by ſolemn Oath, to chuſe whom they ſhall think moſt worthy, the ſcrolls are mingled together, and then drawn; the fitneſs of the perſons thus drawn is diſcuſſed, and he who hath moſt Voices above twenty five, is the man whom they pronounce to be elected, and adjudge him to be created Duke with all ſolemnities.

Fulgoſ. Ex. l. 2. c. 1. p. 226. Zuing. Theatr. vol. 3. l. 4. p. 719. Petr. Greg. de Repub. l. 7. c. 15. §. 16. pag. 289.

2. It is a ſtrange cuſtom which the Archdukes of *Auſtria* uſe, when they firſt enter upon the poſſeſſion of the Dukedom of *Carinthia*; for not far from the Town of St. *Vitus* (in a Valley where there are yet ſeen the ruines of a great City, the name of which is now loſt to the memory of man) there is a great ſtone: upon the day that the Duke comes to take poſſeſſion of that Dutchy, a Country-man choſen by Lot mounts the ſtone, and ſtands betwixt a lean Cow and a Mare, ſurrounded with a multitude of Ruſticks. The Duke of *Auſtria* deſcends into the Valley, cloathed in Country-habit, whom very many of the Princes of that Country reſort unto armed, and with Enſigns, amongſt whom the Earl of *Goritia* has the chief place. The Country-man perceiving at a great diſtance the coming of the Prince, as one that was ſeiſed with wonder (in the *Liburnian* Tongue which they uſe) demands of the Ruſticks about him, who that is, that with ſo proud a port, walk, and equipage is coming towards him? They tell him, that it is the Prince of the Country. The Country-man demands again, if he be a juſt Judge, if he have a care of the common ſafety of the Country; if he be a Servant or Free-man, if worthy of that honour, and if he be a true Chriſtian? Which when they that are about him have affirmed, he again asks by what right he will drive him from that ſtone? Then the Earl of *Goritia*, being now come near, replies, He will drive thee away by the gift of ſixty Crowns, and of thoſe Cattel that are by thee: he will free thee and thy family from all publick burdens; and beſides thou ſhalt have thoſe Princely Robes, which he hath laid by. The Country-man at the hearing of this, giving the Prince a gentle blow upon the cheek, admoniſhes him that he be juſt, and taking the Cattel that were by him, returns home. The Prince leaps upon the ſtone, and brandiſhes his drawn Sword, and promiſes that he will adminiſter Juſtice to all that deſire it; and ſo deſcending, he goes to the

Temple,